

THE SPIRIT WORLD.

not wooed and won and wedded by
own.—George Elliot.

A Little Pilgrim.

This is a charming narrative illustrating the beauty, grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter V.—Continued.

This fall saved me. I came to myself after a time, and heard the pressing search about. I had sense to lie still among the ashes thrown up out of the pit, while I heard their voices. Once I gave myself up for lost. The glitter of a lantern flashed in my eyes, a foot passed, crashing among the ashes so close to my cheek that the shoe grazed it. I found the mark after, burned upon my flesh; but I escaped notice by a miracle. And presently I was able to drag myself up and crawl away; but how I reached the end of the valley I cannot tell. I pushed my way along mechanically on the dark side. I had no further desire to see what was going on in the openings of the mines. I went on, stumbling and stupid, scarcely capable even of fear, conscious only of wretchedness and weariness, till at last I felt myself drop across the road within the gateway of the other town, and lay there with no thought of anything but the relief of being at rest.

When I came to myself, it seemed to me that there was a change in the atmosphere and the light. It was less lurid, paler, gray, more like twilight than the stormy afternoon of the other city. A certain dead serenity was in the sky—a black paleness, whiteness, everything faint in it. This town was walled, but the gates stood open, and I saw no defence of troops or other guardians.

I found myself lying across the threshold, but pushed to one side, so that the carriages which went and came should not be stopped or injured by their passage. It seemed to me that there was some thoughtfulness and kindness in this action, and my heart sprang up in a reaction of hope. I looked back as if upon a nightmare on the dreadful city which I had left, on its tumults and noise, the wild racket of the streets, the wounded wretches who sought refuge in the corners, the strife and misery that were abroad, and, climax of all, the horrible entertainment which had been going on in the square, the unhappy being strapped upon the table.

How, I said to myself, could such things be? Was it a dream? Was it a nightmare? Was it something presented to me in a vision, a strong delusion to make me think that the old fables which had been told concerning the end of mortal life were true? When I looked back it appeared like an allegory, so that I might have seen it in a dream; and still more like an allegory were the gold mines in the valley, and the myriads who labored there. Was it all true, or only a reflection from the old life mingling with the strange novelties which would most likely elude understanding on the entrance into this new?

I sat within the shelter of the gateway on my awakening, and thought over all this. My heart was calm, almost, in the revulsion from the horrors I had been through, happy. I persuaded myself that I was but now beginning; that there had been no reality in these latter experiences, only a curious succession of nightmare, such as might so well be supposed to follow a wonderful transformation like that which must take place between our mortal life and the world to come. The world to come! I paused and thought of it all, until the heart began to beat loud in my breast. What was this where I lay? Another world, a world which was not happiness, nor bliss? Oh, no; perhaps there was no world of bliss save in dreams. This, on the other hand, I said to myself, was not misery; for was not I seated here, with a certain tremulousness about me, it was true, after all the experiences which, supposing them even to have been but dreams, I had come through, a tremulousness very comprehensible, and not at all without hope?

I will not say that I believed even what I tried to think. Something in me lay like a dark shadow in the midst of all my theories; but yet I succeeded to a great degree in convincing myself that the hope in me was real, and that I was but now beginning—beginning with at least a possibility that all might be well. In this half conviction, and after all the troubles that were over, (even though they might only have been imaginary troubles), I felt a certain sweetness in resting there within the gateway, with my back against it. I was unwilling to get up again, and bring myself in contact with reality. I felt that there was pleasure in being left alone. Carriages rolled past me occasionally, and now and then some people on foot; but they did not kick me out of the way or interfere with my repose.

Presently as I sat trying to persuade myself to rise and pursue my way, two men came up to me in a sort of uniform. I recognized with another distinct sensation of pleasure that here were people who had authority, representatives of some kind of government. They came up to me and bade me come with them in tones which were peremptory enough; but what of that?—better the most peremptory supervision than the lawlessness from which I had come. They raised me

from the ground with a touch, for I could not resist them, and led me quickly along the street into which that gateway gave access, which was a handsome street, with tall houses on either side.

Groups of people were moving about along the pavement, talking now and then with considerable animation; but when my companions were seen, there was an immediate moderation of tone, a sort of respect which looked like fear. There was no bawling nor tumult of any kind in the street. The only incident that occurred was this: when we had gone some way, I saw a lame man dragging himself along with difficulty on the other side of the street. My conductors had no sooner perceived him than they gave each other a look and darted across, conveying me with them, by a sweep of magnetic influence, I thought, that prevented me from staying behind. He made an attempt with his crutches to get out of the way, hurrying on—and I will allow that this attempt of his seemed to me very grotesque, so that I could scarcely help laughing; the other lookers-on in the street laughed too, though some put on an aspect of disgust. "Look, the tortoise!" some one said; "does he think he can go quicker than the orderlies?"

My companions came up to the man while this commentary was going on, and seized him by each arm. "Where were you going? Where have you come from?" How dare you make an exhibition of yourself?" they cried. They took the crutches from him as they spoke and threw them away, and dragged him on until we reached a great grated door which one of them opened with a key, while the other held the offender (for he seemed an offender) roughly up by one shoulder, causing him great pain. When the door was opened, I saw a number of people within, who seemed to crowd to the door as if seeking to get out; but this was not at all what was intended. My second companion dragged the lame man forward, and pushed him in with so much violence that I could see him fall forwards on his face on the floor. Then the other locked the door, and we proceeded on our way. It was not till some time later that I understood why.

In the mean time I was hurried on, meeting a great many people who took no notice of me, to a central building in the middle of the town, where I was brought before an official attended by clerks, with great books spread out before him. Here I was questioned as to my name and my antecedents and the time of my arrival, then dismissed with a nod to one of my conductors. He led me back again down the street, took me into one of the tall, great houses, opened the door of a room which was numbered, and left me there without a word.

I cannot convey to any one the bewildered consternation with which I felt myself deposited here; and as the steps of my conductor died away in the long corridor, I sat down, and looking myself in the face, as it were, tried to make out what it was that had happened to me. The room was small and bare. There was but one thing hung upon the undecorated walls, and that was a long list of printed regulations which I had not the courage for the moment to look at. The light was indifferent, though the room was high up, and the street from the window looked far away below.

I cannot tell how long I sat there thinking, and yet it could scarcely be called thought. I asked myself over and over again, Where am I? Is it a prison? Am I shut in, to leave this enclosure no more? What am I to do? How is the time to pass? I shut my eyes for a moment and tried to realize all that had happened to me; but nothing save a whirl through my head of disconnected thoughts seemed possible, and some force was upon me to open my eyes again, to see the blank room, the dull light, the vacancy round me in which there was nothing to interest the mind, nothing to please the eye. A blank wherever I turned.

Presently there came upon me a burning regret for everything I had left, for the noisy town with all its tumults and cruelties, for the dark valley with all its dangers. Everything seemed bearable, almost agreeable, in comparison with this. I seemed to have been brought here to make acquaintance once more with myself, to learn over again what manner of man I was. Needless knowledge, acquaintance unnecessary, unhappy! for what was there in me to make me to myself a good companion? Never, I knew, could I separate myself from that eternal consciousness; but it was cruelly to force the contemplation upon me. All blank, black around me, a prison! And was this to last forever?

I do not know how long I sat, rapt in this gloomy vision; but at last it occurred to me to rise and try the door, which to my astonishment was open. I went out with a throb of new hope. After all, it might not be necessary to come back. There might be other expedients; I might fall among friends.

I turned down the long echoing stairs, on which I met various people, who took no notice of me, and in whom I felt no interest save a desire to avoid them, and at last reached the street.

To be out of doors in the air was something, though there was no wind, but a motionless, still atmosphere which nothing disturbed. The streets, indeed, were full of movement, but not of life—though this seems a paradox. The passengers passed on their way in long regulated lines, those who went towards the gates keeping rigorously to one side of the pavement, those who came, to the other. They talked to each other here and there; but whenever two men in uniform, such as those who had been my conductors, appeared, silence ensued, and the wayfarers shrank from the looks of these persons in authority.

I walked all about the spacious town. Everywhere there were tall houses, everywhere streams of people coming and going, but no one spoke to me, or remarked me at all. I was as lonely as if I had been in a wilderness. I was indeed in a wilderness of men, who were as though they did not see me, passing without even a look of human fellowship, each absorbed in his own concerns. I walked and walked till my limbs trembled under me, from one end to the other of the great streets, up and down, and round and round. But no one said, "How are you?—Whence come you? What are you doing? At length in despair I turned again to the blank and miserable room, which had looked to me like a cell in a prison. I had wilfully made no note of its situation, trying to avoid rather than to find it, but my steps were drawn thither against my will. I found myself retracing my steps, mounting the long stairs, passing the same people, who streamed along with no recognition of me, as I desired nothing to do with them; and at last found myself within the same four black walls as before.

Soon after I returned I became conscious of measured steps passing the door, and of an eye upon me. I can say no more than this. From what point it was that I was inspected I cannot tell; but that I was inspected, closely scrutinized by some one, and that not only externally, but by a cold observation that went through and through me, I knew and felt beyond any possibility of mistake. This recurred from time to time, horribly, at uncertain moments, so that I never felt myself secure from it. I knew, when the watcher was coming by tremors and shiverings through all my being; and no sensation so unsupportable as it ever been mine to bear. How much that is to say, no one can tell who has not gone through those regions of darkness, and learned what is in all their abysses. I tried at first to hide, to fling myself on the floor to cover my face, to burrow in a dark corner. Useless attempts! The eyes that looked in upon me had powers beyond my powers. I felt sometimes conscious of the derisive smile with which my miserable subterfuges were regarded. They were all in vain.

And what was still more strange was that I had not energy to think of attempting my escape. My steps, though watched, were not restrained in any way, so far as I was aware. The gates of the city stood open on all sides, free to those who went, as well as to those who came; and I did not think of flight. Of flight! Whence should I go from myself? Though that horrible inspection was from the eyes of some unseen being, it was in some mysterious way connected with my own thinking and reflections, so that the thought came ever more and more strongly upon me, that from myself I could never escape. And that reflection took all energy, all impulse from me. I might have gone away when I pleased, beyond reach of the authority which regulated everything, how one should walk, where one should live, but never from my own consciousness. On the other side of the town lay a great plain, traversed by roads on every side. There was no reason why I should not continue my journey there; but I did not. I had no wish nor any power in me to go away.

In one of my long, dreary, companionless walks, unshared by any human fellowship, I saw at last a face which I remembered; it was that of the cynical inspector who had spoken to me in the noisy street, in the midst of my early experiences. He gave a glance round him to see that there were no officials in sight, then left the file in which he was walking, and joined me. "Ah," he said, "you are here already," with the same derisive smile with which he had before regarded me. I hated the man and his sneer, yet that he should speak to me was something, almost a pleasure.

"Yes," said I, "I am here." Then, after a pause, in which I did not know what to say, "It is quiet here," I said. "Quiet enough. Do you like it better for that? To do whatever you please with no one to interfere; or to do nothing you please, but as you are forced to do it,—which do you think is best?"

I felt myself instinctively glance round, as he had done, to make sure that no one was in sight. Then I answered, faltering, "I have always held that law and order were necessary things; and the lawlessness of that place—don't know its name—where there is such a place," I cried, "I thought it was a dream."

He laughed in his mocking way. "Perhaps it is all a dream; who knows?" he said.

"Sir," said I, "you have been longer here than I—"

me that he spoke like one who, out of bitterness and despair, made every dark shadow blacker still. A kind of madman in his way; for what was this claim of life? A piece of bravado, no doubt, like the best of it.

"Thank you," I said, assenting, as when there is such a hallucination it is best to do as you can tell me, then, whence, if this authority comes, and where we are obliged to obey."

He looked at me as if he were thinking in his mind how to hurt me most, then, with that dry laugh, "We make trials of all things in this world," he said, "to see if perhaps we can find something which shall like—discipline, here, freedom in the other place. Where you have gone all the round like me, then perhaps you will be able to choose."

"Have you chosen?" I asked.

He only answered with a laugh. "Come," he said, "there is amusement to be had too; and that of the most elevated kind. We make researches here into the moral nature of man. Will you come? But you must take the risk," he added with a smile which afterwards I understood.

We went on together after this till we reached the centre of the place, in which stood an immense building with a dome, which dominated the city, and into a great hall in the centre of that, where a crowd of people were assembled. The sound of human speech, which murmured all around, brought new life to my heart. And as I gazed at a curious apparatus erected on a platform, several people spoke to me.

"We have again," said one, "the old subject to-day."

"Is it something about the constitution of the place?" I asked in the bewilderment of my mind.

My neighbor looked at me with alarm, glancing behind him to see what officials might be near.

"The constitution of the place is the result of the sense of the inhabitants that order must be preserved," said the one who had spoken to me first. "The lawless can find refuge in other places. Here we have chosen to have supervision, nuisances removed, order kept. That is enough. The constitution is not under discussion."

"But man is," said a second speaker. "Let us keep to that in which we can mend nothing. Sir, you may have to contribute your quota to our enlightenment. We are investigating the rise of thought. You are a stranger; you may be able to help us."

"I am no philosopher," I said with a panic which I could not explain to myself. "That goes against me. You are a fresh subject." The speaker made a slight movement with his hand, and I turned round to escape in a wild, sudden flight, though I had no conception what would be the result of my flight.

My wonder did not last long. I felt myself fixed in it, standing supported in that position by hands and springs, so that no effort of mine was necessary to hold myself up, and none possible to release myself. I was caught by every joint, sustained, supported, exposed to the gaze of what seemed a world of upturned faces; among which I saw with a sneer upon it, keeping a little behind the crowd, the face of the man who had led me here. Above my head was a strong light, more brilliant than anything I had ever seen, and which blazed upon my brain till the hair seemed to singe and the skin shrink. I hope I may never feel such a sensation again. The pitiless light went into me like a knife; but even my cries were stopped by the framework in which I was bound. I could breathe and suffer, but that was all.

Then some one got up on the platform above me and began to speak. He said, so far as I could comprehend in the anguish and torture in which I was held, that the origin of thought was the question he was investigating, but that in every previous subject the confusion of ideas had bewildered them, and the rapidity with which one followed another.

"The present example has been found to exhibit great persistency of idea," he said. "We hope that by his means some clearer theory may be arrived at." Then he pulled over me a great movable lens as a microscope, which concentrated the insupportable light. The will, the hopeless passion that raged within my soul had no outlet in the immovable apparatus that held me. It was set down among the crowd, and exhibited to them every secret movement of my being, by some awful process, which I have never fathomed. A burning fire was in my brain; flames seemed to run along all my nerves; speechless, horrible, incommunicable fury raged in my soul. But I was like a child—ray, like an image of wood or wax—in the pitiless hands that held me. What was the use of a surgeon's knife to this? And I had thought that I was! And I was powerless, and could do nothing—to blast, to destroy, to burn with this same horrible flame that depends that surrounded me as I desired to do.

Suddenly, in the raging fever of my thoughts, there surged up the recollection of that word which had paralyzed all around, and myself with

SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should Be Preserved by Every Spiritualist.

Number Two.

The first paper of this series dealt solely with the question of testamentary capacity, and as that is the most important phase of the law affecting Spiritualists, this paper and several others to follow, will deal with the same question.

The review of a case which came up in the Surrogate Court of Cayuga County, N. Y., in 1887, upon the question of a claim to probate the last will and testament of Morris Keeler, deceased, and which afterwards went to the Supreme Court of that state, will fully explain the doctrine I have tried to make clear. Keeler vs. Keeler, 12th N. Y. St., 148th and 20th N. Y. St., 442.

Morris Keeler was a farmer who had lived over fifty years in the town of Moravia. At the time of the making of his will, July 8, 1881, he was seventy-seven years old, and his wife was then seventy-one years of age and totally blind. He died in 1886. He was a strong-minded, vigorous man; a good and successful farmer, which was his sole occupation; close and exacting in all his business transactions, and suspicious of the integrity of the men in his employ who had access to the movable property on his farm premises. Up to a time subsequent to the execution of the will, he continued to manage and carry on all his business operations with reasonable care and prudence.

Seances were held at his home as early as 1857. In 1868 his house was rebuilt and a dark room was fitted up for sittings, which were held daily and of several times a day. For many years, spiritual mediums either resided in the house or in the vicinity, and visitors, including some very distinguished persons, were permitted, through the mediums, to communicate with departed spirits for paying for admission to this "mystic chamber."

Much of the evidence given to prove his unsoundness of mind, relates to acts, and sayings upon the subject of Spiritualism, among which the most prominent are the following: Upon the occasion of the burning of a barn in his neighborhood, he said the barn would not have burned if the spirits had all been there. Fifteen years before his death, the pole of his wagon broke and fell down as he was driving into his barn on his returning from Cortland. He then said, and repeatedly afterwards remarked, that the pole broke upon the road, and the spirits held it up till he reached home. He was sure on a ball-bond of a person under indictment, who ran away about seven years before his death. He said the spirits told him the man had broken bail and he claimed from a similar source of information to know where he was. In 1881 or 1882 he talked about putting a telephone from his house to his barn, that the spirits might keep him informed of the condition of his stock. He said they shook hands and talked with him, rode with him in his wagon and ate with him at the table. He once stated that he had known the spirits to lift up his house and set it down in its place, to show their power, without ever breaking a stone.

He seemed to mistrust his brothers and sisters, and in fact, believed that they were planning to get his property and that attempts had even been made to take his life to accomplish that end. He said that he had been warned by the spirits of the designs of his relatives, which was claimed to be unfounded, that the Surrogate refused to admit his will to probate on the ground that Keeler was laboring under an insane delusion respecting the attitude of his relatives toward him. The Surrogate, however, distinctly stated in his opinion, that it was not merely the fact that Keeler was a Spiritualist, that caused him to reach his conclusion. To show that such was not the case, he says:

"From the earliest period of revealed history, the world, heathen, Jewish and Christian, have believed in spiritual beings, and have been committed in attempts to discriminate against victims of witchcraft and sorcery."

One witness testified before the Surrogate that, Mr. Keeler came with his wife to her house, which was a short distance from his home, in July, 1881, and brought the will and certificates

them. The thought that I must share the anguish did not restrain me from my revenge. With a tremendous effort I got my voice, though the instrument pressed upon my lips. I know not what I articulated save "God," whether it was a curse or a blessing.

I had been swung out into the middle of the hall, and hung amid the crowd, exposed to all their observations when I succeeded in gaining utterance. My God! My God! Another moment and I had forgotten them and all my fury in the tortures that arose within myself. What, then, was the light that raked my brain? Once more my life from its beginning to its end rose up before me, each scene like a spectre, like the harpies of the old fables rending me with tooth and claw. Once more I saw what might have been, the happiness I had lost, the turnings of the fated road which I might have taken, every possible, so easy but now possible no more.

My anguish was immeasurable; I turned and wrenched myself, in the strength of pain, out of the machinery that held me, and fell down, down among all the curses that were being hurled at me, among the horrible and miserable crowd. I had brought upon them the evil which I shared, and they fell upon me with a fury which was like that which had prompted myself a few minutes before, but they could do nothing to me so tremendous as the vengeance I had taken upon them. I was too miserable to feel the blows that rained upon me, but presently I suppose I lost consciousness altogether, being almost torn to pieces by the multitude.

(To be continued.)

of physicians and wished them to read them. Witness's husband read the papers and said to Keeler, "You don't think any of your folks would break a will made to your wife, do you?" and he said, "You don't know them; they will come in upon her like a pack of hungry hounds."

The fact that his will was contested to the uttermost, shows that Keeler had no insane delusions when he stated that they would come in upon his wife "like a pack of hungry hounds."

An appeal was taken from the decision of the Surrogate to the Supreme Court of the State of New York, and 1 here append sections of the opinion as handed down by Judge Barber. (The boldface words are mine.)

"It was competent for the contestants to prove the belief of the testator on the subject of Spiritualism, as expressed by himself, and the occurrences which took place at the seances held at the testator's house, as bearing on the question of whether at the time of the making of the will, he was under an insane delusion which influenced him in disposing of his property."

"The mere belief of the testator in the various phases of Spiritualism, claimed by some to be nothing more than unfounded delusions, is not in and of itself sufficient to prove that a person so believing, does not possess testamentary capacity. The delusion that will invalidate a will, must point to actual unsoundness of mind, or in other words, it must be an insane delusion. The court can not say, as a matter of law, that a person is insane because he believed in Spiritualism, and that he can communicate with spirits and be directed by them in business transactions. Such beliefs do not, in and of themselves, afford a certain and reliable test of insanity and testamentary capacity. Whether a man's religious views and opinions are true or mistaken, is not the subject of judicial inquiry. The belief in Spiritualism is at this time so common that the law must regard its followers, when their testamentary capacity is in question, the same as those who have a different religious belief."

"The learned Surrogate based his decision on the fact which he found established by the evidence, that the testator was influenced in making the will by the insane delusion that the Keeler family, who would have inherited his real estate if he had died intestate, were unfriendly to him, and were disposed to cheat and rob him of his property. If both of these facts as thus stated, are supported by the proofs, then the decision of the court below should be sustained, for the law is well settled, that if a person persistently believed in supposed facts which have no existence except in his perverted imagination and against all evidence and probability, and conducts his business affairs on the assumption of their existence, he is, so far as they are concerned, under a morbid delusion, and is an insane person."

"So if a person is influenced by an insane delusion to make a will, the belief of his property differently from what he otherwise would, the same is void."

Says the learned judge further: "I have examined the evidence with close attention for the purpose of deciding in my own mind, whether the testator actually believed that the feelings of his brothers and sisters toward him and his family, were of the character which he stated in his statements relative thereto expressed them to be, or whether he uttered the remarks which he made for the purpose of expressing to those in whose hearing they were uttered, his own ill feeling toward them, based upon what he regarded as a social neglect on their part toward him and his wife, because they were believers in Spiritualism and had on that account, in their house those who claimed to be mediums and others who were co-believers with them in Spiritualism."

On the question of testamentary capacity, courts should be careful not to confound perverse opinions and unreasonable prejudices with mental alienations. These qualities of mind exist even in a high degree, and yet, so far as regards the view which the law takes of the case, the subject is sane and competent to perform a legal act. The true test of insanity is mental delusion."

Again the learned judge says: "I am not fully convinced that the testator was led to make reflections, which he did upon the character and intention of his brother, because of any delusion. It is established by the evidence that the testator was under the delusion mentioned, the question still remains for thoughtful consideration, whether he was influenced or controlled by the same in giving all of his property to his wife, with a view of disinheriting his heirs at law; or was he prompted by his affection for his wife to give her all his property."

The Supreme Court reversed the decision of the lower court and sent the case back to have the issues of fact as to the testamentary capacity of Keeler tried before a jury.

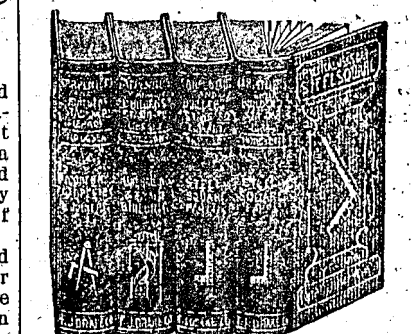
The widow's dower interest in her husband's estate would have been insufficient for her support; and we can readily see that Keeler acted both rationally and humanely when he left all of his property to his blind and aged wife when she had for so many years stood faithfully by his side, helped him accumulate his property and unwaveringly stood firm in those religious opinions which made her and her husband the objects of ridicule and criticism. To have left this good old woman in her old age and blindness, without sufficient support, would have been unpardonable ingratitude. If it is not that, then surely it would have saved more of an INSANE DELUSION than the act of cutting off those who had antagonized and not harmonized with him, who had given him the cold shoulder, a joint which nobody relishes, instead of warming towards him with fraternal affection."

This paper closes the consideration of the Keeler case.

(To be continued.)

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Legerdemain Infernalism.

As set forth in the New York Sun, it was a bad hour for Massachusetts when Professor Leonold Trouvelot, a French man of science, came to live in Medford, where they make or used to make the worldwide rum. Our Dry friends may think there is nothing worse than rum. They don't know the gypsy moth. Nobody knew it in 1868, when the professor was experimenting with it. He was going to introduce a new silkworm. Innocently he introduced the gypsy moth. The wind blew down a netting over some bushes on which he was feeding some specimens of this bug Attila. Away, they went. The professor warned the authorities. But nothing seems to have been done. The gypsy moth went gypsying undisturbed for twenty years. Ever since 1890 the Massachusetts legislature has been spending money vainly on the job of putting this devil out of business.

Results, nothing. The rascal occupies 2,224 square miles of Bay State territory, has spread to Rhode Island, New Hampshire and Connecticut, and is probably now on the road to New York, by way of the New York, New Haven and Hartford Railroad. According to the Hon. Ernest W. Roberts, a Massachusetts Representative in Congress, this winged Hun eats "everything that grows in the State of

Houdini, the wizard, is now in Boston, where he has been for six weeks giving legdemain on the stage of Keith's Theatre. I wish the gullible in our ranks could witness the phenomena given by Houdini; the Spiritualistic legdemain is pitiful beside Houdini's. And last winter at the Empire Theatre, I saw a human body carried through the air—legdemain. In plain daylight the figure rose from out her coffin floated in space and a large hoop was passed over her head and along her body, over her feet, to show there were no wires attached to the body. It was wonderful.

How those mature old fellows in our ranks, who chase after materialization, and when the bogus medium is exposed—keep alive fraud by sending letters to the spiritual papers telling how genuine the exposed medium is, and what wonderful things they have seen at her truly "true" seances—these mature old gentlemen, I say, whose eyesight is not to be believed, and whom somebody has trusted with a whole dollar to fool away at a materializing seance, how they would have looked at the Empire Theatre to see this materialized female rise in the air—yes, jumped, run, tumbled over each other in their efforts to get into the best front seats, where the hairless fathers of my country always sit, when a good show is on. I am sorry they could not have seen it, and for once beheld legdemain done in a truly artistic manner instead of the bungling way used at the cabinet.

How little I realized, when I wrote that article on the phenomena of the white dress, white hat and white shoes and doll, their being taken into the spirit world for several days, etc., and then returned—how little I knew what would be the outcome! An avalanche of abuse and spite. A letter written to me by an elderly person who saw those wonderful happenings! And he knew they were true. "Fudge! I know the editor's ears burned, for part of the avalanche fell on him. I hope he is proof against mental suggestion, else he must have felt the heat and smelled the sulphur, and sensed the aura of his Satanic Majesty sitting on the suggestion of the Chicago Tribune. And only think! the editor has lost several subscribers! Fudge! [But he has gained scores of others, and to-day is publishing the most successful Spiritualistic paper in the world, financially.]

To return to Houdini—I saw him do

CAUSES TUMULT IN CHURCH.
Woman Denounces Pastor Quayle as an Ignorant Man—Calls His Sermon False—Disturber Is Thought to Be a Spiritualist Medium.

As set forth in the Chicago Tribune, a large audience at St. James' Methodist Church, Forty-sixth street and Ellis avenue, was thrown into a turmoil on Sunday when the pastor, the Rev. William A. Quayle, was denounced at the close of his sermon by a woman who rose from a pew in the center of the house and declared the pastor to be "an ignorant man, preacher of things of which he knew nothing."

After she had shouted her protest, in spite of the efforts of the organist, who tried to drown her voice by playing a hymn, the woman turned and walked out of the church, muttering a curse upon the sermon and its author.

The woman's name was not learned, but it is believed that she is a trance medium. Dr. Quayle's sermon had consisted chiefly of a scathing arraignment of certain ideas which, in some quarters, have taken possession of the public mind, and a warning to his congregation to be on their guard against them.

Among other things the pastor assailed the principle of the open shop, the Elbert Hubbard cult, and the mania for consulting spirit mediums and palmists.

"The prosperity of the palmistry and Spiritualism industries," said Dr. Quayle, "is a disgrace to the people of this age. That men and women living in the light of the twentieth century should consult these fakes and pay them large prices for their supposed predictions and feats of materialization is inconceivable, yet it is being done, and hundreds of people in Chicago are being mulcted of hard-earned wages."

"It may seem preposterous to warn this congregation against such things, but I do not believe it is superfluous. The mania is appearing everywhere."

After his closing prayer, Dr. Quayle turned aside to pick up a hymn book and at the same time the congregation was startled by hearing a woman's voice coming from the center of the church.

"I came here to-night," said the woman, "to hear Dr. Quayle because I have heard so much about him. I am greatly disappointed in him, though, and I wish, before he goes again, to denounce him as an ignorant

AN EARNEST APPEAL FOR HELP.

A Spiritualist Temple for Rochester, New York.

For over fifty years this great and growing "city of fruits and flowers," the first city that received and sheltered the Fox sisters when driven from their neighboring Hydeville home, the city where the Fox sisters first publicly demonstrated spirit return, the city indelibly associated with the initial pronouncement of Spiritualism by the phrase of world-wide meaning, "the Rochester rappings," has been without a temple or a building of any kind dedicated to Spiritualism.

Now in the fullness of times, a grand opportunity has disclosed itself, and the First Spiritual Church of Rochester has, with great courage and faith, boldly seized it and with the cooperation of the loyal friends of truth in both worlds, hope to have a home and a temple worthy of the lofty gospel they are giving to the world.

On the corner of Plymouth avenue and Troup street, we have in Rochester, the beautiful Congregational church known as the "Plymouth Church," in dimensions about 75 by 125 feet—a church that will seat 1,400. It has a fine \$5,000 pipe organ, a lecture room with hardwood floor that will seat about 300, a fine pastor's study, reception room, kitchen, furniture, etc., and a large square tower and clock. The total cost of building and furnishings was over \$60,000. The lot which is 100 by 140 feet, is estimated to be worth \$15,000; being in the very best quarter of the city.

For some time this property has been for sale, and the First Spiritual Church has been looking with covetous eyes towards it. Lately it was resolved to secure an organ upon the church and a committee of the trustees had paid the initial \$500, securing the property for three months, when \$1,000 more is to be paid, and at the end of another three months, the balance, \$13,500, making the total price for the entire property, \$15,000.

The trustees hope in six months' time to secure half this amount, and carry the rest for a few years on mortgage, as the rental of certain rooms in the church to societies will probably meet half the interest on the purchase price.

Publicly avowed Spiritualists in Rochester are few in number and not wealthy, but the members of the First Spiritual Church are a plucky band of true believers, and the belief that Spiritualism is worthy of the best church and the best speaker than can be obtained.

Rochester Spiritualists will make an earnest, united and heroic effort to raise every dollar possible among themselves and in the city. They believe they are working under spirit guidance, and are confident that the co-operation of Spiritualists all over America to secure a fitting home for their society and a respectable Temple to represent Spiritualism in Rochester which, in many ways, is the real birthplace of our religion.

By direction of the trustees I am writing this appeal to Spiritualists to come to our aid in this hour of our need—this hour of our great opportunity.

If we succeed, Rochester Spiritualists will have one of the best edifices in this city of fine churches; if we fail—but we will not.

Now the Latin proverb says, "He who gives quickly, gives twice." May I ask, therefore, the co-operation of all societies, churches, speakers, and individual Spiritualists in this great effort.

Individual pledges of definite amount, payable in two, three, four or five months will be thankfully received. Societies that will give an entertainment for the Rochester Temple Fund may kindly report through their secretaries.

Mediums and speakers who will give a seance or lecture in behalf of this fund, will please forward their names. Pledges of any kind or amount may be sent to me at 10 Arlington street, Rochester, N. Y. If we are to take advantage of this great opportunity, and secure this property at about 20 per cent of its real value, we must get help outside of Rochester and feel that we shall meet a generous response.

Good friends of Spiritualism, one and all, shall this movement not be made a grand success?

Let responses come from the granite states of New England, from sunny California, from the prairie lands of the North and West from the banks of the Ohio and Mississippi, from Missouri, from the warm and generous South, and from the thriving and hopeful West, from capital and from cabin, and from every man, woman and child who knows and loves this Gospel of the Angels.

B. F. AUSTIN,
10 Arlington street, Rochester, N. Y.

JOSEPH AND ROCKEFELLER.

Some Further Serious Reflections on a Bible Subject.

As I am a reader of The Progressive Thinker, a paper that is doing more, in my humble opinion, than any other, to rub the wool and scales off the people's eyes that have been plastered over them by kingcraft, politicians and priestcraft, for the past ages, in reading an item in regard to Joseph and Mr. Rockefeller, I felt a very strong impression to write on the same subject. From my view, Mr. Rockefeller takes a very narrow-minded and bigoted view of that story in regard to Joseph and the famine.

Now if God (mind, I say I) is our "heavenly father," we are his earthly children, and he being the case, why did he just God send such a famine to starve his children to death, when he could just as well have sent a plenty, caused the earth to produce an abundance each and every year, as "nothing is impossible with God"? There have been many famines in my day; there were millions of human beings starving in India, and even at the present time thousands and thousands are starving in Japan. Now the same God the priests—Catholic, Jew and Protestant—tell us about, who "governs all things and is all-powerful," is either producing this famine, starving his children to death, or has no power to stop it.

How easy would be for a God that made this world in six days out of nothing, to make some manna, and quails, and drop them down to feed the people in Japan, as we read he did with the children of Israel in the wilderness.

Why is a just God engaged in any such barbarous, inhuman work? Just think for a moment of the millions upon millions of human beings that have perished by floods, volcanoes, famines and wars by a just, loving, merciful being! If men want to enslave their brothers and sisters, and rob them of the fruits of their toil, all they have to do is to form a band, and

MR. ERWOOD IN THE WORK.

He Makes a Very Encouraging Report.

To the Editor:—Since the recent convention of the Wisconsin State Association, mention of which I made in my former letter, the writer has been busy afield, giving out, as far as his ability will allow, the truths of the spiritual philosophy. Several towns have been visited, and far results returned, the close of the convention a couple of days' rest were enjoyed in Milwaukee, while waiting a call south. Circumstances intervening which prevented the trip south at that time, I made my way to Oakfield, Wis., at which place two small meetings were held. In Oakfield there is an earnest band of workers who are always ready to aid in the good work.

From this point the journey to Clintonville was begun, finding that a number of hours would be wasted at a junction point, the writer decided to stop at Oshkosh and visit friends there. While resting here for a few hours the cause of the state association was broached to several of the good people of that place, which resulted in a few names being added to the official roster as members of the state organization.

At Clintonville, two fairly attended meetings were held, and some interest awakened in the work. From here to Marion is but a short distance, so the wanderer decided to stop there. Two quiet and pleasant meetings were held at this point, notwithstanding the inclemency of the weather. At both of the above towns there are a few very earnest people, anxious to see the good work carried to a successful issue.

From Marion I went to Almond; here is another faithful band of workers, and though the notice had been officially allowed of advertising, as was the case in each of the other towns visited, we had several very interesting services. The next stopping point was Neillsville. At this point there has been considerable excitement over Spiritualism, but notwithstanding this a new society has been organized, and the writer has had pleasure in seeing in what I believe is the first application for charter that the new board has had to consider.

The little society here, though young, is making good progress, and has adopted a plan which all such new organizations should follow; they make a rule of holding home circles every Sunday night when there is no regular service. These meetings are usually held at the pleasant home of Mr. and Mrs. Root. Several among their number, including Mrs. Root, have well unfolded spiritual gifts, hence many good things are given out to the seekers after truth.

Right here I would like to again emphasize my previously expressed belief that Spiritualists throughout the state will rally to the support of the new board, and Bro. Brooks, the president. They are undertaking a great work under disadvantages, which, though not quite as heavy as those under which the association labored a few years ago, are heavy enough to dishearten less enthusiastic and earnest workers. It is indeed a shame that the Spiritualists of this state are not more united, and are not doing something over a thousand dollars, and is the result of the association's disastrous venture in the camp-meeting business a few years ago.

This burden, the writer is free to admit, became very irksome to him during the last year or so, and because he knew what the feeling is, he feels that upon the Spiritualists to aid President Brooks in his able efforts for the cause. As stated before this is the writer's opinion that there is wisdom in the selection of Mr. Brooks as chief executive. He has enthusiasm, one of the most essential qualities in a worker in such a position; then his years of experience are many, and he has the advantage of having all of his work him prominently fitted for the place.

In Miss Zoebel, his secretary, he will find an able second, I am sure. From Neillsville, the writer journeyed home to spend a few days with wife and babies, and then takes up the work in Indiana about the 20th inst. All points in that state wishing to have him pay a visit during the trip, had better write at once.

WILL ERWOOD,
Black River Falls, Wis.

do it in the name of the Lord, or Jesus Christ, and go to meeting Sunday and give the priests and ministers a share of it, and they will go right into heaven (?). At least that is what the ministers tell us. How can I believe such statements?

If there is any one thing in this world that I feel thankful for, it is that I never get under the bands of a priest, or minister. Thanks to my spirit guides.

Has not robbery and murder been carried on long enough in the name of God and Jesus Christ?

It is just as great a crime when carried on by a nation under cover of law, as when done by a small band.

Is it not a little strange that God should reveal his name to Joseph, who interpreted Pharaoh's dream, that he, Joseph, might become rich and powerful by the misery and suffering of many thousands of other people? This same God according to John D. Rockefeller's argument, has revealed to John D. Rockefeller where the oil is, and how to manage to rob the people and make them slaves, under the mask of "progress."

If we are going to have a God, give us a just one, not a God that will have a few chosen ones to reveal his plans to, so that they can hoodwink and dupe the people, making them slaves, to provide fine houses for them to live in, and palace cars, and automobiles to ride in, while the people are toiling away and sweating and aching bones, and the few chosen ones are living a merely animal existence.

No! I do not believe there is any God engaged in any such barbarous, inhuman work. It is carried on by selfish, greedy men, using the name of God for a mask, to cover up their own iniquity; and the sooner the people can understand how they are being duped, the better off they will be. Keep on in the good work.

Norway, Maine. J. E. BROWN.

"Immortality, Its Possibilities and Probabilities." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophical Society of Great Britain, with Introduction and Explanatory Letter. Price 10 cents.

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"Child Culture, According to the Law of Physical and Psychological Development." By Newton N. Riddell. Most excellent work for all who have the care of training of children. Price, 60 cents.

Something Doing on the Pacific Coast.

A BREEZY LETTER.

It Comes From the Veteran Worker, Will C. Hodge, Who Gives a Vivid Portrayal of the Good Work Being Done on the Pacific Coast.

The Spiritualists of San Diego have just concluded a "three-days' mass-meeting, held under the auspices of the California State Association. This was the last of a series of four mass-meetings held respectively at Santa Barbara, Los Angeles, San Bernardino and San Diego, all under the direction of Allen F. Brown, state organizer.

It speaks well for the interest in spiritual matters when such meetings can be carried to a successful conclusion while the public mind is still dwelling upon the terrible calamity which has fallen upon San Francisco, and it speaks well for the pluck and energy of the state officers, who are not daunted by the calamities of earthquake and fire, but who are moving straight forward in the face of seemingly unsurmountable difficulties.

Brother Arthur S. Howe, the state president and his estimable companion, lost all their earthly possessions, including press and type and other accessories used in publishing the Occidental Mystic, the only organ of Spiritualism published on the Pacific coast. They will locate for a season at Los Angeles, and it is their purpose to again fling the "Mystic" banner on the breeze as an exponent of a pure and clean Spiritualism.

Right here is an opportunity for California Spiritualists to show their appreciation of these workers, as well as of the cause they profess to love, by sending a dollar or more, thus insuring an early resumption of this worthy publication.

Among the speakers at our meeting we can mention Allen F. Brown, Arthur S. Howe, J. L. Dryden, Will C. Hodge, Mrs. E. E. Howe and Mrs. M. S. Phelps of Oakland. The message work was in able hands, conducted by Mrs. Viasek, Mrs. Howe, Mrs. Phelps and Mrs. Edwards, who is one of our local mediums.

Rarely have I seen any better work performed anywhere than on this occasion, and while all acquitted themselves with honor, the flower readings by Mrs. Howe were far beyond the ordinary.

The many friends of Mrs. Phelps in Oakland and elsewhere, are highly gratified with the progress she is making, and she bids fair to become one of the very best mediums for the public work. Mrs. Viasek is an old-time public worker, is well known and needs no commendation of mine.

The music was a feature of the occasion. In addition to good congregational singing, there were vocal solos by Brother Howe, Mrs. Phelps and Geo. W. Anderson, who though not a Spiritualist but belonging to another organization, is not averse to lending his presence and voice on these occasions. Violin solos were rendered by Brother Fischer and Master Lydick, and a mandolin duet by the Misses Beck gave pleasure to the entire audience.

Why, oh, why, will we persist in singing hymns and tunes which continue to foster the old church sentiment and which tend to perpetuate the old superstitions, while having the inspirational productions of a Longley, and which are very seldom heard in our meetings?

We hear of that river "which flows by the throne of God," the "great white throne," and on one occasion I have heard, "other refuge have none, hangs my helpless soul on thee."

Rot! orthodox rot! and nothing else!

Only once during our whole meeting did I hear any of Longley's soul-inspiring songs, and when they did sing, there was no "other refuge have none, hangs my helpless soul on thee," one seemed transported to another clime. Strange, passing strange that Spiritualists can not see the inconsistency of advocating the spiritual philosophy and singing orthodox hymns.

The lyceum session, under the direction of E. Gertrude Smith, was a success and a very pleasing feature, especially as to those who had never witnessed a lyceum by a lyceum children. A. Buss, our local president, looked exceedingly happy during the lyceum exercises; indeed he is always in a happy frame of mind when the temple work is moving smoothly.

My worthy brother, J. L. Dryden, who took his departure a couple of months ago to San Francisco, affiliating himself with the work of the Hermetic Brotherhood, was also a victim of the great calamity, and passed

PRAYER AND RESIGNATION.

If it be thy will, oh, Nature, that my sadness shall transcend All the pleasures in the living, I will bear it to the end;

If it be thy holy edict or my due in earthly life, To stand sipping from existence naught but pain and woe and strife, I will bear it; ago, my dear brother, my lips shall warm with kissing little Bobby shall be dumb.

Fate has planned my soul to sadness for a long or little while, By withdrawing from my presence that dear baby's pretty smile; It has left my soul so lonely that I know not what to do, And I try to dream the horrid, cold, dark facts as all untrue.

Then I wake and feel him near me, with his face o'erspread the while With that same divinely lighted, and that honest baby smile.

But when all my woes are measured, and when all is said and done, I am conscious there are others; I am not the only one. Aye! when I have had my limit, when my soul has had its fill, There are many all around me deeper down in sadness still, And while weeping blind, I can see those happy parents looking in that pretty face.

And, oh, angels, how I pray you to give strength to that true heart of my Bobby's loving grandma when his time for them to part. I can feel the anguish coming to the hearts that are divine, And I know there comes a sadness far surpassing this of mine.

And a prayer goes from within me to the angel guides each day, For the right and for the comfort of those loved ones far away.

DR. T. WILKINS.

"Materialization." By Mme. E. d-Exasperance and Rev. B. F. Austin. Excellent. Price 10 cents.

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A Critical and Crushing Review By Dr. Peebles of the Rev. Dr. Kipp's five lectures against Spiritualism. This crisp and critical reply of the Doctor, fully repudiating spiritualism, and all frauds connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity. Price 25 cents.

Fiftieth Anniversary of Modern Spiritualism. An elegant pamphlet containing an account of the exercises at Rochester and Hydeville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydeville cottage, wreath, etc. Price, 15 cents.

Death Defeated, or the Psychic Secret of How to Keep Young.

This book goes to the foundation of things—what the laws of health, the foods to eat, the subject of marriage, who should marry and who should not, the causes of divorce, the proper time for conception, gestation, the determining of sex, animal flesh-eating, what Herodotus, Hesiod, Homer, Pythagoras, Shelley, Graham and others ate, the factors that produce long life and how to live "battledore on earth, etc." This book is written in Dr. Peebles' usually clear, crisp style, and attracts the reader from the very first through facts, logic and convincing arguments. Very handsomely bound in cloth. Price \$1.

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This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of the inoculation, cow-pox and calyph vaccination from Jenner's time to the present. It tells how the cow-pox virus is obtained—how the vaccine virus, while causing many deaths, sows the seed of eczema, pimples, faces, cancers, tumors, ulcers and leprosy. It gives a history of the several "vaccines" against vaccination in England, Parliament making it "optional" instead of compulsory. This book should be in every school library, and family. Price \$1.25.

Immortality.

Its naturalness, its possibilities and proofs. By J. M. Peebles, M. D. Price 10 cents.

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By Charles B. Waite, A. M., author of "History of the Chicago Conspiracy," Chicago, 1900. Price, paper, 25 cents.

WOMAN. Four Centuries of Progress. A Lecture delivered at the Free Thinkers' International Congress, Chicago, 1900. By Susan H. Wilson. Price, 10c.

A Very Important Question

Concerning Scientific Murder of Dissociated Bodies.

Mr. Dawbarn has something to say this week of special importance to every thinking mind. He enters the domain of a field that has been but little traversed heretofore, and which opens up various matters worthy of serious reflection. Can the mind be "cracked," or broken up in "fragments?" is a question that is receiving the attention of scientists in various sections of the country. You will do well to read and re-read Mr. Dawbarn's article.

So far this has been a very interesting study of a very interesting case, but the most remarkable part of it is yet to come. We have now to take Sally into our most profound consideration. She won't mix or blend. Not a bit of it! Even the good doctor can't really count her as "dissociated." There is too much of her. I can imagine it relieved the doctor's feelings when he had branded her as "Devil" in his analysis of the three in one. She certainly was not a saint, but at the last when Sally found out at least of the historical variety; but the doctor intended, it became a she claimed to be a woman, and THE

The world just counts heads and calls the result its census. So many heads to many millions (inhabitants) each with a head and body all to himself.

The materialist and the believer in life after death have this in common, that it is form which they count as man. One says the form dies and that is the end of the man. The other says the form dies but that is NOT the end of the man.

Form is All in All. In earth life form is all in all. It loves and marries and begets other forms. Every experience is thought out or wrought out through form. The joys and woes of life are only realized through form, and the death is mitigated by the form which will greet and know form in the hereafter. A human form is counted as a person, the only difference being that when we think of a person we include the form and something more. The mind goes with the form to make up the person we know in earth life. Men expect to meet in the hereafter.

Women and children are each counted as a person, though the Spiritualist believes that one person may sometimes creep in out of the form belonging to another person and thus make one form exhibit the mind of another form for a very brief hour.

A Dozen Personalities. With such a statement of what we mean by personality as a human form with a mind in it, no one will find much fault. But we are startled and "rattled" when we are told by men of science that mind and form are so completely one, and so far as we know the most skillful surgeon does not pretend to make two of it; but the mind, we are told, only needs a certain amount of shock to break in two, or for that matter into a dozen personalities which must share the one body among themselves. The best they may. These pieces of mind each severally and individually control the whole body, as they get the chance, and each, so far as we can see, thus becomes a real person.

Study of This Abnormal Psychology. A most careful study of this abnormal psychology, extending over many years, has been made by Professor Morton Prince, M. D., physician for diseases of the nervous system, at the Boston City Hospital. In a volume just published by him entitled "The Dissociation of Personality," his experiences with a crowd of these personalities is of thrilling interest to every student of man the mortal. His careful analysis and wonderful patience with Miss Beauchamp as Nos. 1, 2, 3, 4, 5 and 6, will compel a change of thought almost as out-reaching as the researches in evolution by Darwin and Wallace. For if self-consciousness be the distinguishing mark between man and other animals, as claimed by scientists, what are we to understand by a number of such distinct self-consciousnesses all using the same one body, and each with faculties, emotions, tastes, and memories of its own, and a memory limited to its own experiences, like all the rest of us?

After carefully studying this profound psychological work we can realize something of the surprise of Dr. Prince when he discovered that the Miss Beauchamp he had been professionally treating to cure for insanity, was really MISS BEAUCHAMP AT ALL, but only a piece of her, using the form of Miss B, but with a set of memories of its own split off into experiences of horrible nervous sufferings, which were, for the most part, unshared by the others.

When Miss Beauchamp first placed herself under the care of Dr. Prince he soon discovered that drugs and hygiene were of no value in her case so he tried hypnotism, and upon the wondrous power of "suggestion" is founded his treatment and measurable success in this perplexing case. The immediate result was the temporary suppression of the personality and the appearance of a very different personality without any nervousness or ill health, and with memories and experiences of her own unshared by Miss Beauchamp.

Saint, Woman and Devil. To make what follows a matter of careful record, he was obliged to number the different personalities, and thus become a sort of godfather to each. So his patient, is labeled B1, and the others B2, B3, etc., up to and including B10. Of these there are especially prominent and interesting, being produced through the hypnotism of B1. The others came to life as the result of hypnotizing the personalities he had already evolved or created. No two are the least alike, or like his patient, whom he calls B1. So we have three of these personalities specially prominent and important for our study in this article. These three the doctor aptly describes and distinguishes as "saint, woman and devil."

This last term I think rather harsh, and I believe the personality calling herself Sally and recorded as B3, would have been more suitably christened "The Imp" by her godfather, the professor.

The doctor soon made up his mind

Compounded and Rolled Into One Body.

Most certainly the doctor does make out a very interesting case to be argued before and decided by the Supreme Court of Cosmos, so far, at least, as all these "dissociations," with bits of memory and fragments of experience are concerned as exhibits, and filled with the other court records. And we can conceive that, differently endowed and variously excelling as they are, they may yet be truly compounded and rolled into one body, soul and spirit such as Charron will consent to ferry over the Styx, and Saint Peter will admit through his gate. But sometimes certain of these "fragments," with all their bright intellects, behave so abominably that it seems certain B1—the saint—got the entire goodness belonging to the crowd. It will have to be most carefully reworked before the old form, with its new headings, can be received into polite society, either here or hereafter.

So far, as I have said, we do seem to have proof in this interesting case, that the human mind can be broken into fragments, each with a personality that would certainly permit its owner to be married, divorced or hanged or murdered, in any civilized community.

It must be weird to have half a dozen persons greeting you through the one body of Miss Beauchamp, and no two of them treating you alike, so that from hour to hour you never know whether you are to be counted as a friend or foe. But somehow, thanks to hypnotic suggestion, the doctor did at last convince all but one of these young ladies that a judicious mixture would be a decided improvement.

A Whole Menagerie Turned Loose. B4 was a long time a most serious obstacle to the plans of Dr. Prince. She was a strong character, so mentally strong that Sally could not read her mind. As a consequence they fought all the time, not merely a cat and dog fight, but like a whole menagerie turned loose with what Sally called "hell to pay," all the keeper, Dr. Prince, could do was to keep submission. These letters to one another are worthy of profound study, for they embody so much of what we call "real smartness," that we wonder how the professor dared to call the writers "fragments." However he has done it, and must take the consequences. If he is right, as he seems to be, then Mollie Fancher, Rev. Hanna, Mary Reynolds, the local preacher from Vermont, and the myriad others in different countries, now known and recorded by very learned scientists, are all specimens of the same genus. That is to say, they are or have been just broken up pieces of a great whole, that it has become the pride of science to analyze and reunite.

Those whom God has joined let no man put asunder" was a good maxim until Dr. Prince found out the divorce court. And now, if it be asserted "those whom God has separated let no man unite," Science is doing it and must take the consequences.

Branded as a Devil. So far this has been a very interesting study of a very interesting case, but the most remarkable part of it is yet to come. We have now to take Sally into our most profound consideration. She won't mix or blend. Not a bit of it! Even the good doctor can't really count her as "dissociated." There is too much of her. I can imagine it relieved the doctor's feelings when he had branded her as "Devil" in his analysis of the three in one.

She certainly was not a saint, at least of the historical variety; but she claimed to be a woman, and THE WOMAN of that crowd. Don't mean she claimed to be the real Miss Beauchamp, but that she asserted herself as more entitled to own that body, and remain in it, than poor B1. As for B4, Sally called her NOBODY—JUST RUBBISH! She could not, however, quite kill her, as she attempted. She watched the doctor, and learned his hypnotic formula, and hypnotized the others when she wanted to. In fact the doctor often wanted her help, and tried to keep good friends with her. But at last when Sally found out what the doctor intended it became a battle royal.

The doctor had at last made up his mind that Sally was just the "subconsciousness" of Miss Beauchamp, and when a doctor makes up his mind he means it. Personally, I am a whole personality, I don't believe in a subconsciousness independent of its head. What is the subconsciousness? It is only an extension of a man's normal mentality beyond the limit of his mortal senses. However the doctor—not at all a learned professor—seems to acknowledge that Sally is not one of the "dissociated" crowd. She is all there every time, sharper than the sting of a wasp, and about as amiable as that insect. But the doctor speaks, on one occasion, of her exhibiting something of a love side to her nature. She helped the doctor in his study of this remarkable case, even going into psychological details which he has never shared with anyone.

Some Very Curious Experiences. In her autobiography she tells us she remembers her childhood as always associated with B1, who, by the way, she always noted and described, and managed for years to make her life miserable. The trouble at that time was that while she could read all the thoughts of B1 she could not get her eyes open to earth life. At last she accomplished this and became the chief character in this wonderful play. We have had the same scene a moment to the doctor himself. He is evidently a scientific materialist. Everything is to be explained from the standpoint of a materialist who knows nothing and believes nothing that cannot be studied and repeated over and over again in his or some other laboratory.

If he ever asked any of these "appearances" questions as to the invisible side of life, he has made no reference to it in his book. And most likely the various "fragments," however intelligent, would have had nothing to tell, for they appear to have just woken up and gone to sleep again in a sequence that took no note of time, months or years. But it was very different with Sally. She never went to sleep, and we have reason to believe she could have started "the doctor had he been chained to the

theory of her "subconsciousness." It happened that just one expression of hers—only one—throws some light on this all-important question. She had quarreled with the doctor, and had fought him to the bitter end when she realized that he was trying to smother her. She perceived that he was attempting the murder of her personality, and after many bitter struggles, she came to the conclusion she would be sent back "to where she came from;" that is to say, out of earth life, for if her eyes were to be closed once more she would no longer be the Sally of our story. Here is a brief extract from one of her last letters to the doctor:

Will B1 Be a Spirit? "B1 is going to be dead all the time, to have complications, and because she wants to save you trouble. Isn't she a good girl? She didn't mind any last will and testament like mine. She ought to make one too, oughtn't she? Some of the spirits who neglected to do so are awfully troubled now, and they try in every way to atone for their carelessness. . . . Do you think B1 will be a spirit?"

To extract the exact embodiment of one of the most important truths in this book, dedicated as it is to science. It is "light through a crack, where almost anybody but a cold-blooded scientist would have flung the door wide, and insisted on sharing Sally's knowledge of the world of spirits."

Sally knew what spirits thought and felt, therefore was a spirit herself, one and indivisible. Apparently she could not answer her own question as to the future of B1, and it remains unanswered by the doctor because it did not permit of laboratory experiment. To my mind this extract absolutely proves the case of B1.

But what of B1 and B4, and the rest of this interesting family onesies? Were They Spirits, Is the Question. Were they spirits? They exhibit throughout the book just as much and distinct personality as the reader or writer, except that there were gaps in their memories. The reader and writer must each answer this question for himself. The doctor tells us, almost in the last page of his work, that after Sally's disturbing influence had been destroyed, when poor Sally had been "quarantined" by science, he succeeded in blending B2 and B4 into a single entity, that is, a "dissociated" manhood of its own, combining apparently all the fragments except Sally, and the memories and experiences of the entire family. He had at last a true Miss Beauchamp; but it was not the one who was his patient or any of his hypnotic creations. Individually, B2 and B4, as distinct as the new creations in fruits and flowers by Luther Burbank. Man can apparently create man if the raw material be given him.

This last Miss Beauchamp, I believe, remained mistress of the form for some two years, though subject to brief lapses into B1 or B4. If she got excited or overworked, she might fairly be the last wild spirit among the doctor and his clever and patient treatment of the poor invalid who applied to him for help. His creation is a well woman, and should bless the doctor. There is, however, a last word to be said to our design in immortality, for he is greatly concerned in this question of personality.

Split and Shivered Into Fragments. It seems to be a natural fact that a personality can be split and shivered into fragments, and we may infer that many among us, who are "split," "wounded" and "eccentric," have "suffered" just such a "dissociation" of "personality." To what extent lesser fractures take place, perhaps to all of us, we can only guess. Some, like Rev. Hanna, may only become two persons in one body. Others, like Miss Beauchamp and Mollie Fancher, perhaps half a dozen. And some, like Mary Reynolds, may even evolve a dozen such new personalities. The life-long invalid may well be but just one of several, of whom all the rest, like the Beauchamp family, would, if brought to the surface, know nothing of each other.

It appears as if hypnotism, or else shock, is necessary to show us what is going on below the surface. And the new personality may be only "dissociated" and fit for an asylum, like one of the Beauchamp family. It seems it may sometimes, exhibit a saintly B1, weak, suggestible, and quivering with religious will, and a sterner character of marked individuality like B4.

So far as recorded by these scientific explorers I do not remember an instance of change of sex in any of these dissociated personalities. This is most natural, for we cannot conceive of the moon splitting off from a woman into a man, or the reverse. And these facts of Nature do not in the least militate against the other great fact called "spirit return," which is as much a natural fact as this multiple personality. But they do throw a halo of mystery about the fact of personality in spirit life.

We cannot conceive of our friend and woman existing save as persons. And whether he or she can split over we cannot even guess, for we know absolutely nothing of the conditions of that life. If "shock" can disperse some in earth life, what can be a greater shock in spirit life? Tearing the individual out of his earth body must be a terrible shock, and may well produce effects that, if understood, would explain much of the confusion, contradictions and limitations that mark spirit return. We seem at best to get the faintest hint of our friend and loved one's personality. This has been explained by much twaddle about "conditions" being unfavorable. Spirits sometimes seem to have only a limited earth experience like that of Sally. And we must remember we only know Sally as she appears to the eyes of the materialist. Miss Beauchamp, exhibiting her earthly character shaped from certain portions of the mortal brain that the others could not use. Spirit Sally and Dr. Prince's Sally may be quite different persons. Sally may make a "spirit return" through some other means than the one we know of. She will have to manifest accordingly, and probably will not appear either as clever or malignant as in this history.

If Sally should come again let us hope she may have some scientific friend in mortal life gifted with a holy curiosity to find out what she has to tell about the spirit side of life, even what she can be proved in his laboratory.

Meantime it seems as if Dr. Prince has proved the possibility of "saint, woman (or man) and devil" in each and all of us, if properly "dissociated." The wise man and the fool may be very easily trained in the art of a "dissociated" and dissociation for any of us. With keen observation I bring this examination of the learned doctor's book to a close.

CHARLES DAWBARN
San Leandro, Cal.

UPON MATERIALIZATION.

A Criticism of a Lecture by Archdeacon Colley.

To the Editor:—I was somewhat amused and very greatly entertained by the article written on "Phenomena," bewildering, psychological lecture by the venerable Archdeacon Colley, rector of Stockton, Warwickshire, England.

This most worthy gentleman is a Spiritualist, and in the beginning of his lecture he makes these statements: "Spiritualism—therefore this lecture is not for those who are satisfied with their religion. I have no right to interfere with your religion, and you have no right to interfere with mine, so long as it enables us to do justly, love, mercy and walk humbly, observing the Golden Rule."

So much, so good; and my sentiments too. As far as we have arrived at the point I am about to write upon, as I read the article, I understand that the reverend gentleman held a seance in the rooms, 52 Bernard Street, Russell Square, London, with four other friends, for the physical manifestations known as materialization, and that on the date therein mentioned, he produced a good rector terms an abnormal form of a little child, similar to a little English child of six or seven years of age, and three gas jets burning in full flame at the time, and that this abnormal small figure grew into life before those sitting with their eyes closed, and no doubt, favorite medium.

I am not doubting the genuineness of our good brother's honest opinion and convictions as to the truth of his seeing, feeling, and perhaps communicating with the forms—which "appeared, but I do doubt the reality of spirits emanating from any medium's body, and being able to give a gentleman expressed it, sucked back into the medium's body through clothing, and into the heart."

While I am open for conviction, this statement seems rather absurd and far-fetched.

Again he makes a statement that on September 25, 1877, seven persons in a room in London appeared, and only partly issued from the medium's left side.

Is this not going back to the very long ago biblical myths? It rather reminds me of Sister Bryan's and my visit to and through the State House at Topeka, Kansas, last July.

While traversing the historical department, we ran across an old bible, leather-bound, with brass corners and clasps. This bible was published in Switzerland in 1545, and therein was a large illustration of Adam giving birth to woman from the right ribs; and you should have seen the great effort to find light on the subject of Spiritualism, fall into the hands of either frauds, or mere babies in the work, and many of them never search below the scum of commercial spiritualism which makes itself so broad and offensive, and lacking discernment.

swallow or reject it all. The greatest number of people are too superficial in their observation and study, consequently faulty in their perception and conception, especially so in things spiritual, and this fact ever has been a curse that holds man in abject slavery and prevents his rising to his full stature of manhood, or deliverance from false shepherds, wicked rulers, and ignorant teachers.

While we know that much which passes for Spiritualism is such in name only, we also know that very much which passes as religion, and as Christianity, is such in name only, and as the superficial and the incompetent fail to see the difference in either.

What then shall we say of those who pose as the masters and mouthpieces of the differing factions, who through the press or from pulpit and platform seek to foster their personal follies and absurd teachings upon us, as though they were infallible truths? The narrow-minded churchman denounces Spiritualism as the work of the devil and a curse to humanity, and will have nothing to do with it. The other, a narrow-minded Spiritualist, denounces religion and Christianity as the blighting curse to humanity, and absolutely refuses to have anything to do with either; and thus both lock horns in perpetuity.

The churchman who cannot recognize the works of God in the laws of nature as manifest in Spiritualism, is simply the victim of his superficiality and consequent perception and conception; to him the spiritual things of the bible are in a sealed book, he understands the letter thereof only, he has his opposition to the Spiritualist.

The Spiritualist who claims that religion and Christianity has been a blight to humanity has been led by his superficiality, perception and conception, to confound a stultifying theology with true religion, and a bigoted, intolerant, hypocritical "churchianity," with a soul-ennobling Christianity.

It is true that history is black with atrocious crimes, oppression and tyranny, but, verily, neither religion nor Christianity can be held responsible for the same; even the most orthodox and ignorant churchman will admit that they were simply used as cloaks in order to justify their nefarious means.

Those outrages were committed by fanatic pretenders, either through ignorance or design, the result of theology not religion; of churchianity, not Christianity; those very depredations are rather conspicuous for the total absence of either religion and Christianity, but definitely prove their abominable perversion—of which Russia to-day furnishes us with another glaring example.

The superficial student of whatever faction is even blind to fundamental truths, and from his wrong premises cannot but draw wrong conclusions, hence we have so many blind leaders of the blind who are cheating us with their hypotheses and opinions, theories and quotations, defiance and anathemas at each other, utterly oblivious to their own inconsistency.

Neither of our ecclesiastical or Spiritualistic lambentals will ever be found guilty of bringing any light to the world, unless they drop their groundless prejudices, and in the light of heart search deeper for the truth in religion, Spiritualism and Christianity, and they soon will find in the fundamental principle of either, a revelation of our destiny for time and eternity, our duty to God and man, and a progression from the lowest habits of man to the sublime attributes of God; of our own responsibility and subject to the immutable law of compensation. And that religion, Spiritualism and Christianity are three inseparable links, forged together by a kind Providence for our unbreakable blessings to those who are found in its embrace.

The man with a dent on his head where his bump of veneration should be, may find the above beyond his pale of comprehension, and of course is excused from taking any further notice hereof. G. A. WOLTER.
Chicago, Ill.

AMELIA COLBY LUTHER.

An Impressive Marker Now Placed on the Grave of This Illustrious Woman.

To the Editor:—For the benefit of contributors to a fund that was raised to place a marker at the grave of Mrs. Colby Luther, in the cemetery at Muncie, Ind., I wish to report that the stone has arrived. It has been inspected, accepted and ordered placed in position by the committee appointed by the Ladies' Bazaar Society of Chesterfield Camp.

The first order was delayed, and marred in the shipment. The last order was cut from a block of best Vermont granite, about 2 feet by 2 feet by 18 inches, the limit permitted by the cemetery management for that class of work. On one side is inscribed in large three-quarter-round letters, "AMELIA COLBY LUTHER, 1837-1898." On the other side, at the suggestion of the writer, a quotation from Thomas Paine: "The world is my country, to do good my religion."

All complete, the cost will be about one hundred dollars, which is near the amount of donations received. In comparison with the markers, the ladies consider it simple and substantial in construction; the lettering and ornamentation artistic in design, a fitting memento to the memory of Mrs. Luther, who as an inspirational medium compelled the attention and respect of unsympathetic auditors with an oratory equaled by few, and encouraged to enthusiasm the populace of the central and eastern states by her powerful appeals for ecclesiastical and political liberty.

Much credit is due Mrs. Adella Dorel of Hartford City, for the successful results of the Luther marker fund, and as manager and secretary of the ladies' bazaar.

FLORA HARDIN-MILLS PAUGH, Chesterfield, Ind.

RELIGION AND SPIRITUALISM.

A View of Superficiality and Its Consequences.

Why is the world, and the church in particular, so opposed to the slow but steady advance of knowledge of things spiritual, of Spiritualism? And why are even some professing Spiritualists fighting to keep the spiritual out of their own?

Is it not because of a lamentable superficiality in the understanding of their own and each other's position? They deny the fundamental truths of what they try to promulgate, for the want of which the people are starving. It is a deplorable fact, that many honest but superficial people in their effort to find light on the subject of Spiritualism, fall into the hands of either frauds, or mere babies in the work, and many of them never search below the scum of commercial spiritualism which makes itself so broad and offensive, and lacking discernment.

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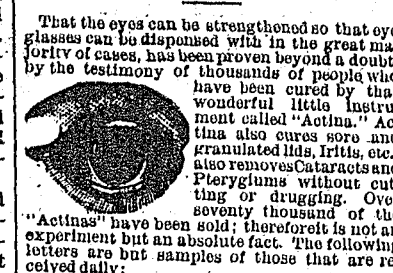
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Beautiful Songs,

Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only This Vail Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lillian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music he has given her words. Frederick Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he affirms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. Wholesale rates made to societies, and dealers.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral axioms and a philosophical philosophy of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus R. K. Wright. Price 25cts.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on one side of the paper, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they must generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Ferd C. Suhrer writes: "The congregations of the Rising Sun Spiritualist Mission, 378 S. Western avenue on Sunday, May 6, were very large. An address was delivered by Sister Martha Price. Sister Susie Thompson and Bro. Chas. Thompson served as message bearers. The afternoon was profitably spent and all regretted the closing. This was our Mediums' Night, and Dr. L. C. Koehler spoke briefly but convincingly, making the point on earth by living spiritual lives. As message bearers, President Kirchener called upon Brothers Thompson, Winters and Jones, who willingly responded. Congratulations were numerous in praise of their work. We are pleased to report the addition of more names to our membership which is steadily increasing. Sunday, May 20, Martha Price will speak for us in the afternoon, and O. E. Miller, Ph. D., will address us in the evening. Our bazaar in our temple on Oakley Blvd., between Jackson and Adams, is meeting with success and praise from our friends. A liberal patronage is enjoyed, for which we are thankful. If you have not yet found time to stop in, do so before we close, and bid adieu to your friends. You will not regret it."

Mr. George Letford, the Spiritualist medium who we have had as one of the best traveling salesmen on the road, and numbers his friends by his acquaintance, was in the city this week. After business hours, he talked with the spirits of the other world, for the benefit of his acquaintances.—The Apalachicola Times, Fla.

Mrs. Lorinda G. Brown writes: "The Psychic Research Society of Rockford, Ill., have cheering report to make of progress, as the best of speakers have been giving new lectures. Sunday evening, the 6th inst., Mrs. Cora L. V. Richmond ministered to the large audience, and it was evident the closest attention was given the speaker and the angelic powers through her organism. The address was a resume of her personal experiences on the platform during the series of years she has been before the public, and reminiscences of the wide phenomenal and scientific co-workers, not only on the platform, but in the British and American Physical Research Societies, and of the conclusions reached by experts in investigation, that not only is there no death, neither is communion of spirits limited to mortals, and most charmingly was pictured the near approach of the universality of this communion. Those who have ever listened to Mrs. Richmond can know by memory of the beauty and spiritual uplift of her invocations and benedictions. She improvised three poems after the lecture, on topics given from the audience, that were lucid delineations of the subjects. The society hopes to have her with us again in June."

A Texarkana, Tex., paper says: "The Spiritualists of Texarkana have secured the services of Mrs. Ida Wilson Kayner, a noted medium and lecturer of Dallas, Texas, for a couple of lectures. The lectures will be delivered at the Miller county court house. Tests will follow each lecture, and questions from the audience will be answered. While somewhat new in this part of the country the religion of Spiritualism has quite a number of followers, and the effort at anything like permanent organization has been undertaken here in Texarkana. Circles and table tappings there have been many, and in former years some noted mediums visited the city, at intervals, but for the past ten or twelve years no accredited medium has been here."

Georgia Gladys Cooley is serving the First Spiritual Church of Baltimore. Nearby places wishing night messages, consisting of lectures and messages, can secure her services. On account of changing one of her engagements to a later date, she will have the 2nd, 3rd and 4th Sundays of July open. Address her at 636 N. Carrollton avenue, Baltimore, Md.

Mrs. Minnie Lambert writes: "I received the book, 'Gems of Thought,' this morning. I think it is fine. The Progressive Thinker is fine, and it has helped a great deal. All true and good Spiritualists should take it. It will do them good."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

On March 23, 1906, Prof. H. H. Allen, the astrologer, of Plainfield, Mich., predicted the terrible San Francisco disaster. The prediction was published March 20, as follows: "The stars predict and the signs plainly show the destruction of two towns. Serious and destructive earthquakes will occur in all parts of the world, and especially near Sacramento, Cal." In his latest prediction, Prof. Allen predicted the assassination of the Czar of Russia and overthrow before the end of the year; rebellion in Spain; possible assassination of the sultan of Turkey by the Red Hand society; death of some Michigan man prominent in political circles at Washington, D. C.; great floods in the United States; great race war in the South before the end of the year; great loss of life at sea, through shipwreck, and more labor troubles.

R. Mitchell writes: "The Spiritualistic Society Sunday of Nature had a large and interesting meeting Sunday evening at 461 W. North avenue. Mrs. M. Schumacher, our pastor, was assisted by the Hephzibah Order, in their Oriental costumes, in magnetizing aprons and handkerchiefs for healing purposes. Psychometric and clairvoyant readings were given by the different mediums present. The past collected a handsome purse for the San Francisco fund. There will be a crowning of a May Queen, May 17, at the home of our pastor, 144 Loomis street. Refreshments served. 25 cents a ticket."

Attracted to this city by the premonition that her son, Joseph, who had left home several years ago, was here in distress and needed her, Mrs. Andrew Weniger of Hanville, found her way to the morgue on Thursday. The official services were conducted by the potter's field. Last Sunday Mrs. Weniger dreamed that her son was in a house in South street and was calling for her to come to him. The mother hurried here, visited the South street address and was told that the boy was ill in the Pennsylvania Hospital. At the hospital she learned that he had been sent to the morgue, and his body had been sent to the morgue. Philadelphia Ledger.

Corresponding Secretary writes: "At the Golden Rule Society, Paulina street and Park avenue, in the afternoon we had a short address by Mrs. N. E. Hill followed by her able guides, with convincing proof of spirit return. Messages were given by Mrs. Jaquet and Mrs. Hanson. Music and sweet singing by Mrs. Frankie Cole. The official services were conducted by Mrs. Hill, with a very inspiring lecture. We were also favored with the presence of Mrs. DeWolf Kiser, that grand veteran worker. Our services next Sunday will be a lecture by Dr. George B. Warne, followed with messages from the friends who have preceded us to the higher expressions of this life."

Wilson Frith, Ph. D., of Boston, prominent as a lecturer on important subjects, will lecture at the Onset Camp-meeting, speaks of him as follows: "Your lecture was logical, profound, scholarly and yet most entertaining from the commencement to the end. You held the large audience spellbound with your eloquence. You showed throughout the lecture your intimate acquaintance with all the public and religious movements of the hour. The Onset Bay Association has already shown its appreciation by securing your services next year for three lectures in the regular course and five class lectures."

Mrs. C. M. Chown writes from Lima, Ohio: "The Religious-Philosophical Society of Lima, Ohio, has just closed a very successful meeting for the month of April. The lectures and spirit messages were given through the mediumship of Mrs. Georgia Gladys Cooley of Chicago. The meetings were held in the Auditorium every Thursday and Sunday evening. Large crowds attended each meeting, and everyone expresses himself as being well pleased with the meetings, and enjoying the lectures very much. Mrs. Cooley has many warm friends here, and has made a great many more friends on her last visit, who will always welcome her whenever she can find time to give us any attention."

A jury in the circuit court at Bloomington, Ill., on May 7, decided the will of the late T. T. Umbaugh of LeRoy, which left \$25,000 to the cult of Spiritualism, was null and void, and that the contention that the mind of the deceased was affected was correct. The relatives contested the will and the verdict is the sequel to a remarkable legal battle of three weeks.—Chicago Examiner.

Dr. J. A. Marvin, Psycho-Magnetic Healer, has lately removed to Chicago from Sterling, Ill., and is now located at No. 83 Ogden avenue, where he can be consulted. He has certainly performed cures that seem almost miraculous.

Dr. Beverly writes: "The meetings at Arlington Hall, 31st street and Indiana avenue, are growing. Something new and startling is revealed to the surprise of all. Harry Tobias will be present every Sunday afternoon and evening for some time. He is the coming young man. No one has ever heard him the deep spiritual insight that he has developed. Dr. Beverly is giving something new in the line of 'Somno-Science,' that he has lately developed. We have some fine mediums who give tests to all who apply. Come and bring your friends. Admission free."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 20, 1906: Every Moment Has Some Duty.

Gem of Thought—

Every day I'll try to do,
Some little helpful deeds;
Just prove that I am true,
To all of human needs.

J. W. R.

For information concerning the Progressive Lyceum, authorized Lecturers, Paper on the National Spiritualists' Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Mrs. Geo. Williams writes from Cleveland, Ohio: "The Ladies Spiritualist Temple Fund Society of Fulton street, Cleveland, Ohio, had the pleasure of listening on Sunday last to a fine address by Prof. Peck on 'The Science of Immortality.' Prof. Peck's lecture was interesting and instructive and deeply impressive. On next Thursday evening he will lecture on 'The Angelic World,' and on Sunday afternoon next on 'The Road of Law in the Moral World,' and on Sunday evening his topic will be 'The Spiritualistic Idea of God.' As next Sunday, the 13th of May, will be his last Sunday with us for quite a while, a large attendance is desired. Members of the temple will part with him with deepest regrets."

Mrs. Mary Elmo, pastor, writes: "On Sunday last we were highly instructed by the lecture delivered by Dr. Burgess, the president of the Chicago Spiritualists' League. Following the lecture were messages and psychic readings by Dr. Burgess, Mrs. Lillie Bell and Prof. H. S. Fraser. Good attendance prevailed at both the 3 and 8 p. m. services. Out meetings are open to all and are conducted every Sunday at 3 and 8 p. m. in Vincennes Hall, 3514 Vincennes ave. Good lectures and plenty of spirit message bearers always present."

Mrs. Josie Warman writes from Troy, N. Y.: "The First Society of Progressive Spiritualists of Troy, N. Y., held a memorial service Sunday evening, April 23, in memory of the society's departed members. Mr. Doty of Albany, very interesting speaker, addressed the audience of Spiritualism. Mr. F. A. Edgerton of Albany, an excellent lecturer, delivered a beautiful eulogy to the deceased members of the society. Mention was made in the eulogy of our late president, Elisha Waters, who was a Spiritualist for many years, one of the oldest and most devoted of the cult. Mr. Waters led one of the famous Fox sisters about the streets of Troy, sight-seeing on the occasion of the young lady's first visit to this city. Our late vice-president, Dr. Cheney, was also spoken of as a staunch friend of Spiritualism, and his home was the scene of many seances. He was beloved by all who knew him. The speaker also spoke in loving remembrance of Donald Mackey, Mrs. Lott, Mr. Bissell and Mr. Gernon. There were many others spoken of, but time and space will not permit. Mrs. Bind-schneider followed with tests which were received with pleasure."

Mrs. L. Zimmerman writes from Elmira, N. Y.: "Elmira seems to have dropped out of sight and hearing for some time past. The society has not ceased to continue sowing the seeds of Truth and giving comfort to sorrowing, seeking souls. Although the church has been closed for the season, well attended and interesting meetings are being held at the residence of Brother and Sister Rhodes every Sunday afternoon, where all are welcome and home-like. Inspiring, rational and trance speaking by opening mediums, the relating of personal experiences as to 'How and Why I Became a Spiritualist,' tests and messages from the loved who have arisen, interspersed with singing, and two hours have passed all too quickly. Last month Mrs. R. M. Smith, an earnest, ardent, faithful worker in our beloved cause, passed on to the other side. Though her earthly presence is missed she is often with us and is one more to welcome those she loves, when they, too, shall enter the higher life. Mrs. Mary C. Von Kanzler, a much loved friend, officiated at the services, voicing the words of Truth, comfort and strength found only in our beloved philosophy. Upon invitation of the president of the society, she also officiated at the following Sunday afternoon services, giving a feast for the soul in her usual able manner."

Eva L. Stewart writes: "The Hyde Park Occult Society are having fine lectures and messages given by speakers and mediums as Mrs. McIntyre, Dr. A. Burgess, Mr. A. W. Bloom and Dr. Greer, speakers, and Mrs. McIntyre, Mrs. Weaver, Mr. W. Bloom, Mrs. Ella Johnson Bloom, Mrs. Jennie Stener Adams and Mr. E. Dierkes as mediums. All gave satisfaction, so much so that they have been requested to favor us again. I wish to particularly mention Dr. Robert Greer of Maywood, who spoke for us on April 29. The Doctor having attained the age of 83 years, and having been a Spiritualist nearly all of that time, certainly did fine in his discourse. We had a number of university students present who have become quite interested in his address, and were present the next Sunday when Mrs. Jennie Stener Adams gave them some very convincing tests, all recognized, and the best of it was she gave to those who were skeptics. Mr. E. Dierkes was present and his guides handled him with a vim, and his card parties are becoming more interesting as they see what beautiful hand-painted china we give for prizes. We have concluded to change the time of holding them from Thursday to Tuesday afternoon and evening of each week. May 13, we will have with us Mr. and Mrs. A. W. Bloom, and on the 20th, we expect Dr. A. C. Burgess, and on the 27th, Mrs. McIntyre. We mention these ahead as we know there are many who are anxious to hear them."

J. Madison Allen, since leaving Florida has been busy in Georgia nearly two months, lecturing at Brunswick, Savannah and Atlanta. He lectured for the Psychological Society of Atlanta, April 29 and May 6. He has now returned to his home at Springfield, Mo., and may be addressed at that city.

Mrs. Mary R. McDonald, lecturer and test medium, Norristown, Pa., retaining platform work, desires engagements for fall and winter. Highest references. Terms to suit.

Henrietta L. Lichtig writes: "Saturday, May 19, will be Illinois Sunflower Club day at the bazaar given by the Rising Sun Mission in its new temple, Oakley Blvd., near Jackson Blvd. Let the members all turn out afternoon and evening wearing their badges, and help to make this bazaar a great success. The Club will give its May tea party, Tuesday, May 22, in its hall, No. 70 E. Adams street. Let all the mediums be present to assist."

"Helio-centric Astrology or Essentials of Astrology and Solar Mentality, with Tables of Ephemeris from 1830 to 1910," by Yarmo Vedra. Price, by mail \$1.50.

Spiritualist services will be held every Sunday evening at 183 E. North avenue, corner Burling street, commencing at 8 o'clock sharp. Conducted by Mr. and Mrs. Howes.

OCEANIDES.

Oceanides is a psychical narrative by Carlyle Peterslee, author of 'The Discovers Country.' This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

MARY ANN CAREW, Wife, Mother, Spirit and Angel.
By Carlyle Peterslee.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

Dr. H. B. Cole writes: "The premium book, No. 13, duly received and carefully read. The selections are well made and cannot help but give of assistance, at least they will give thought waves a chance to progress."

Married—Miss Lara B. Larson of Los Angeles and Wm. A. Allen of San Francisco were united in marriage at 12 W. Richmond street, on May 11, 1906, at the home of Mr. and Mrs. D. B. Beattie, on Fifth street. Mrs. Lily M. Thibaud pronounced the marriage service. Both are Spiritualists and will make their home in San Bernardino.

A. W. Austin writes: "The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, at its annual meeting on the 6th inst., elected the following officers for the ensuing year: Waldo Dennis, president; Mrs. S. J. Ashton, vice-president; Arlington W. Austin, secretary; J. Gieselman, treasurer; trustees, Gen. C. T. Hotchkiss, Waldo Dennis and J. Gieselman for the full term of three years; Wm. Richmond for one year, to fill vacancy. The large attendance and increased membership of this pioneer society shows prosperity, and the many visiting strangers from out of the city, proves the abiding widespread consideration of the social-auxiliary of the church, at its meeting in the home of the pastor, at Rogers Park, on the 3rd inst., elected for officers the ensuing year, Mrs. Cora W. Richmond, president, Mrs. H. C. Goodrich, vice-president, Mrs. Mary B. Hill, secretary, Mrs. Alice Turner, corresponding secretary, and Mrs. S. J. Ashton, treasurer. During the summer vacation they will entertain at the homes of members, on the first and third Thursdays of each month, as notified by the secretary."

Mrs. Amanda Coffman writes from Grand Rapids, Mich.: "Since my last report to you, I have been six weeks in Wisconsin and served the W. S. S. A. as missionary; also attended the state convention as test medium. I wish to thank the many friends who helped to make me happy, and my labors light. At the various cities and towns visited I was the recipient of many kindnesses expressed in letters and gifts of flowers, etc. Words are cheap in gifts of love, to express what the soul feels. I am thankful for all workers and a God-speed to The Progressive Thinker."

Mrs. Maggie Henry writes: "At Spiritual Mission Chapel (Old 77) the hall was crowded. Prof. Stoller's lecture was very short, as we were again favored by Miss Ella Carr and Miss Christy Souls; both are well known Spiritualists. Miss Carr favored us with a beautiful song, 'I see them in the clouds.' Madame DeLoux also favored us with a song. We then had spirit messages by Madame DeLoux and others. The Professor answered personal questions for all strangers."

W. J. Howes writes: "My wife and I will be going on our vacation the latter part of May, and will be in the vicinity of St. Paul, Minn., and Rush City, N. D., about three weeks and would be pleased to hear from societies respecting engagements during that period. Address me at No. 2108 W. Congress street, Chicago, Ill."

Lily M. Thibaud, writes from San Bernardino, Cal.: "We had a very successful mass convention here, of which I enclose program. We feel that much good will result from it. The C. S. S. A. has held mass conventions at Santa Barbara, Los Angeles, San Bernardino, and San Diego. Let us hear from many friends in the east in the Progressive Thinker. We heartily congratulate you on your efforts to clean the ranks of fraud. What we want is clean, honest, mediumship and purest morals on the part of our mediums. We have plenty of such mediums. I believe the line was drawn on tricksters. May they be taught the better way."

Societies desiring the services of a platform test medium, address Rev. Mabel Harris, Lock Box 255, Pittsburg, Kansas. She will attend camps.

TO OHIO SPIRITUALISTS.

Convention to Be Held at Cleveland.

The Ohio Spiritualists' attention is called to the annual O. S. A. convention to convene May 25, 26 and 27, at the First Spiritualists' Temple, Fulton street, Cleveland, Ohio.

Agreements are being completed. Besides officers of the O. S. A., the following speakers and mediums will be present: Wm. V. Nicum, Dayton; Dell A. Herrick, Akron; D. M. King, Mantua; J. A. Craig, Clyde; W. Pope, Cleveland; Miss Elizabeth Harlow, Columbus; Mrs. Anna E. Baird, Elyria; Mrs. Edith McCrossen, Columbus; Edith Grant, the spiritual nightingale, of Conneaut, will assist as soloist.

"United we stand, divided we fall." This is the motto we would like all Spiritualists to consider and come to this convention to interchange thoughts and agree upon differences of opinions, that the ultimate outcome may be lasting benefit to the Spiritualists of this state as well as the United States; that the deliberations of this convocation be felt as a power for good to enlighten the minds of many hungry souls now held in bondage of ignorance.

Come as representatives of societies or as individuals, as Orators or from other states, and we will try to make you welcome, as we need your help.

Take Broadway car to Fullerton street, opposite South High School, or take Wilson through car to Marcelline avenue, then walk north to Fullerton street. Other information will be given by C. A. FOLINBER, Secretary O. S. A.

1305 Clark avenue, Cleveland, Ohio.

"Helio-centric Astrology or Essentials of Astrology and Solar Mentality, with Tables of Ephemeris from 1830 to 1910," by Yarmo Vedra. Price, by mail \$1.50.

Spiritualist services will be held every Sunday evening at 183 E. North avenue, corner Burling street, commencing at 8 o'clock sharp. Conducted by Mr. and Mrs. Howes.

New York State Association meetings.

A mass meeting will be held in Arcade Hall, Broad street, Hornellsville, N. Y., May 26 and 27. Spiritualists of that city and surrounding towns are invited to come and participate.

Our annual convention is also to be held in Buffalo June 1, 2 and 3 at Spiritual Temple, corner of Prospect and Jersey streets, and we most cordially invite the workers and friends, not only of our own, but of adjoining states, to be with us at that occasion. H. W. RICHARDSON, Pres. East Aurora, N. Y.

A GREAT VICTORY.

It Is Achieved in Denver, Colorado.

Greeting to our loyal friends in the ranks of Spiritualism! We won our case in which the license inspector of the city of Denver tried to have me convicted of giving a clairvoyant reading, in violation of the city ordinance requiring mediums to pay a license fee of \$100. After my appeal from the decision of the police court, the case was set for April 19, in the county court, but later was postponed to May 7. Neither myself nor my witnesses were called to testify, as the witness for the city under cross-examination by my lawyer, H. N. Sales, admitted that she had been sent out by the city officials for the purpose of getting evidence on which to convict me. Judge Lindsey rendered his decision on this point: The city cannot solicit a violation of one of its own ordinances to secure evidence against a medium. His ruling was based on the fact that the city by sending one of its employees to get a reading, became a party to the offense, and therefore had no case against me.

To friends, co-workers and earnest Spiritualists who have sent letters of encouragement, as well as those who sent more substantial tokens of their interest in the outcome of this case, I return my sincere thanks. Let us hope that ere long the cause of Spiritualism and the exercise of mediumship will take their place above the reach of corrupt politicians and graft-seeking aldermen.

ALICE GEHRING-PATTERSON, Denver, Colo.

Excellent Results in a Materializing Seance.

I have just read an article from Dr. Morrison, in No. 359 of The Progressive Thinker, on the subject of materialization, in which the author takes the stand that this phase of Spiritualism is not to be depended on—is altogether too unreal to be believed in, and better be left out.

I can speak for myself in contradiction of his premises, "Seeing is believing."

I will relate a chapter from my own experience on the subject: In 1884, my husband and son died within 10 days of each other, in Texas. The following October I returned to Kentucky, our former home, and resumed my former business, teaching, to enable me to educate my remaining children, two sons, who had been in the Ohio Medical, in Cincinnati.

While the elder was at school I paid him a visit, my first visit in my life to the city. One afternoon I was induced by a friend from the country, to attend a materializing seance, given in the hotel on Front street, in a room never used before for the like purpose. In the course of the entertainment the medium said: "Is there a lady present named Mrs. Mary Eckman?"

After the second inquiry I arose.

He then said: "You are wanted in the cabinet." I made my way into it, at the opposite end of the cabinet, slowly develop until I cried out, excitedly, "Is that you, Charlie?"

A weak voice replied, "Yes, ma, it is I." He came to me and laid his cold hand on my head, as tangibly as in life. He asked me about our Texas home. Was I contented there? If not, he would move with me to Kentucky. He told me not to mourn for him, for he himself was as beautiful for him to describe. He said I would soon be with him, and that he and pa watched over me. "But I can't say longer," he said; but pa is here and wants to see you. Then he began to go down, down, and when about two feet from the floor, flashed in a broad sheet of lightning its natural as any I ever saw from the clouds.

The next was my husband who came the same way up an opposite corner, developed to a man six feet, and came to me, laid his hand on my head, and talked to me about affairs known only to us two, in that audience. He then dematerialized just as Charlie did.

Now, where does the deception come in? I was from Texas. I was never in the city before. I knew nobody, and nobody knew me.

MRS. MARY P. ANDERSON.

Heresy Is Honesty of Spirit Made Manifest.

Men are continually mourning over heresy who are cheating widows over their inheritance and making business men bankrupts by their selfishness. All our fine scholars and philosophers will not avail much, unless they teach men to pay one hundred cents on the dollar and to produce a dividend here and now. Talk as we please about the superficiality of some men who seem to ignore poetry and idealism in the interest of simple good works, they will assert their right to be heard as teachers and even iconoclasts, until we can show some practical results of our fine idealizing in common, every-day honesty. Even morality in the lowest sense will be a broader principle than ever religion has been. If it touches the every-day miseries and wants of needy men and women.

S. J. STEWART.

"Right Living." By Susan H. Whon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, \$1.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, M. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents.

S. J. STEWART.

A New and Deeply Interesting Book

By the Author of

"A Wanderer in Spirit Lands."

"THE STRANGE STORY OF AHRINZIMAN."

The Persian Mystic Emperor.

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Ahriziman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given to the author of Ahriziman's studies in the Domain of Magic and its relation to obsession and other perplexing problems of spiritual intercourse. Price, cloth \$1.00. Paper, 60 cents.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, on May 1, John Thimlor, of Harlan, Ind., aged nearly 79. He was born in Germany, June 11, 1827. He became a Spiritualist early in life, and remained firm in his belief until the end. He was a private of Co. G, 162d Indiana. Services were conducted by Mr. Brindle, a Spiritualist speaker of Fort Wayne.

George W. Noble, on May 2, was crossing the street near his residence in Elyria, Ohio, when a street car struck him and he was instantly killed. Funeral services were conducted at his late residence on May 6. Rev. Fred D. Dunakin of Cella, O., officiating. The remains were taken to Cleveland, Ohio, and buried in Woodland cemetery. Deceased has been for several years a firm believer in the philosophy of Spiritualism, and universally respected by all who knew him. Had he lived until August 10, he would have been 85 years old. He leaves a wife and three daughters and many friends that love and respect him for the good he has done.

BETWEEN BODY AND SOUL.

When We Interrogate the Literature of the Past, of Whatever Kind, We Find That It Substantially Agrees in Certain Respects Upon the Whole With Regard to the Relations Between the Body and Soul.

The soul and the body are distinct and separable. The body comes up from the ground and descends to earth again. The soul comes from above, and in the last analysis, comes from God. The Egyptians and some other ancient peoples supposed that the soul of man is simply the presence in this world and in human form of a fallen god. It is possible to explain the statement of David that man "is made a little lower than the angels and is crowned with glory and honor" in this way.

David is likely acquainted with Egyptian philosophy upon this subject and embodied it here and there in his poetical musings, as we have much reason to think. The same thought is found elsewhere in the Old Testament. The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose; and "there were giants in those days," "mighty men of old, men of renown."

Pagan nations not only believed in the fact that ordinary human beings came from Jupiter at their origin and descent, but that there were beings among them who were semi-human and semi-divine, the offspring of gods and human beings.

The notion of the immaculate conception was common to many ancient peoples. Greek and Roman poetry and mythology are full of it. That it had a root in early Jewish philosophy and that it came struggling down along the ages of Jewish history to the beginning of the Christian era and later, side by side with other polytheistic notions on this subject, can readily be demonstrated.

The ancient Hebrews not only talked face to face with God, but they entertained angels from heaven, who sat at meat with them and ate venison and other things not quite as unsuitable as the ambrosial nectar of the Greeks and Romans. It was a very unusual thing for the spirits of heaven to take temporary human form among either Jewish or pagan peoples.

Some of these supernatural beings moved about through the sky on wings, and some seemed to have had the power of passing about through space without those or other appendages. All ancient nations anticipated our modern attempts at aerial navigation in their supernatural philosophy. It was also the notion of some ancient peoples that the souls of men came from animals lower, as well as spirits higher than man.

This is embodied in the doctrine of the transmigration of the soul. The ancient Egyptians were supposed to dwell in animals lower than human. Oxen, crocodiles, birds, fish and many other minor forms of life have been supposed to contain the spirits of beings superior to man. For this reason they were worshiped.

The

QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth a host of responses; that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I eagerly give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

T. C. R., Toronto, Can.: Q. Would you advise me to study astrology, and if so, what system?

A. I advise you, and everyone else, most unreservedly and unqualifiedly, NOT to study astrology. I cannot understand why astrology is so constantly blended with Spiritualism. There is nothing spiritual in it, and it is removed. The claim put forward that human character is ruled by the planets, the whole scheme of predictions by "casting a horoscope," is as baseless as a tale of "Arabian Nights."

The way the "professors" of the art, the "great astrologers" make their living out of is to convince any thinking man that their "science" is only pretension. They claim to predict future events. They give business advice and tips on the stock exchange, and all for a beggarly sum. If they had this knowledge, if they were able to know the occurrences of to-morrow, they could in a year gather into their hands the fabulous wealth of Wall street. Could they locate mines, or find lost treasures, the mineral riches of the world would be theirs. Yet claiming this knowledge they never use it for their own benefit, but at imminent risk of arrest, they sell it to others for the price of a supper, or lodging! There is nothing practical, or useful in the books on this subject.

As we hold Spiritualism dear and sacred, let us draw the line sharp and clear between it and all fortune-telling, "occultism" and fakirism. If we do not, let us not complain that law-makers punish "old dog Tray" for the company he keeps.

Harvey Brown: He has been engaged in doing missionary work for the circulation of the Progressive Thinker. He has written a book, "The Wretched Man," with copies until the wretched man was full and returned the last copy, endorsed, "These papers don't do me any good." Undiscouraged he sent the Ingersoll number, and when this dwarfed Methodist saw the picture of Ingersoll, he uttered words that sounded like anything but an outburst of love, and he threw the paper into the fire. He would do what lay within his power to destroy heresy, and just as willingly would he burn the writers did the law allow. One of the three preachers who received this number, was so stirred up by it, that he preached a sermon on the Devil, advocating with lurid eloquence the personality of the Prince of evil.

"What can be done?" asks Mr. Brown, "to induce such men to read, and thus get out of the old rut? They need not be made to understand very much—only a little. If they could be induced to read they would see and be able to admit the full light. How shall we make them read? I suppose we should be charitable, for we all came into the world and found Christianity before us and not a solitary doubt expressed. The rarest and hardest act is to admit that which we cannot help but believe after living, believing, teaching and acting a life-long lie.

A Really Mr. Brown asks a difficult question. How can a man who will not read, be made to read something he loathes and detests? He is proof against a revival sermon, and the ways of the evangelist.

The law forbids force, and hence persuasion is the only means, and if that fails he must be left over for the angels. There may be a slight show, if the man has not reached the extraordinary state of perfect sanctification. If he has, the patronizing insolence of his self-sufficiency will hedge him round about. The Progressive Thinker for a steady diet for such babes is rather strong meat, and Ingersoll's lecture on the Devil must have been a surprise. But such shocks are essential for mental growth, and time must be patiently given for the maturing of ideas. The man who has been educated to be a preacher, and entered on the business of salvation, has staked his all on the truth of his position, his support, and that of his family; his prestige, his opportunity, all depend on his steadfastness to the old belief, and he should receive it with a cold and contempt. After all, it is desirable that such men be converted to Spiritualism? Of course it would be beneficial to them, but the cause would be weakened, not strengthened by the coming of a whole army corps to its banner. There has been already too much brought in from the old ranks, and as early as possible the new recruits, Spiritualism is being churchized, smoothed down, and put in the old phraseology, until we do not know if we are in a church and Sabbath-school, or a free congregation of thinkers!

The hard, green and acrid fruit

has to wait the time of ripening. You cannot hurry the process. The crisp red astrachan comes in August, when the winter fruit is green on the boughs. You want the latter to stay in the orchard till the skies of autumn lower, and then it is not ripe. You don't want it ripe till the late winter, in fact the longer this is deferred the better, for you and for the apples.

You feel sure that the time will come when the sour juices will sweeten, the hard flesh grow soft and crisp, and the crabbed worthlessness become of value.

I said this process could not be hastened, it can be ripened by heat, but it loses its flavor and fragrance and is stale. There are incubators for weakling babies, and so there might be spiritual incubators for belated souls, and by a great care and devoted attention these might be forced along, and strengthened in spiritual growth, but it never would pay—I mean spiritually of course.

Better they bloom along in the glory of their conceit until they in time ripen out of their crabbed greenness. The world will not deviate a hair's breadth in its revolutions, for the better or unbetter of all the people on its surface, and hence the opinion of one preacher, or Methodist, more or less, is too inconsequential to think of. The way a certain crowd in the woods lays the sticks in her nest, is of as much moment.

We struggle on, and attempt to reform, and plant the germs of new ideas. It may appear only dismal failure to us, but perhaps we are the rain and sunlight, in this process, and years and years from now, the germs will first begin to grow, and the fruitage will come. We do not know; perhaps shall never know.

There is this cause for hope for one who "burns the paper." He confesses that he has a weak cause, a defeated, thoroughly whipped cause, that will not bear the light of discussion. He confesses the other side is right, overwhelmingly right, and the only way he knows to vent his spleen is to burn the paper which exposed his belief. One would expect such a thing from a small boy—scarcely from a man, but we must remember such people are men in stature only. Their bodies have grown, but their minds have remained in babyhood. As the Chinese bandage their women's feet, the mind of the Christian-child is sometimes so bound to vent his spleen in burning creeds and beliefs, that it makes a slow and distorted growth, and remains dwarfed. But unlike the deformed foot, which remains permanently crippled, the mind, by slow growth will sooner or later burst its bonds, and assume its superiority over the environments which hedge it round.

VERMONT.

The Queen City Park Spiritualist Camp-meeting.

There are bright prospects for Queen City Park Spiritualist Camp-meeting the coming season, which commences July 23, and continues until Sept. 2. The site is located on a bluff two miles south of the city of Burlington, on the shores of the beautiful Shelburne Bay. Here are the finest sunsets in America; lovely walks and drives, four passenger trains daily with "half" electric cars every twenty minutes; post office, telephone, store, and restaurant connected with hotel. A fine list of speakers has been secured: Rev. B. P. Austin, Mrs. Helen P. Russeguet, Mrs. Effie I. Chapman, Mrs. Jacobs, Mrs. Emma Paul, Mrs. Abbie Crossett, Alonzo R. Hubbard, Dr. S. N. Gould, and other noted speakers and mediums are expected. Good music will be furnished by the accomplished singers Mrs. Minnie Wood and Miss Lillian Allen. Spirit message seances will be held nearly every day during the meeting. Entertainment will be held often in the pavilion.

The ladies' annual fair will be held about the 20th of August. This season the hotel is under new management, Fred M. Hunt, proprietor, who will spare no pains to cater to the welfare of his guests. He will have a corps of help in putting the hotel and grounds in first-class condition for the opening, June 1, for city guests, camp boarders and those coming to the camp-meeting. A good restaurant is connected with the hotel where food is served by the piece, single meal, per day or week; also all needed cooked supplies for campers. For particulars in regard to hotel, address Mr. M. Hunt, Queen City Park, Burlington, Vt.

Circulars will soon be issued, giving full details of the coming camp-meeting. For circulars, address Effie I. Chapman, Secretary, Cambridge, Vt.; A. P. Hubbard, president, Tyson, Vt.; Dr. S. N. Gould, vice-president, Randolph, Vt.; Fred M. Hunt, proprietor of the hotel, Queen City Park, Burlington, Vt.

"The Jesuits." By Rev. B. P. Austin. A. M. B. D. An excellent pamphlet. Price, 15 cents.

"New Testament Stories Comically Illustrated." Drawings by Watson Weston. With Critical and Humorous Comments upon the Text. Heston's drawings are incomparable, and greatly amusing. Price, in boards, \$1; cloth, \$1.50.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is a book with rich, thoughtful spirituality. Price \$1.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

EARTHQUAKES.

Some Comprehensive Reflections as to Their Origin.

There is no doubt but what earthquakes are caused either by subterranean atmospheric disturbances, or by electric nature. The latter is at times a lack of harmony in the equilibrium of the earth; its motor powers, so to speak, are out of gear. These disturbances beyond a doubt are influenced at times through the immense volume and force of planetary matter moving through space; not only disturbing but intensifying or increasing atmospheric pressure. I believe from what I have read that the seismic tremors which have been recorded for some years past by astronomical scientists, should have been recognized as a warning that there was something wrong in the earth's interior, or something doing in the heavens above.

Alfred Peary tabulated over 17,000 earthquakes and seismic tremors in different parts of the world between 1750 and 1842. Other scientists have also recorded thousands of earth tremblings at different times during the past sixty years.

Nearly all the ancient writers on Seismology concurred in their opinions as to the origin or causes of earthquakes. Aristotle in a work published 300 years B. C. (see volume of the works of Aristotle by Thomas Taylor, Book 2, page 528) placed on record the fact that, "It sometimes happens that there is an earthquake about or after the eclipses of the moon." Alfred J. Pearce, an astronomical writer in "The Science of the Stars," page 56, says: "An unprejudiced comparison of the dates of the earthquakes with those of eclipses of the sun and moon, show many very striking coincidences so frequently repeated as to lead to the conclusion that they are not 'fortuitous,' and may have some 'rapport.' It is the planetary positions at eclipses that are the causes (or the 'signs') of earth quakes. It is generally found that the shock is felt at those places where Jupiter or Saturn is angular at the moment of greatest eclipse; and that the shock usually takes place when Jupiter or Saturn (as the case may be) retrogrades over its own place at the eclipse, or when it arrives at the longitude of the eclipse or the square or opposition thereof." So wrote Mr. Pearce in 1831.

M. Delauney, of the French Academy, made many researches along these lines, but in addition to the foregoing conclusions regarding eclipses, elucidated the theory that some earthquakes were due to the passage of Jupiter and Saturn through cosmic streams of meteors.

Dr. G. von Neuberger, "Astro-Meteorologica," published over two centuries ago gave a list of twenty earthquakes which happened while Jupiter was in Taurus. Dr. Simonette, Commander Morrison, Alfred J. Pearce, and other noted students of seismic science arrived at the same conclusion, that earthquakes were more frequent when Uranus, Saturn, Jupiter and Mars were in the sign of Taurus or Scorpio. The constellation Scorpio is the direct opposite zodiacal sign of Taurus. In "Urania," February 1880, Mr. Pearce predicted that the entry of Jupiter and Saturn into Taurus in 1881 would produce great earthquakes. On the 3d of April, 1881 just after Jupiter and Saturn had entered Taurus, the earthquake of Chile took place. The earthquake of Chile killed 4,000 persons and injured 1,500 others. On the 12th of June, 1881, while Venus, Jupiter and Neptune were assembled in Taurus, 34 villages and one hundred lives were destroyed by an earthquake in Armenia. On July 22, 1881, when Mars was in conjunction with Jupiter in Taurus, violent shocks of earthquakes were felt in Switzerland, at Lyons and Grenoble. Thousands of other recorded earthquakes took place when one of these four planets were in Taurus or Scorpio.

Many other great scientists attribute earthquakes to electricity, but these writers were, and our modern scientists (knowing little or nothing of Astral Science) were unable to explain how the electricity was brought about. Those who have given the science a profound study have discovered that the planetary influences alone can supply the clue. The fact is, electricity is almost constantly coming into the earth from the air or going from the earth into the air, and when it accumulates in any given place it will simply discharge itself, with results being (in the words of Commander Morrison) "a shock, more or less severe, of earthquake."

One thing is certain that earthquakes are invariably accompanied with, or preceded by, electrical discharges, and attended with thunder and lightning or other atmospheric perturbations. Any analysis of the records shows one unchanging fact, and that is that there are more frequent earthquakes and tremblings recorded after a lunar or solar eclipse than before, and it was found the disturbances were of greater intensity when a solar or lunar eclipse followed each other anywhere near or close together. On February 9, 1900, there was a lunar eclipse, and on February 28 a solar eclipse. The ancient writers on the cause of earthquakes, laid it down as a rule that about 60 days after the "mean" of two such eclipses, earthquakes may be looked for. There were 14 days between February 9 and 23, therefore the 16th or 17th would be about the average or "mean" date when the disturbing influences would begin to operate; 60 days from this time will bring us to the 17th or 18th of April, and it was on the 18th of April the earthquake in California occurred. I cannot say from what I have read and studied what influences the "fixed stars" have on the earth's interior. My impression, however, is, that their distance is so great as to preclude any distinct or marked effect. I have no doubt but what every planet and fixed star exercises (in some way or other) some influence, but the true causes of earthquakes, volcanic eruptions, tidal waves and all these exceptionally great phenomena connected with the earth, must be looked for in the Zodiacal belt or zone surrounding our planet. The planetary motions and their geometric relationship on to the other in the celestial sphere surrounding the earth will account for many, if not nearly all, of the trouble and their geometric relationship one to another.

The late Commander Morrison of the British Royal Navy ("Zadkiel"), in 1834 said:

1. Earthquakes generally followed an eclipse.

2. At a period of the earthquake many unusual aspects may be found between the planets, more in number than usual.

3. An earthquake frequently happened when Uranus, Saturn, and Jupiter and Mars are in the sign of Taurus and Scorpio, and so on.

At the time of this earthquake, the 18th of April, Mars was 23 degrees

in Taurus, and separated from a square with the Moon 10 degrees. Raphael, in his "Emmahoe," 1906, page 11, speaking of the progress of Mars through Taurus said: "Earthquake shocks will be frequent in far apart parts of the world. This is under 'The Voice of the Heavens' for April, 1906. We have had this month earthquakes in the United States, Italy (Vesuvius), Persia, Japan, India, the Pacific coast and other places."

I have detected the earthquake from an astrological or planetary point of view. I firmly believe on the other hand that much of the seismic phenomena are the result of cosmic disturbances, and that the tremendous planetary forces of Nature, which gives this old earth of ours a fearful shaking up at times, and when I speak of the earth I refer of course, to the great oceans when the waters abnormally rise, and the gases in the great central cavities of the earth itself. Also, the action of the earth's interior for geologists and astronomers, who have made the subject of earthquakes a study on different lines of observation than my own.

GEO. W. WALDRON.

Denver, Colo.

PHENOMENA INDISPENSABLE.

But Place and Time Must Be Considered.

To the Editor:—Please allow me just a little space in your paper to agree with J. A. Wertz of Anderson, Ind., that the phenomena of Spiritualism are indispensable to investigators. But I think that place and time must be taken into consideration. A person who has a test medium, in order to draw a crowd, if a lecturer fails to interest the people with plain talk on the subject of the grand, uplifting qualities of our religion, that we have employed the wrong person, whether it be man or woman.

I have often made contact with people who for the sake of a position would not speak on the subject of Spiritualism, at the same time I knew them to be believers in both the phenomena and philosophy. Putting their candles under the cover of greed, gain and pride, hiding their precious light from those who would hail with joy the glad news of spiritual truth. I have found and heard their talons in the ground, because of fear that some reverend might term them superficial infidels. Oh for the day when men and women may have the manhood, the womanhood, to throw off these crumbling vestments of everything pertaining to a greed, gain, pride or creed, and stand forth ready and glad to shout the glad tidings of the truth of true Spiritualism.

Then will our ranks be swelled to overflowing; then will the beautiful religion, that lives by faith and not faith, be lifted above all ridicule and censure, and out of the realm of fakes. Blisha prayed thousands of years ago and said: "Lord, I pray thee open their eyes that they may see; and so I utter the same prayer, and ask thee to investigate, not to allow pride to close the windows of thy soul. 'I do not shut your heart to facts, or close your eyes to that which your reason accepts, because of what some one might say or think.' Think for yourself. Be free. The time for slaves, has passed and gone, either physically or mentally. All should be free to express their opinions, and to be heard."

Morgan, Rhode Island.

THE SAN FRANCISCO EARTHQUAKE.

It Was Predicted by Mrs. Maud Lord Drake, Who Is Now Located at No. 124 Idaho Street, Boise City, Idaho.

To the Editor:—I enclose an extract from a letter just received from J. S. Drake in Boise City, Idaho, which may interest the Progressive Thinker. It refers, in reference to the predictions of Maud Lord Drake regarding the recent catastrophe on the Pacific coast.

L. C. PARKER.

Chadbourne, N.C.

Letter From J. S. Drake.

"Mrs. Drake has for years predicted disaster on the Pacific coast, and for some months has insisted it was coming soon. When we visited San Francisco some weeks ago, she was very restless and hurried me out of the city a week before I was ready, and I had to neglect some important matters. A month before the disaster occurred she had not been able to sleep until physically exhausted, and when the shock came, and during the three terrible days of butting, she was unable to sit up. She seemed to feel every vibration of the earth, the air and of the people. Some intelligence fore-shadowed on her the burning, toppling buildings, the fleeing, panic-stricken people days before the catastrophe occurred. I never knew her to suffer as she has for a month past. She had talked about it, and when I tried to tell her it would not come in our day, and she seemed almost provoked at my stupid unbelief; and now she says another is to come with greater loss of life, and this she locates on the Atlantic coast. 'You know she has always said New York would be visited by earthquake disaster. To-day is the day; the worst is over there; and for the same cause I judge the next terrible cataclysm is not immediately near.'

"She felt this same way before and during the Johnstown flood, the Galveston and Martinique Mount Pelée disasters, and the feeling only leaving when it was the worst of the Rio Janeiro disaster. She is over the sea, and she says she is over the sea, and she says she is over the sea. 'Truly the future of others is her present. Yours truly, J. S. DRAKE.'"

Boise City, Idaho.

The Workers in the Field.

We left Oskaloosa, Iowa, April 18, for Montana, and arrived at Billings, April 20, and found the Spiritualists very active in the League of Friends of Mrs. McCormick and Mrs. Selbrede, president and secretary of the Montana State Spiritualist Association. Billings has a fine local society that meets every Sunday evening. Mrs. Eva McCoy has been its pastor for the last year, and has done noble work for the cause in Billings. The society has a good local organization. We were employed by the society two evenings, and by request have engaged in missionary work in Montana. We visited Livingston and Bozeman, and found a few Spiritualists, and will visit those cities again soon under more favorable conditions.

Butte, the city that reached us from town lies in the heart of the Rocky Mountains, 5,780 feet above the sea. Mrs. M. S. Logue sent to Oskaloosa for us, although not a member of an organization, but a Spiritualist at heart, and well known to our N. S. A.

SPRINGFIELD, MASS.

A Most Remarkable Medium Developed There.

In the opinion of the writer Springfield has produced a public medium unexcelled by any in this country, from the Atlantic to the Pacific; and there are many Spiritualists here, of travel and experience, who heartily concur in this opinion.

On Sunday afternoon, May 6, at the Spiritualists Hall in this city, Mrs. Pilling appeared on a public platform for the first time. Until quite recently the lady was wholly unacquainted with anything pertaining to the Spiritualist movement, knowing absolutely nothing about mediumship; and yet, on this, her first attempt in public, she gave evidence of spirit communion of so direct and convincing a character as to start the scales from the eyes of skepticism, and send "shivers" up and down the spines of old-time believers. I have witnessed the performances of many of the celebrated platform mediums, east and west, but was never before in a public seance where there was so much to commend and so little to criticize.

Mrs. Pilling is entranced during her public work, the communications through her being given by "Sagwah," who asserts he is an Egyptian who left the physical center some ages ago. The medium's eyes are closed throughout the seance.

In listening to Sagwah all are impressed by the beautiful and lofty character of the communications. Apparently little or no attempt is made to give "tests," and yet every word is a "convincer." The spirit first establishes his identity by question by giving his name, or he full name and surnames of relatives, together with references to the past and present, of a character to preclude all possibility of error, guess-work or collusion. Full names of dwellers in both spheres are called out WITHOUT A MOMENT'S HESITATION, OR "FEELING ABOUT" FOR A MINUTE.

When the spirit is fully recognized, a beautiful message is given, replete with sympathy, good cheer and encouragement. Advice, together with the forecasting of events, frequently forms a part of the message. The earnestness of the one communicating, the tones of the medium's voice and the tender character of the messages through to wait on the emotions and wet the cheeks of many besides those directly interested.

Mrs. Pilling, as before observed, knew scarcely anything of Spiritualism until about one year ago. Had you space I should improve this opportunity by giving to your readers an account of how this gifted medium has been "brought out," in so brief a period. Suffice it to relate that she, though formerly a devout orthodox church member, had experienced a great restlessness and unexplainable discontent for several months prior to the time when the light of the spiritual philosophy first illumined her inner perception. This discontent, as I understand, finally took definite shape and directed her steps to Spiritualist gatherings in this city.

During the past winter Mrs. Pilling has been attending developing circles at the home, in this city, of Dr. and Mrs. Proctor. Both Mr. and Mrs. Proctor are well calculated, by study and natural gifts, to greatly aid in developing and educating mediums from an embryo psychic state up to a level where they can become of great practical use to themselves and others. Much credit is due the Doctor and Mrs. Proctor for the part they have sustained in placing this highly gifted medium before the public.

Mrs. Pilling is a lady some forty odd years of age. She is entirely lacking in ostentation or spectacular performances. Her garb is plain and she comes before the public with no display of flashing gems and tawdry jewelry that disgrace the hands and persons of so many public mediums. She has accepted nothing as yet for her work, but tells all who desire to pay to put what they would give her into a fund to build a spiritual temple for Springfield.

There are quite a number of partially developed mediums in this city who need only intelligent directing and persistency to attain to high proficiency in psychic work. I am persuaded that some of these will yet become mediums of not great importance. WM. VAN WATERS, Springfield, Mass.

A CALL FROM THE ROCKIES.

Montana to the Front—Able Speakers and Honest Messengers Bears Will Make the Convention a Great Success.

The Montana Annual State Spiritualist Convention will convene in Billings, June 1, 2 and 3. This will be the largest and most enthusiastic convention ever held in Montana.

Delegates and friends, we cordially invite you all to be present. This is your work, your cause, your association.

There is important work for the good of the cause to be transacted during our business sessions, and it is imperative that the friends of Spiritualism be here to aid in this work.

Visiting friends and delegates are expected from Missouri, Iowa, Great Falls, Helena, Anaconda, Bozeman, Livingston, Red Lodge, Dillon, Miles City, Sheridan, Wyoming and other cities and states.

Now we want to call your attention to the array of talent.

Speakers: Harrison D. Barrett, president of the N. S. A.; William D. Noyes, missionary for Montana; Mrs. Frank McCormick, president of the Montana State Spiritualist Association; Mr. W. J. Hicks, ex-president Montana S. S. A.

Message bearers: Mrs. Eva McCoy, pastor of the First Spiritualist Church of Billings; Mrs. Cora B. Noyes, missionary for Montana.

The prominent feature of the evening sessions will be the children of the Yecoom and the ordaining of three of our workers to the cause of Spiritualism. Rates at Cottage Inn Hotel, \$1 per day.

MRS. FRANK MCCORMICK, President.

MRS. W. C. SELBREDE, Secretary.

A Work of Immense Importance.

FUTURE LIFE

In the Light of Ancient Wisdom and Modern Science.

BY LOUIS ELBE.

This is the authorized translation of the famous book which has been created so wide a stir in scientific and religious circles throughout France, under the title "La Vie Future." It will be received with equal interest here, and will arouse very general discussion, as the subject is one engaging increasing numbers. The fundamental question of the "immortality of the Soul," has disturbed the great thinkers of all ages; and for the solution of this eternal enigma humanity still seeks in vain. This volume offers for the first time a complete presentation of all the available evidence hitherto to be found only in the most scattered and inaccessible forms. With great care and exactness M. Elbe has arranged in plain statement of the discoveries, theories, and ideas of the greatest investigators together with his own illuminating views and comments, and a mass of authentic information regarding the beliefs of the primitive races. The book is divided into two parts, the first part being devoted to the ideas of the Survival as considered by the Primitive races, and the second to Deductions drawn from the Physical sciences. With Portraits of the author. Price \$1.20; postage 10c.

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Sunapee Lake Camp.
This camp-meeting at Blodgett's Landing, N. H., commences July 30.

Do not ask who said this or that, but mark what is spoken.—Landor.

THE DEAD DEVILS.

An Earnest, Comprehensive Plea
on Their Behalf.

If Excarate Spirits Promote the
Evils Complain of, It Behooves
Us to Seek a Remedy. There Can
Be but One, and That Is to Cease
Propagating Candidates for the
Sane, the Brothel, and the Penitentiary. Simply Saying to the Poor
and the Criminal and the Outcast,
"Reform," Is but Aggravating
Their Pitiable Condition. If We
Are to Find a Panacea for the Ills
of Life, We Must Find a Remedy
for Man's Wealth, Selfishness, and
Foolish Pride.

Lizzie Fiden says:
"This a law of our being most point-
edly shown
That each soul must live out a life of
its own.
Oh! then be not too rash to judge of
another.
But ever remember that man is thy
brother;
God made the owl see where man's
sight is dim,
And the light that guides thee may be
darkness to him.
There is a great truth to learn, a prize
if we will,
There's room in the world for all that
is in it."

There is not a fact in nature that
cannot be misused, and until it is put
just where it belongs it may be a
curse instead of a blessing. A single
fact is capital enough upon which to
build a science. Spiritualists have
that fact, but the fact is one thing and
the use to which it is put may be quite
another. This teaches us that we
should never attempt to prove any
statement or assertion made by a
spirit (in or out of the body) by what
any spirit says, for you can soon find
another spirit who WILL CONTRA-
DICT IT. Unless what you believe
can be shown to be in harmony with
experience and reason, it is well to be
modest in our declarations. An af-
firmation that is not susceptible of a
theoretical demonstration is of foliose
benefit, save as an outlet, for
superstition and egotism. Human frailty
is such that we formulate a theory,
and try to make facts conform to the
theory. Worse still, we lug in irrelev-
ant matter, and make it do duty as
witness, judge and jury.

If there is one fact that stands out
pre-eminently above all others, the
fact is, I had no more, almost no money,
no friends. I lay awake one night in my
bed. I couldn't sleep. I was almost
in despair. "Oh! heaven, what will
become of her who sleeps so soundly
by my side? Our two young children,
too; what will become of us all?" I
was in a wretched state of mind. Sudden-
ly the room was filled with bright
light. The entire atmosphere
was charged with those lights. I
rubbed my eyes. Surely I thought my
eyes or nerves must be in a terrible
condition, but the lights were still
there. I had heard of "spirit lights,"
but I did not believe in such things. I
had read in the bible "that in the

monism of the Ages, upon its readers?
The answer depends not so much on
the mental acumen of the individual
as it does upon their predilections.
To illustrate, I will classify them as
Materialists, Christians, Lovelancers,
Peeblesites, and Nondescrpts. Since
no one gets more out of the mental
arena than he puts into it, the Materi-
alist and Christian, and the Lovelancer
and the Peeblesite, and the Nondescrpt
denunciations of Spiritualism in gen-
eral and mediums in particular. The
attitude of the Lovelancers and Pee-
blesites is best defined by quoting the
aphorism, "Convince a man against
his will, and he is of the same opinion
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a flea, that is, when you put your
finger on him he's there.

I WANT IT DISTINCTLY UNDER-
STOOD THAT I REGARD BROTHER
PEEBLES AN INTELLECTUAL
GIANT, THE PEER OF ANY IN ALL
THAT PERTAINS TO TRUE MAN-
HOOD—SECOND TO NONE AS AN
EXPONENT OF OUR PHILOSOPHY,
NEVERTHELESS, I THINK OF ADVERSE CRIT-
ICISM. The little I offer is far from
the truth, yet I present it in order to
show how I would have regarded it a
few years ago.

1. He virtually says: "No matter
how plain a fact, how glaring a truth,
I cannot accept it as such, unless I find
a paragraph in the bible to corroborate
it."

2. That all the robbery, jobbery,
venality and rascality penetrating and
permeating our social, religious, and
political life lies at the door of de-
mons.

3. That they were not demons
(dead devils I shall call them) until
they shuffled off the mortal coil.

4. That if these dead devils were
transformed into living angels, the
human family would, in the twinkling
of an eye, become intellectual meteors,
and paragons of moral excellence.

In behalf of this world without volition
and without mind, conceived, gestated and
born in an atmosphere of rant, cant,
sickly sentimentalism, sham, fraud,
hypocrisy, tempted beyond their pow-
ers of resistance, I ask the good broth-
er to turn his intellectual guns upon
the source from whence flows the
seeds that produce the moral desola-
tion and darkness in the streams of
life, the moulders of public
opinion, a venal pulpit, and a prosti-
tuted press.

Turn your guns upon living devils
who while claiming to be mouthpieces
of an omnipresent God, are ever ready
(for a consideration) to solemnize a
marriage (Holy smoke! what a travesty
on common sense) between a 14-
year old child and a hoary-headed
libertine; living devils who with col-
ossal ignorance, petty insolence and au-
dacious impudence, in sepulchral tones
utter "whom God hath joined together,
let no man put asunder" when the
only God was a shot-gun in the hands
of an irate father; living devils who
shield themselves behind the coward's
castle (pulpit) to vilify men and wo-
men whose names will live in the re-
public of letters and shine with lustre
long after such fawning scoundrels
shall have been lost in unremem-
bered nothingness; living devils who
sneak behind the bar of public opin-
ion to assassinate the reputations of
men and women whose only crime is
that of holding opinions at variance

Guardian Angels

They Come Unsolicited and Under Various Condi-
tions Just as Easily, so Far as Can be Ascertained
by Mortals, as by Request and in the Seance Room,
and Deliver Their Messages of Love and Uplift-
ment in the Peaceful Sanctuary of the Home, and
Out Upon the Star-lit Highways of Life.

In 1861 I was stopping at a hotel in
Elgin, Illinois (that was two or three
years before I purchased the old cor-
ner house). One of the guests asked
me across the room.
"I understand, sir, that you are go-
ing to Sturgis, Mich."
"Yes, I hope to leave for that point
to-morrow."
"You will see a fine farming coun-
try there."
"Yes," said another, "and you will
see the new spiritual temple."
"I want to learn," I repeated,
"what may that be?"
"Oh, a church or building where the
Spiritualists hold meetings."
"But who in the world are the Spirit-
ualists? I never heard the word be-
fore."

"They are a sect or party, the mem-
bers of which talk with their dead
friends. Strange you never heard of
them."
"Are the lunatic asylums so full
that there is room for no more insane
folk?"
"Oh! they are not insane. I can tell
you some of the best people in Elgin
are Spiritualists."
I was surprised, and when I got to
Sturgis I attended the lectures at the
temple. I was interested, and got up
a private circle out of curiosity. After
the second meeting of our circle my
wife and I were in our beds and fast
asleep, when we were awakened by
the loudest noises I think I ever heard.
It seemed as if great beams of timber
were dashed against the floor outside
our bedroom door. We were terri-
fied. My wife buried her head under
the bed clothes, and although I pre-
tended to be very brave to reassure
her, the truth must be told I was just
as much frightened myself. That
was in 1861.

A few years after that I was in the
city of Coldwater. The war against
the South had ended and the country
was in a chaotic condition. I had
been out of all business for some time,
I had no home, almost no money, no
friends. I lay awake one night in my
bed. I couldn't sleep. I was almost
in despair. "Oh! heaven, what will
become of her who sleeps so soundly
by my side? Our two young children,
too; what will become of us all?" I
was in a wretched state of mind. Sudden-
ly the room was filled with bright
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was charged with those lights. I
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eyes or nerves must be in a terrible
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the source from whence flows the
seeds that produce the moral desola-
tion and darkness in the streams of
life, the moulders of public
opinion, a venal pulpit, and a prosti-
tuted press.

mouths of two witnesses, every word
shall be established." I will wake
her up, I thought, for if she sees
that she is in a trap, then I'll
know whether they are objective or
subjective.
"Minnie, are you awake?"
"I was asleep," she said, and she
opened her eyes.
"Oh! Tom, Tom," she cried; "the
room is full of lights! Don't you see
them? Why don't you speak? Oh!
there are hundreds of them."
I knew then that they were real;
but were they caused by spirits?
Pshaw! that was a mere popish su-
perstition. I could not accept it.
Next morning, having nothing to do
I strolled into the postoffice. A letter
was handed me. It had an English
stamp on the envelope. I opened it.
Oh! how I rejoiced! It contained a
draft on New York for \$100. One
hundred dollars is a small sum now,
but a hundred in gold was consider-
able at that time. English bank
notes, and as every banker
knows, there is also a premium on
British gold. Any way the reader
may judge how acceptable the draft
was to me at that time when I was
almost penniless. It was a payment
of an old debt long lost sight of, but
how welcome it was. I knew then why
the little stars rejoiced and sparkled.
But were they spirits? Ah! that was
a horse of another color.

Soon after that I was down near
Bloomington, Ill., and a medium gave
me what she supposed a good test, but
it wasn't a test at all. You will
never believe until you have it in your
own house," she said.
"I'll never believe at all, then," I
said, "for every one in my house is
firmly opposed to all such things."
"You will have it there," she re-
plied.
"How long will it be before it
comes?"
"About seven years,"
"Ah!" I replied, "it may as well
stay away altogether. I have already
waited four years. If I have to wait
seven more, it may stay away alto-
gether."

Soon after that I bought the old
corner house, and just seven years
after the above conversation, Mrs. H.
and I were awakened from our sleep
at midnight and told that a future
existence was the proof of a future
life. We were both so overwhelmed
by the proof to us both, that I actually
wept for joy, which I had never done
before. I will give a full account
of our strange conviction in my
next letter. THOS. HARDING.
Sturgis, Mich.
(To be continued.)

with their own, and have the moral
courage to express them.
Our dead devils have been con-
victed before a court whose judge,
prosecuting attorney, witnesses and
jury are Peeblesites, I appeal the case
to a higher court, The Open Court.
There is no need to introduce Love-
lancers to controvert the plaintiff's tes-
timony. I will recall but a single wit-
ness. That witness says that an Al-
mighty God made the earth and all
things thereon, and that after they
were made, "He saw everything he
had made, and behold, it was very
good."—Gen. 1:31.

If this language means what it
says, if it is trustworthy evidence, it
not only exculpates our dead devils,
but also, proves that God is a tyranni-
cal boss, a bungling mechanic whose
HANDIWORK, IN PART, IS IDIOTS,
LUNATICS, PREVARICATORS, and
others who are above and below the
earth, and whose principal business
is to keep one eye on sinners to see that
they do not escape all the punishment
their sins so richly deserve; with the
other watching sparrows lest one
should fall without his knowledge, and
numbering the hairs on baldheaded
saints.

If excarate spirits promote the
evils complained of, it behooves us to
seek a remedy. There can be but one,
and that is to cease propagating candi-
dates for the sane, the brothel, and
the penitentiary. Simply saying to the
poor and the criminal and the out-
cast, "Reform," is but aggravating
their pitiable condition.

If we are to find a panacea for the
ills of life, we must find a remedy for
man's wealth, selfishness, and foolist
pride.

The sources of crime are to be
found in the upper strata instead of
the lower; the small streams that rise
in the mountains make the rivers in
the valley below. The petty vices of
our social life are the small streams
that feed the penitentiaries and prison
houses.

Avoid in our special lives the evil
of falsehood, and that which becomes
crime in the lower is avoided.
Avoid that business which is tol-
erated because it is legal, but which is
as much robbery as the highway robbery
enters your house and takes your
watch.

He who overreaches his neighbor by
legitimate speculation is responsible
for the midnight assassin who slays
his brother. Begin with that which
is commendable in the ways of strife
after prosperity, that of deceiving your
neighbor if you can. Yours for that
liberty which proclaims:

Freedom for man to own himself, to
act his manhood out;
Free to believe or disbelieve, and
doubt freely to doubt;
Freedom for scholar and for school,
for pulpit, press and speech;
For creeds that have ceased to learn,
and have ceased to teach;
Freedom from ignorance whose God is
superstition's ghost;
From dogmas that have been a mar-
tyr's pillory post.
Freedom to think before tradition's
musty shelf;
Once for the text, twice for the gloss,
and three times for self!"
JAMES W. ADAMS.
Home, Wash.

CRUMBAUGH WILL CASE.

Full Particulars in Reference to the
Contest to Break the Will.

After deliberating forty-eight hours
a jury in the MacLean County (Ill.)
Court decided that James T. Crum-
baugh, the late banker of Leroy, was
suffering from an insane delusion
when he made his will. Where that
decision final his \$250,000 estate, in
the absence of a proper disposition by
himself, would be distributed under
the laws of Illinois to his nearest kin,
many of whom he did not wish to re-
member to any extent.

Eight attorneys were employed on
each side. Ex-Governor Pifer and Con-
gressman John A. Sterling leading the
fight to sustain the will. Neither our
National or State Associations are
financially interested in the outcome.
Eleven hundred acres of farming
lands, valued at \$150,000 were left in
the hands of a self-perpetuating board
of trustees with directions to apply
the income therefrom to building in
Leroy a substantial Spiritualist
church, and maintaining a settled pas-
tor thereof, and after that was done
the remainder of the proceeds was to
be used in founding and maintaining
a free public library for the old town-
ship. The citizens and the members
of the Little Spiritualist society of that
place thus have a community of in-
terest in having the will sustained.

It was agreed that Mr. Crumbaugh
was a strong, clear-headed business
man, a kind neighbor and a good citi-
zen. His insane delusion was sus-
tained by his statements that an infant
son of six weeks had grown to man-
hood in spirit life; that he often saw
and conversed with him; that he came
to the bedside and bid father and
mother "good night"; that he ac-
counted for his clean shaven appear-
ance by telling his father, they had
better barbers in heaven, and finally a
so-called "spirit portrait," not by the
Bangs sisters, representing that only
child grown to be a man of thirty or
more years was effectively paraded be-
fore the jury and the crowded court-
room.

Judge Myers steadily ruled against
the attorneys for the will in their con-
tention that the deceased must be
shown to have believed things not held
by many other Spiritualists, to estab-
lish an insane delusion and his honor-
able by somewhat narrow views laid an ex-
cellent ground for a very probable re-
versal by the higher court.

When the president of the Illinois
State Spiritualist Association was
called to the stand he answered as a
physician the hypothetical question
prepared by each side, and then under
a storm of objections was allowed to
introduce the six principles of belief
adopted by the N. S. A.; also to name,
but not describe, various phenomena
manifested through mediums. He
was forbidden to answer Gov. Pifer's
question: "Do Spiritualists generally
believe that children grow to physical
and mental maturity in spirit life?"

The judge would not allow him to
say a word about a single phase of
phenomena. The only question ven-
tured upon his cross-examination was:
"Do you appear as a witness in this
case at the invitation of the attorneys
for the will?"

The will of Mrs. Crumbaugh, who
died after her husband, disposing of a
\$300,000 estate, will probably be con-
tested on the same ground.

Mr. Crumbaugh emphatically stated
in his will that he made it uninfluenced
by mortal or spirit, and that his wife
was in hearty agreement with its pro-
visions.

After studying the Methodist judge
in Bloomington, and the Presbyterian
judge in the Michigan Golf case, it
seems that they eagerly hold that a
man who calls himself a Spiritualist
has a perfect right to make a will, but
if he chances to be an enthusiastic be-
liever in any of its phenomena, he has
an insane delusion, and his last testa-
ment is not legal because of that con-
dition.

Let our well-to-do people, whenever
possible, make their donations to
Spiritualism while still in the mortal
form.

We must be absolutely certain of
what is spurious, and what is genuine
in our phenomena, and be able to
clearly state when, how often and un-
der what conditions the latter occur.
Then we can fearlessly face any cross
examination. Let us have more com-
mon sense, and more careful and thor-
ough study of our fundamental proofs.
GEORGE B. WARNE.

A MESSAGE OF HOPE.
Sitting one day at my window, with a
heart that heavy with pain
Thinking and longing for the dear one
heart that was heavy with pain,
When all at once came a message of
hope, from the other side—
Not dead, but living; not gone, but
near, is the one you say has died.

The Unseen.

Some Startling Phenomena Tersely Presented.

A wanderer in many lands, I have
come across much that is interesting
and strange, and have heard many
weird stories of the occult world, some
of which were palpably untrue, but
others (told at first hand) had the un-
mistakable ring of sincerity and
truth.

Some years ago, when traveling in
the far West of America, I spent sev-
eral months camping out on the vast
and desolate plains of Arizona (occupying
my time prospecting for minerals),
and came a good deal in contact with
prospectors and gold miners, some of
whom had led adventurous, roving
lives in all parts of the world, and
round the camp fires at night often re-
counted strange and exciting experi-
ences.

I remember one evening, when the
conversation turned on the supernat-
ural, some rather queer yarns were
spun, which had to be taken with
many grains of salt and one story,
told by a rough, uneducated pros-
pector, was an exception, and im-
pressed me (and others) strongly, as
the raconteur was so evidently telling
the truth, and was so earnest and sin-
cere in manner and character. He
convinced most of us of the genuine-
ness of his experience, the only ques-
tion being whether it was not all hal-
lucination, though seemed hardly
probable that a strong, robust, mat-
ter-of-fact man like himself, devoid of
any imaginative power, should have
been deceived by an illusion of the
senses. The story (it was told in the
 quaint phrasing of the Wild West)
is briefly as follows:

This man and three companions
were prospecting in the heart of an al-
most unexplored region in the terri-
tory of New Mexico, and were far
distant from the nearest civilized settle-
ment. It was early autumn, and the weather
had been continuously fine and hot, so they
always slept in the open, and did not
carry a tent with them. One after-
noon the weather turned bitterly
cold, a blizzard having suddenly
come on, and just before sunset snow
began to fall, so they did not relish
the idea of spending the night in the
open amongst the desolate mountains.
They had reached a small valley
around which the mountain walls towered
thousands of feet in inaccessible
precipices. A stream flowed down
the centre of the valley, with grassy
flats on either side, and on one of
these flats they espied a small house.
Greatly astonished at this discovery,
and delighted at the prospect of shel-
ter from the storm, they hurried
forward, wondering who on earth could
have been so foolish as to build a house
in such a place.

On reaching the house, they found
it was empty and deserted, and no
sign of its ever having been inhabited.
There were four rooms, one of
which was a large, spacious apartment
evidently meant for a kitchen and
general sitting room, with a huge
fireplace, the whole building being
formed of roughly hewn logs, such as
is usual in the "backwoods."

They hastily unsaddled, and stabled
their horses, and then adjourned
to the kitchen, as if it had only just
been erected, and carrying their
blankets and food, etc., into the
house, made up a large fire from dead
pine wood found nearby, and cooked
their supper. After eating, they sat
round the fire with the intention of
smoking and chatting as usual, but
were overpowered with an unaccount-
able drowsiness, and fell asleep.

When they awoke it was late in the
morning, and they were astonished to
find themselves lying out in the open,
by the ashes of a fire, with warm
sunshine pouring down on them, and
no sign of the house they had entered
the previous evening. On all sides
snow lay two or three inches deep,
except a large square space of
ground immediately around them,
which was quite dry and bare (and
"grass" covered). All their
things were dry and intact, but their
horses were missing, and they at once
set out in search of them, and event-
ually found them further down the
valley, where they had strayed.

They were too much amazed and
frightened to say much, but hastily
packed up their things, mounted
their horses and cleared out toward
the valley, as quickly as they
could, traveling several miles before
they stopped for breakfast.

Some weeks after hearing this
story, I met a man in Prescott (Ariz-
ona) who had known one of the
other witnesses of that strange in-
cident, and he said he had heard ex-
actly the same story. It is a pity I
was unable to obtain further infor-
mation of it, but I, for one, quite believe
the man who told it, widely improb-
able as the experience may appear.

Mrs. Crowe, in her Night Side of
Nature, has a well-authenticated
instance of a building which disap-
peared in an unaccountable manner.

There is a canon in South Arizona
where the most beautiful music is
heard at times, in the daytime as well
as at night. It is a wild, lonely ravine
in a barren, waterless region, uninhab-
ited only by rattlesnakes, tarantulas,
and horned toads—a place of awful
desolation, where the sun blazes with a
pitiless intensity every day in the
year on the infernal walls of the
rocks and sand. A rough trail leads
through this canon from a desert
township to one of the gold fields, and
miners and prospectors have often to
pass that way, but never stop there,
as there is no water within ten miles
of it. The proprietor of the Wicken-
burgh Hotel (Wickenburg, Arizona)
told me that one afternoon he was rid-
ing through the canon, when lovely
music burst out in the air in front of
him, seeming to increase gradually in
volume until it filled the whole ravine.
Greatly astonished, he stopped and
looked around, to try and find out
from whence it proceeded, but could
see no sign of any one. It then gradu-
ally died away, as if it were drifting
farther and farther down the ravine.
A little further on the music began
again, and this time he distinctly
heard the sound of many voices sing-
ing—soft, sweet voices sounding far
off, though the music was quite close.
He could hear no words, but it
sounded like an anthem of some kind.
He spent an hour (in the broiling
heat) trying to locate the sound, but guess-
ing that it was the work of some
invisible power.

without success, and had to give up
the attempt. Several other people
had heard the same music and singing,
and described it as a "heavenly
choir."

Many years ago, a tragedy occurred
in that locality. A party of pioneer
emigrants were surrounded and mas-
sacred by a band of Apache Indians;
but I don't know if there is any con-
nection between that event and the
mysterious music.

A friend of mine told me he heard
the "banishes" distinctly before the
death of his father, and not only
heard, but also saw it, which is a very
rare thing (if not quite unique). He
scoffed at the idea of "ghosts" and the
"supernatural," but was quite con-
vinced as to the reality of the "ban-
ishes." One afternoon he and his sis-
ter were coming up the avenue to their
house (in the west of Ireland), when
suddenly a horrible, walling noise
broke out in the air high above their
heads. Looking up in the direction
from whence the sound proceeded, he
caught a glimpse, through the tree
tops, of a grey figure, like the form of
a small old woman, with draperies
flapping in the wind, sweep swiftly
round a corner of the house roof, and
disappear behind an angle of the
building, uttering a sharp walling
noise in her flight. His sister, who
also heard it, was terrified.

Being somewhat alarmed, they hur-
ried into the house, where they still
heard the sound, as did other mem-
bers of the family, but the servants
heard nothing. His father died early
the next morning.

Many people have heard the "ban-
ishes" as it attends on several old
Irish families as a death warning, but
this instance is the only evidence of
the phenomena I have received "at
first hand."

The vicar (Rev. A. Chambers,
Brookhurst), of a country parish in
Hants, related the following instance
of "spirit return" to me:

A young man (of a neighboring parish),
who was in great trouble and
grief on account of the death of a girl
he was engaged to, came to him for
advice and help, as he knew that the
(the vicar) was a firm believer in the
close proximity of the spiritual world
and the possibility of the spirits of the
departed being able to return and
communicate with their loved ones.

This young man was doubtful about
the existence of another world and
continued life after death, and was
anxious to know if it were possible
ever to meet his loved one again. The
vicar consoled him as best he could,
and assured him that she whom he
mourned as dead was undoubtedly liv-
ing in another phase of existence not
far removed from this one, and ad-
vised him to pray earnestly and con-
stantly that a sign might be given him
that she still lived beyond the grave.

A week or so later the young man
called again, and told him that, hav-
ing faithfully followed his advice, he
had been rewarded with a wonderful
manifestation. The spirit of her
whom he had loved and lost had
twice appeared to him, and he was
thoroughly convinced that it was real
and not a hallucination.

Her first appearance was in broad
daylight, when he was alone, and
engaged in his usual business.
Happening to look up from his ledger,
he was amazed to see his old "love,"
standing at the other side of the room
looking earnestly at him. He thought
at first he was dreaming, or that it
was an illusion born of his intense de-
sire to see her again, so he got off his
seat and shook himself and rubbed his
eyes, but the apparition still "was
there, and moved a little toward
him, evidently trying to speak, as her
lips moved, but no sound came from
them. Calling her by name, he ran
towards her, but as he reached her she
vanished.

The next time she appeared was at
night. He awoke suddenly from a
deep sleep to find a figure standing by
his bedside whom he at once recog-
nized as his "love." For a short
time they looked steadily at each other,
then the spectre raised its right
hand and laid it in a peculiar manner
across its mouth. This action was re-
peated three times in a deliberate, em-
phatic way, as if to signify some-
thing which the young man might un-
derstand, but which at the time he
could not comprehend the meaning of.

WONDERFUL VISITATIONS.

Saved From the Earthquake by Spirit
Power.

In a recent letter from the eminent
psychic healer, G. L. Lane, D. M., of
Boston, Mass., was recounted the sav-
ing of his sister by her mother.

The sister was visiting in San Fran-
cisco, expecting to remain beyond the
date of the quake, but one week pre-
vious she constantly heard for three
days a voice saying, "Go, Hattie! go,
Hattie." A sense of great fear came
over her, and leaving valuable "are"
unattended, she returned to her home
in another state of mind.

was wip-out, we
the "simple
the "I," and the
Orleans cost you
regard on that basis? Aren't they worth
forces "that they will cure you," "and
dom and send the
guardian spirits there were in the
doomed city, possessed of love, but
lacking the wisdom regarding planet
vibrations, or who were not one
professionals forewarned by their guard-
ians?

The sister was seldom sensitive to
spirit influence.
This spirit mother is daily in the
Doctor's home, and this incident is but
one of many expressions of love and
wisdom given by his mother and his
other scientific co-workers in the res-
toration of his patients.

Such is the glorious work of the
loving, wise spirits.
J. BARTON STEWART.

UNITY CAMP.

A Prosperous and Favorite Place of
Resort.

The Lynn (Mass.) Spiritualists As-
sociation will dedicate its new auditor-
ium at Unity Camp, Saugus, on Sun-
day, June 3, which date will also be
the opening of the camp season.

Last season we purchased the grove
and paid for it; this season we have
erected a large, comfortable building,
with good floors and floor and sides
which can be raised in pleasant weath-
er and closed in case of rain or cold.
It has been provided with enough seat-
ing to seat

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter V.—Continued.

While this lasted, it seemed to me that I had a dream. I felt the blows raining down upon me, and my body struggling upon the ground; and yet it seemed to me that I was lying outside upon the ground, and above me the pale sky which never brightened the touch of the sun. And I thought of the persistent cloud wavered on the horizon, and that blue light which was the light of hope. It might be but a dream; in this strange world who could tell what was vision and what was true?

The next thing I remember was that I found myself lying on the floor of a great room full of people with every kind of disease and deformity, some pale with sickness, some with fresh wounds, the lame, and the maimed, and the miserable. They lay round me in every attitude of pain, many with sores, some bleeding, some on hands and knees, dragging themselves up from the ground to stare at me. They roused in my mind a loathing and sense of disgust which it is impossible to express. I could scarcely tolerate the thought that I— I should be forced to remain a moment in this lazar-house.

The feeling with which I had regarded the miserable creature who shared the corner of the wall with me, and who had cursed me for being sorry for him, had altogether gone out of my mind. I called out to whom I know not, adjuring some one to open the door and set me free; but my cry was answered only by a shout from my companions in trouble. "Who do you think will let you out?" "Who is going to help you more than the rest?" My whole body was racked with pain; I could not move from the floor, on which I lay. I had to put up with the stares of the curious, and the mockeries and remarks on me of who ever chose to criticize. Among them was the lame man whom I had seen thrust in by the two officers who had taken me from the gate. He was the first to jibe. "But for him they would never have seen me," he said. "I should have been well by this time in the fresh air." "It is his turn now," said another. I turned my head as well as I could and spoke to them all.

"I am a stranger here," I cried. "They have made my brain hurt by their experiments. Will no body help me? It is no fault of mine, it is their fault. If I am to be left here uncared for, I shall die."

At this a sort of dreadful chuckle ran around the place. "If that is what you are afraid of, you will not die," somebody said, touching me on my head in a way which gave me intolerable pain. "Don't touch me," I cried. "Why shouldn't I?" said the other and pushed me again upon the throbbing brain. So far as my sensations went, there were no coverings at all, neither skull nor skin upon the intolerable throbbing of my head, which had been exposed to the curiosity of the crowd, and every touch was agony; but my cry brought no guardian, nor any defense or soothing. I dragged myself into a corner after a time, from which some other wretch had been rolled out in the course of a quarrel; and as I found that silence was the only policy, I kept silent, with rage consuming my heart.

Presently I discovered by means of the new arrivals which kept coming in, hurried into the midst of us without thought or question, that this was the common fate of all who were repulsive to the sight, or who had any weakness or imperfection which offended the eyes of the population. They were tossed in among us, not to be healed, or for repose or safety, but to be out of sight, that they might not disgust or annoy those who were more fortunate, to whom no injury had happened; and because in their sickness and imperfection they were of no use in the studies of the place, and disturbed the good order of the streets.

And there they lay one above another, a mass of bruised and broken creatures, most of them suffering from injuries which they had sustained in what would have been called in other regions the service of the state. They had served like myself as objects of experiments. They had fallen from heights where they had been placed in illustration of some theory. They had been tortured or twisted to give satisfaction to some question. And then, that the consequences of these proceedings might offend no one's eyes, they were flung into this receptacle, to be released if chance or strength enabled them to push their way out when others were brought in, or when their impatience, knocking wearied some watchman, and brought him angry and threatening to hear what was wanted.

The sound of this knocking against the door, and of the cries that accompanied it, and the rush towards the opening when anyone was brought in,

I know not what. The cries stopped; the hand beat no longer. I think all the miserable crowd were still, and turned to where he lay. "When will you learn—that you have died, and can die no more?"

There was a shout of fury all around me. "Is that all you have to say?" the crowd burst forth; and I think they rushed upon him and killed him, for I heard no more until the hubbub began again more wild than ever, with furious hands beating, beating against the locked door.

After a while I began to feel my strength come back. I raised my head. I sat up. I began to see the faces of those around me, and the groups into which they gathered; the noise was no longer so insupportable—my racked nerves were regaining health.

It was with a mixture of pleasure and despair that I became conscious of this. I had been through many deaths; but I did not die, perhaps could not, as that man had said. I looked about for him, to see if he had contradicted his own theory. But he was not dead. He was lying close to me, covered with wounds; but he opened his eyes, and something like a smile came upon his lips. A smile, I had heard laughter, and seen ridicule and derision, but this I had not seen. I could not bear it. To seize him and shake the little remaining life out of him was my impulse; but neither did I obey that. Again he reminded me of my dream—was it a dream?—of the opening in the clouds.

From that moment I tried to shelter him, and as I grew stronger and stronger and pushed my way to the door, I dragged him along with me.

How long the struggle was I cannot tell, or how often I was balked or how many darts through before me when the door was opened. But I did not let him go; and at last, for now I was as strong as before, stronger than most about me. I got out into the air and brought him with me.

Into the air! It was an atmosphere so still and motionless that there was no feeling of life in it, as I have said; but the change seemed to me happiness for the moment. It was freedom. The noise of the struggle was over; the horrible sights were left behind. My spirit sprang up as if I had been born into new life. It had the same effect, I suppose, upon my companion, though he was much weaker than I, for he rose to his feet at once with almost a leap of eagerness, and turned instantaneously towards the other side of the city.

"Not that way," I cried; "come with me and rest."

"No rest—no rest—my rest is to go on," and then he turned towards me and smiled and said "Thanks"—looking into my face. What a word to hear! I had not heard it since—A rush of strange and sweet and dreadful thoughts came into my mind. I shrank and trembled, and let go his arm, which I had been holding; but when I left that hold I seemed to fall back into depths of blank pain and longing. I put out my hands again and caught him. "I will go," I said, "where you go."

A pair of the officials of the place passed as I spoke. They looked at me with a threatening glance, and half paused, but then passed on. It was I now who hurried my companion along. I recollected him now. He was a man who had met me in the streets of the other city when I was still ignorant, who had convulsed me with the utterance of that name which, in all this world where we were, is never named but for punishment—the name which I had named once more in the great hall in the midst of my torture, so that all who heard me were transfixed with that suffering too. He had been haggard then, but he was more haggard now. His features were sharp with continual pain; his eyes were wild with weakness and trouble, though there was a meaning in them which went to my heart.

It seemed to me that in his touch there was a certain help, though he was weak and tottered, and every movement seemed full of suffering. Hope sprang up in my mind—the hope that where he was so eager to go there would be something better, a life more livable than in this place. In every new place there is new hope. I was not worn out of that human impulse. I forgot the nightmare which had crushed me before—the horrible sense that from myself there was no escape—and holding fast to his arm, I hurried on with him, not heeding where. We went aside into less frequented streets, that we might escape observation. I seemed to myself the guide, though I was the follower. A great faith in this man sprang up in my breast. I was ready to go with him wherever he went, anywhere—must be better than this. Thus I pushed him on, holding by his arm, till we reached the very outmost limits of the city. Here he stood still for a moment, turning upon me, and took me by the hands.

"Friend," he said, "before you were born into the pleasant earth I had come here. I have gone all the weary round. Listen to one who knows; all is harder, harder, as you go on. You are stirred to go on by the restlessness in your heart, and each new place you come to, the spirit of that place enters into you. You are better here than you will be farther on. You were better where you were at first, or even in the mines, than here. Come no farther. Stay; unless—" but here his voice gave way. He looked at me with anxiety in his eyes, and said no more.

He shook his head, and his eyes grew more soft. "I am going," he said, and his voice shook again. "I am going—to try—the most awful and the most dangerous journey—His voice died away altogether, and he only looked at me to say the rest. "A journey to where?"

"I can tell no man what his eyes said. I understood, I cannot tell him; and with trembling all my limbs seemed to drop out of joint and my face grew moist with terror. I could not speak any more than he, but with my lips shaped, how? The awful thought made a tremor in the very air around. He shook his head slowly as he looked at me, his eyes all circled with deep lines, looking out of caves of anguish and anxiety; and then I remembered how he had said, and I had scoffed at him, that the way he sought was one he did not know. I had dropped his hands in my fear; and yet to leave him seemed dragging the heart out of my breast; for none but he had spoken to me like a brother, had taken my hand and thanked me.

I looked out across the plain, and the roads seemed tranquil and still. There was a coolness in the air. It looked like evening, as if somewhere in those far distances there might be a place where a weary soul might rest; and I looked behind me, and thought what I had suffered, and remembered the lazar-house and the voices that cried and the hands that beat against the door, and also the eyes which looked in at me and turned my gaze upon myself. Then I rushed after him, for he had turned to go on upon his way, and caught at his clothes, crying, "Behold me, behold me! I will go too!"

He reached out his hand and went on without a word; and I with terror crept after him, treading in his steps, following like his shadow. What it was to walk with another, and follow, and be at one; is more than I can tell; but likewise my heart failed me for fear, for dread, of what we might encounter, and of hearing that name or entering that presence which was more terrible than all torture. I wondered how it could be that one should willingly face that which racked the soul, and how he had learned that it was possible, and where he had heard of the way. And as we went on I said no word, for he began to seem to me a being of another kind, a figure full of awe; and I followed as one might follow a ghost.

Where would he go? Were we not fixed here forever, where our lot had been cast? And there were still many other great cities where there might be much to see, and something to distract the mind, and where it might be more possible to live than there had proved in the other places. There might be no tyrants there, nor cruelty, nor horrible noises, nor dreadful silence. Towards the right hand, across the plain, there seemed to rise out of the gray distance a cluster of towers and roofs like another habitable place; and who could tell that something better might not be there? Surely everything could not turn to torture and misery.

I dragged on behind him, with all these thoughts hurrying through my mind. He was going—I dare to say it now, though I did not dare then—to seek out a way to God; to try, if it was possible, to find the road that led back—that road which had been open once to all. But for me, I trembled at the sight of that road. I feared the name, which was as the plunging of a sword into my inmost parts. All things could be borne but that. I dared not even think upon that name. To feel my hand in another man's hand was much, but to be led into that awful presence, by awful ways, which none knew—how could I bear it? My spirits failed me, and my strength. My hand became loose in his hand; he gasped me still, but my hold failed, as I ever with slower and slower steps followed. While he seemed to acquire strength with every winding of the way. At length he said to me, looking back upon me, "I cannot stop; but your heart fails you. Shall I loose my hand and let you go?"

"I am afraid; I am afraid!" I cried. "And I too am afraid; but it is better to suffer more and to escape than to suffer less and to remain."

"Has it ever been known that one escaped? No one has ever escaped. This is our place," I said; "there is no other world."

"There are other worlds; there is a world where every way leads to One who loves us still."

I cried out with a great cry of misery and scorn. "There is no love!" I said.

He stood still for a moment and turned and looked at me. His eyes seemed to melt my soul. A great cloud passed over them, as in the pleasant earth a cloud will sweep across the moon; and then the light came out and looked at me again, for neither did he know, where he was going all might end in despair and double and double pain. But if it were possible that at the end there should be found that for which he longed, upon which his heart was set, he said with a faltering voice, "Among all whom I have questioned and seen there was but one who found the way; but one who found it, so may I half you will not come, yet let me go."

"They will tear you limb from limb; they will burn you, in the endless fires," I said. But what is it to be torn limb from limb, or burned with fire? There came upon his face a smile, and in my heart even I laughed to scorn what I had said.

"If I were dragged every nerve apart, and every thought turned into a fiery dart, that is so. But I said, 'yet will I go; for I know I may see Love at the end.'"

"There is no love!" I cried again with a sharp and bitter cry; and the

Hull Pilgrims.

Homeward Bound—Newsy and Interesting Etchings by the Way.

By the time this reaches the readers of *The Progressive Thinker*, the Hull Pilgrims will, if no unforeseen calamity intervene, be nearing the end of their pilgrimage. They will welcome their baggage, as they have welcomed many homes while absent from their own "home, sweet home." We long for a little home rest as much as we ever longed for an opportunity for work.

We are also reminded that the annual meeting of the Morris Pratt Institute Association begins on May 15. It will take the strain of every nerve for us to get there after having filled the appointments we now have out. We hope to meet many members of the Association, and many Spiritualists who are not members at this "gathering of the saints."

The prospects for the success of the Morris Pratt school were never before so bright as now. The hope for it was never before built on so solid a foundation.

I think my last paper for *The Progressive Thinker* was just before our fifty-fifth anniversary. Well, we had a fine meeting. The house was crowded as full as is allowable in this state. Among the speakers who took part in the meeting were Mr. Mills of this city, and at one time president of the State Spiritualist Association, Mr. Little, of this city, and the present president of the State Association, D. W. Hull, of Olympia. Harry J. Moore, of the whole world, Mrs. Hull and myself. There were others whose names at this writing I do not remember.

After each meeting there was an intermission for ten minutes, after which the house was divided up into five or six divisions, or groups, and a circle or séance was held in each separate group, and messages given for about forty minutes. With many of these groups was far more interesting than any other part of the services. Such meetings as are described above follow every afternoon, and I am generally so worn out with my work that I do not attend these meetings, but I hear them highly spoken of.

My meetings have been well attended, and the people claim that they are deeply interested in the evening meetings for the past month have concluded with a short séance held by Mrs. Ross of this city. I am not well enough acquainted with the people of this city to know exactly how the messages are received, I judge, however, that many of them are recognized.

Mr. Walter Hall, the president of the First Spiritualist Society, is as far as I can learn, just about as right as the position. He succeeds wonderfully well in holding the society together.

Our young friend, Harry J. Moore, is to speak here during the month of May, after which, I believe, with the exception of one or two Sundays in June, when President Harrison D. Barrett occupies the rostrum, the society rests until September.

There, it is May 22. The time goes too rapidly for me. We are now in Spokane. Our last meetings were as good as any we have ever held in Seattle. We fully intend to go to the school before we leave Seattle, but the anxiety which overtook San Francisco aroused so much sympathy that we devoted one Sunday to talking about the calamity and took up a collection for the sufferers. Then the next Sunday which was our last Sunday in Seattle, came in from San Francisco. The speakers with about \$7.00 on only the few clothes they had on their backs. We had Mrs. Cobb—formerly Mrs. Neckless—give a few readings, which took well with the people, and they gave her a rousing collection. I did not dare even propose a collection for the school, during our last two weeks we visited and visited, and then did not get half through. We left the Ryerson home where we were entertained, and went, and went to Hotel Newport, centrally located, on purpose to visit.

While there our Brother, Hiram L. Hull, from Great Falls, Montana, and Brother, D. W. Hull from Olympia, came to visit us, so we were glad we were in a hotel where we could visit as we pleased. Brother Hiram we had not seen for about a quarter of a century, when he and his wife visited us in Erie, Pa., on their wedding trip. As the Hulls are thinning out, and those of them who are left continue their tussle with the world, bleaching out, we love these "last day" visits. Hiram is as much of a Spiritualist as either Daniel or myself. That made the visit doubly enjoyable.

On Tuesday, May 1, we reluctantly bade farewell to numerous Seattle friends, and pushed out on the Great Northern for Spokane, Wash. The scenery along the route cannot be described, at least not by my pen. There is nothing elsewhere that I have seen in the United States that can compare with this. We gazed and gazed on this mountain scenery until we were worn out. From there we were taken to the beautiful city of Spokane, where we found our friend, Ernest Wood, at the station waiting for us.

echo seemed to come back and back from every side. No love! no love! till the man who was my friend faltered and stumbled like a drunken man; but afterwards he recovered strength and resumed his way.

And thus once more we went on. The right hand was that city, growing ever clearer, with noble towers rising up to the sky, and battlements and lofty roofs, and behind a yellow glare, as of golden sunset. My heart drew me there; it sprang up in my breast and sang in my ears, Come, and come. Myself invited me to this new place as a home. The others were wretched, but this will be happy, lights and pleasures will be there. And before us the way grew dark with storms, and there grew visible among the mist a black line of mountains, perpendicular cliffs, and awful precipices, which seemed to bar the way. I turned from that line of gloomy heights, and gazed along the path to where the towers stood up against the sky. And presently my hand dropped by my side, that had been held in my companions' hand, and I saw him no more.

Mr. Wood was the "fellow" that some years ago went to Lily Dale before it became the "City of Light," and caught on to Miss Myra Lutes, the assistant postmaster, and in broad day light walked off, taking her along as his lawful prey. He took her to the hotel of the hotel, where he had their marriage ratified. He probably could not have done it if the city had been enlightened by the new administration. As it is, they seem to have gotten into a scrape they will not be likely to get out of soon.

If something is not done to prevent such attacks, "They'll be hustlin' our daughters off on a streak of lightning" next."

It is to be hoped that Lily Dale forgave him, but he must not do it again. Myra is so good a wife, and Ernest so good a husband that I can see in Mrs. Lutes' eyes, that if she had a dozen daughters she would hope that they would all get into the Woods, by marriage. But then she could not always make a home with all of them, and so she is reconciled to have things as they are.

We have seen many, many beautiful towns since we left home six months ago, but no place surpasses in beauty the city of Spokane, in Washington, just east of the Cascade mountains. The climate, the river, and especially the falls are all beautiful. The soil, the parks, are also very fine. The people generally own their homes, which are made with taste. The city taken as a whole, very much resembles the "New Jerusalem" of which I used to dream in my younger days.

Last winter the churches of Spokane united and got up such a cry against Spiritualism that they scared themselves into forming a combine. They were to unite against Spiritualism and it must go. That is the reason the city was so "hushed." With these good people Spiritualism had lived just long enough. It must be stamped out. Allow me to say here that Spiritualism has concluded, notwithstanding the opposition, to remain in Spokane.

Meetings were held to advertise the evils of Spiritualism, and finally a grand union meeting was held to strike the final blow; they would unite and pray for Brother Rasmus, the Methodist Divine—a man who was more Methodist than divine. This reverend gentleman was asked by a rather saucy Spiritualist if he would debate with a Spiritualist. His answer was, "Yes; I would rather debate with a Spiritualist than to eat when I am hungry."

He said he knew Moses Hull, well. He knew of said Moses Hull well. He knew Moses Hull going to different places and preaching against Spiritualism, and a pretended evangelical happening along, and they two would get up a "furor," and getting up a debate in which Moses Hull would pocket four or five hundred dollars of the people's money.

All these fulminations were sent to the papers and I answered them through the same paper, and promised to visit the city, and asked him to be ready to prove all these wicked things about Moses Hull. I asked him when and where he knew him? Where and during what years did I get up these debates? Who was this accomplice of mine who pretended to be an evangelical minister who helped me do this naughty work?

He saw that he had, as the boys say, "bitten off more than he could chew," then he was compelled to confess that he never knew him; and that my debates with this fraudulent "evangelical" minister, never existed outside of his fruitful imagination. His stories were home-made or nothing else than ad captandum vulgus. He was invited to step into the arena with this horrible Hull, but he had lost his appetite for debate—he was not hungry, then debate, in fact he would go hungry if necessary, but under no condition could he be persuaded to meet me when I was within one thousand miles.

Complimentary tickets were sent to this man and all the other ministers of the city, to attend the Hull lectures, but save the good Unitarian minister, not one of them could have been drawn with a locomotive into my presence.

I replied to Rev. Rasmus on Monday night, instead of on Sunday night, on purpose to give these holy men an opportunity to attend but they had heard or read, that somewhere a poet had said that,

"He who on the battle field is slain can never shoot again, But he who shoots and runs away may shoot another day."

They wisely concluded to take another day's shooting.

I told them that if they would put in an appearance they might stop me during any part of my discourse and correct any misunderstanding I may have got of the Rasmus discourse, but they were all in a starry condition; they would rather eat than debate.

On Tuesday, May 8, we left Spokane or Billings, Mont., near one thousand miles on our way east. The day was perfect and the weather delightful, and the scenery beautiful, but the cars were so crowded that we could not get a berth in the Pullman or the tourist sleeper, so we were compelled to sit up all night. In twenty-four hours from the time we left the comfortable home of the Woods we found ourselves in as good and comfortable and genial a home, "The Cottage Inn," in the beautiful city of Billings, in Montana. Here the weather was uncomfortable as 93 in the shade; but our audiences were large and deeply interested.

Harry J. Moore lectured here four months last fall and Mrs. Eva McCoy has served the society for eight months; she has held the society together in good shape. Mrs. McCormick, the wife of the proprietor of the "Cottage Inn," is the president of the State Association of Spiritualists. She and her good husband do all they can with their talents and their worldly means to assist the cause along. While they are not officially orthodox in their religion before their guests and the public generally, they are ever ready to give an answer to every one who asks a reason of their hope.

To-morrow our meetings close here, we hold one meeting to-night, and two besides the lyceum to-morrow, and lay the claims of the Morris Pratt Institute before the people, and

at 11 o'clock at night start on the last slice of our trip. Taking it all in all, we are glad that this trip was made. We have had, in some respects a hard trip and hard work, and plenty of it, but we prefer to wear out rather than to rest out.

With thanks to all who have worked for the cause and for us, while on this journey, here the Billings from this Hull Pilgrims must end.

MOSES HULL.

FREE \$1.00 COUPON will entitle anyone with PILES

to receive by return mail, FREE TO TRY, a DOLLAR PACKAGE of Dr. Van Vleck's Wonderful Pile Absorption Treatment, together with our valuable new book in colors (All plain wrapped).

Name _____ Address _____ Only one trial package to one address.

Every person cutting out and sending us the above coupon at once will get—Free to try—our complete new three-fold absorption cure for Piles, Ulcers, Fissures, Protrusions, Tumors, Constipation and all rectal troubles. If you are fully satisfied with the benefit received you can send us one dollar. If not, you have only to say so, and it costs you nothing; you decide after a thorough trial. It is curing cases of 30 and 40 years' standing as well as all the earlier stages. Act now and save your self perhaps untold suffering, for piles lead to fistula and the deadly cancer. Our three-fold treatment cures to stay cured, because it is constitutional as well as local, and we want you to try it at our expense. Send no money—just the coupon—to Dr. Van Vleck Co., 3026 Majestic Bldg., Jackson, Mich. Write to-day.

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ter. You may do so a dozen times safely,
and then the next remittance may be
lost or stolen. Secure a postal order
for five cents, and then you are per-
fectly safe, and will save yourself an-
noyance and trouble.

SOMETHING YOU SHOULD HAVE.
It Will Only Cost You Four Cents.
Reports in pamphlet form of the last
N. S. A. Convention are for sale at 600
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ualist should send for one. Address
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All books advertised in The Pro-
gressive Thinker can be obtained at
this office. Express charges or postage
prepaid at the price named unless other-
wise stated.

They Cling to the Church for the Re-
ward It Brings.

Very few Bible readers have any
knowledge of Hebrew, the language in
which the Old Testament is claimed to
have been originally written. The
"higher critics" have made great in-
roads upon the authenticity of the
compilation. Since the hieroglyphics
of Egypt have been deciphered, and
the monumental records are no longer
sealed books, and the cuneiform char-
acters of the Accadians are read with
the ease of Greek, the scholars are
able to find the source of "divine re-
velation," which told how worlds were
made in six days, of the rise of na-
tions, of a universal flood, of the
building of a tower to scale heaven, of
the destruction of cities by an angered
God, and of numberless other charac-
teristic events, all mythical.

There has been no preceding period
in the world's history when learning
was so widely diffused as now, when
there was such familiar acquaintance
with antiquity, and with the scholars
whose names survive the wreck of
Time.

Formerly nations, separated by a
river, a chain of mountains, or a bar-
ren desert were unknown to each other.
The traveler drew on his imagination
and gave descriptions of peoples on
the other side of a sea which chil-
dren should not have believed, even
representing tribes without heads,
others with a single eye in the fore-
head, and still others with eyes in the
rear as well as in front, so they could
see in all directions at the same time.
The productions of such writers, still
preserved in our great libraries, are
the curiosities of literature.

It is because of the inroads on the
ignorance of the past so many of the
educated, honest and critical clergy
are vacating their pulpits and are en-
gaging in other professions and voca-
tions. Large numbers leave the
church voluntarily, without making
the real cause for their retirement
known to the public, or to their fel-
lows. There are others who remain,
and hope to introduce reforms by con-
cealing their changed belief for a
time. It is such as they who are
charged with preaching heresies and
are suspended from the ministry, and
driven from the church. These are
cases that frequently become public.

But note: Where there is one
preacher retired, either voluntarily or
by compulsion, from the church be-
cause of changed faith, there remain
a multitude of others who see the
truth, but suppress their honest be-
liefs, fearing they are only church
attorneys, like Bishop Grafton, and so
remain in harness for the bread and
butter the pulpits supplies.

It is for the same reason the con-
verts in the pulpit to Spiritualism con-
tinue in the church. An ecclesiastic
is rarely or never a pioneer in advanc-
ing great truths. He waits until a fa-
vorable public opinion is formed, then
springs to the front and claims all the
honors. It was so as regards slavery,
and the same is true of the temperance
movement.

Thomas Paine was the American
pioneer in advocacy of negro emanci-
pation, as was Judge Hittell, of the
temperance reform; but these men
only received curses from the pulpit,
because neither advocated a violent re-
form. Every sentence was opposed by
the church until it was adopted by the
people. It clung to all the crude
teachings of the Bible until forced
into the opposite. Even now the vul-
gar books, Ruth Esther and Jonah,
and the obscene Songs of Solomon,
are enshrined with the magdalene,
while mothers are naming their
daughters after her, because they
don't know any better. What won't
churches accept as divine if labeled
Christian?

He had intellect to comprehend his
highest duty distinctly, and force of
character to do it; which of us dare
ask for a higher summary of life than
that?—Huxley.

Unless individuals are permitted to
reflect and communicate their senti-
ments upon every subject, it is impos-
sible to make any progress in
knowledge.—Wortman.

Medium Bailey's Phenomena.

His Wonderful Manifestations at Melbourne, Australia, Mystifying the World.

When a person commences to write
a description—however modified in
tone—of certain remarkable mani-
festations he has witnessed at a spiri-
tualistic seance he is almost invariably
haunted with the depressing knowl-
edge that much of what he writes will
either be disbelieved straight out, or
grudgingly accepted as the work of an
honorable misguiding medium, who
has not sufficient sense to per-
ceive that he has been made the vic-
tim of some clever trickery. And it
is not only when a man writes his de-
scription that he is confronted with
this haunting knowledge; when he
speaks of what he has seen and heard
he meets with the same element of
doubt as to his veracity or sanity.

I know you are doubtful, said an
old friend lately. "Yes, I am satisfied
about that; and I feel sure your judg-
ment and powers of observation are
fairly sound. But I simply cannot be-
lieve what you tell me."

Is it any wonder a person refrains
very often from going into details
when asked to do so? No man likes
to be called either fool or liar, im-
plicitly or by direct accusation.

The private seance at Mr. T. W.
Stanford's office, Melbourne, contin-
ues to mystify, almost startle, the twenty
or twenty-five invited sitters who as-
semble every Friday night. I am not
going to say it is Spiritualism or any-
thing else; let Mr. Hosking, or any-
body who chooses, call it what "ism"
he or she may wish; I give it no name.
It suffices for my purpose to merely
record dry facts sans bias, sans ex-
aggeration, sans hysteria, resulting
from intense belief in the occult. I
am still a materialist; my brain (such
as it is) cannot yet accept the belief of
the Spiritualist; my understanding so
far refuses to fall in line with those
who say they "know."

I Am Simply Mystified.
But if the manifestations be not
Spiritualism, what are they? They are
not trickery.

In the past few weeks there have
been some remarkable occurrences.

The same close search of the medi-
um, (Bailey) by two or three sisters,
as was described in a former article,
has taken place. He is always lightly
clad when he arrives at the seance
room, and can thus be searched with
sufficient thoroughness without re-
moving his garments. He steps in off
the street like any ordinary person,
and on arriving in the outer office the
search takes place. I am one of the
searchers, and therefore know how the
work is done; it is absolutely above
suspicion. Mr. Stanford is the other
searcher. We both accompany Mr.
Bailey (a la constable) to the other
office, and then, seated at the table
upon an office arm chair, so
formed that the medium cannot get
out of the seat without moving it
back from the table. This he cannot
do unobserved—notwithstanding the
60 or 100 seconds of darkness while
articles are being brought—as I have
a seat next to him, and keep my foot
in such a position that any movement
of the chair would be noticed. The
chair is a cedar chair, with a hard
hersehair seat, and belongs to the
office, being used for ordinary pur-
poses during daytime.

I hope the reader will excuse these
lengthy, though—remembering the
sneers of doubt in conversation—nec-

Not Complimentary to "the Lord."

Many years ago we read that imita-
ble "Paradise Lost," by the good
John Milton. And soon after we read
it again to a clergyman and his fam-
ily. At the conclusion the domestic
declared: "If any book additional to
the Bible is inspired it is Milton's Pa-
radise Lost." When we commenced
reading we had a very poor opinion
of the Devil. As the reading was con-
cluded our hatred of his Satanic Ma-
jesty had changed into admiration, and
our love for his rival was greatly less-
ened. Hoping to regain esteem for
the Supreme we opened the Holy
Bible at Isaiah 45:7, and read,

"I form the light and create dark-
ness; I make peace and create evil: I,
the Lord, do all these things."

We were shocked. We supposed
the creating of evil was the exclusive
province of the other fellow. We will
try again; so we opened to Amos 3:6,
and read:

"Shall there be evil in a city, and
the Lord hath not done it?"

Here was a conundrum by one of
the superior prophets, and it suggest-
ed an answer such as Isaiah had given.

But how much trust shall we place
in the words of the Lord? When we
recall the fact that this Lord is the
Jehovah of the Jews, falsely rendered
Jehovah several times in the Old Testa-
ment, usually Lord, we are distrustful
of his integrity. We quote II.
Chronicles 18: 19 to 22 inclusive:

"And the Lord said, 'Who shall en-
tice Ahab, king of Israel, that he may
go up and fall at Ramoth-gilead?'"

Then there came out a spirit, and
stood before the Lord, and said, 'I will
entice him.' And the Lord said unto
him: 'Wherewith?' And he [the
spirit] said, 'I will go out and be a
lying spirit in the mouth of all the
prophets.' Then said the Lord, 'Thou
shalt entice him, and thou shalt also
prevail; go out and do even so.' Now, therefore, be-
hold, the Lord hath put a lying spirit
in the mouth of these thy prophets,
and the Lord hath spoken evil against
thee."

Then we learn from the residue
of this chapter that the king became
suspicious, so disguised himself and
went up to the battle at Ramoth-gilead,
where he was wounded, and "died
with the going down of the sun."

In any court of law, in these mod-
ern times, if it had jurisdiction of the
parties, it would convict "the Lord"
and his "lying spirits" of a conspiracy
to commit murder, and would sentence
the culprits to imprisonment for the
long term of years. And as they after-
wards perpetrate the murder they
would swing on a gallows, while the
people would shout: "Served them
right!"

The TRUE God does not conspire
to murder, neither does he keep "lying
spirits" in his service.

Wonder if the lying spirits manipu-
lated by the false king became
modern times are anyway related to
the same breed which successfully
conspired with the Lord to kill King
Ahab?

essary details. They go to prove—that
I be a truthful chronicler—that "fake
or fraud" or trickery have no part in
these demonstrations. But is it Spirit-
ualism? There are many great men
in the world today who will unhesita-
tingly say yes. I am not great, and
can only say I am mystified.

A Mystic Garment.

Three weeks ago a beautifully
worked sliver garment of many colors
was brought. It was said by the spir-
it to be the shirt of a match dancing
girl of India. It was handed round in
the light, and inspected and admired.
So far, so good. It was placed upon
the table out of the reach of the medi-
um, and the incidence was forgotten
for the nonce. Ten minutes after-
wards the "spirit" of Dr. Whitcombe,
who had control of the medium, Ab-
dul having departed, said he had ob-
served the removal of the garment, and
the match girl had died while wear-
ing it, and he did not know whether
she had had the plague or not. Out
of consideration for the sitters he had
told the Hindoo spirit to take the shirt
away. Every eye was immediately
directed to where the garment had
been, but it was gone.

A few minutes afterwards Abdul ex-
plained that the girl had died from
snake bite, and there was no danger
of infection. He accordingly brought
the shirt back again, and there it was
in its original place on the table. Mr.
Stanford has the shirt at home now.

Remarkable Doings.
Stones with ancient markings on a
headress of feathers and leopard skin,
several birds, a warrior's belt, also a
quantity of "magic earth," have been
brought, and some of the latter was
sprinkled on top of a flower-pot con-
taining ordinary green mould. In half
an hour a plant grew to a height
of about an inch and a half. The pot
of mould was brought from Mr. Stan-
ford's garden, and Mr. Bailey had never
seen it in his own personality, al-
though he handled it while under con-
trol of the Hindoo spirit.

Some marvelous addresses have late-
ly been delivered by the following con-
sults: Rev. W. H. Withrow, Dr. Rob-
inson, and Signor Valetti; while a
song in Persian was given a fortnight
ago by the spirit of Abdallah, also sto-
ries "in character" by various de-
parted persons, including an Irishman
and a Parsee. All these spirits spoke
through the one medium, and each one
was as distinctly different from the
others in manner, gesture, style of
speech, choice of language, accent,
demeanor, and various characteristics
as different persons in the flesh could
be. The learned addresses of Rev. W.
H. Withrow, and Dr. Robinson, were
given in true platform style, and the
matter was of high class; the beauti-
ful descriptive addresses have been de-
livered by Signor Valetti, who presu-
mably was a highly cultured man in his
"day of nature."

A lecture by Mr. Withrow which
was given on February 1, finished with
a truly magnificent recitation from
one of Ingersoll's lectures, the manner
of its delivery being such as to hold
the sitters enthralled. Mr. Bailey, in
proper personae, could not resist the
temptation of one of those addresses
than he could fly to the moon. On
this point I am emphatic.—Melbourne
Representative of the "Sunday Times,"
Sidney, New South Wales.

Pilgrimages to Jerusalem.

Hon. W. J. Bryan, who has been
swinging around the globe, was last
heard of by The Progressive Thinker,
while he was addressing an audience
in Jerusalem, in which he is reported
to have "expressed astonishment at
the small proportion of Christians in
America and Europe who visit Bible-
land."

Should Mr. Bryan repeat his visit
ten years hence, and at the close of
each decade thereafter, his astonish-
ment will be intensified at the contin-
ued lessening of pilgrims to holy
shrines which have greatly lost their
importance.

No fall of man, no total depravity,
no endless hell, no virgin-born God,
no scape-goat, no vicarious suffering,
no redemption through the blood of a
crucified savior, and the Jerusalem of
the past only a retreat of robbers to
its mountain fastnesses, why should it
continue a point for religious pilgrim-
ages?

The railroad from Jaffa to Jerusa-
lem terminates at Gehenna, a valley
which bounds Jerusalem on the north,
the hell of the New Testament, where
the undying worm, and the stench
from decaying animals had complete
possession of the city was dis-
posed of there, and the combustible
portion of it was consumed by fire,
which was not allowed to go out,
hence the "unquenchable fire." Re-
store the primitive use of that valley
and it would be a splendid retreat for
the fossils of a hell-fire age. They
could go to hell by rail.

Good.

The Methodists have determined on
an endless chain of prayer, to continue
for five years, with the hope of reach-
ing every Christian in the world be-
fore the expiration of the time named.
The plan was devised by Rev. Brush-
ingham of the First Methodist Church
of Chicago. The object is to reach
every Christian in the world for the
"glorious impartation of the Holy
Ghost." Five million converts are
expected to be made during the period
designated, and then they propose to
do it again.

If the church succeeds in elevating
humanity, and in making the world
better by the effort, we will all re-
joice; but if bigotry, hypocrisy and su-
perstition are only advanced; if the
narrow concept of creed-makers with
past teachings in regard to the fu-
ture life shall prevail then better if
the effort is a failure.

"Modern Miracles."

The above is the title of an excel-
lent monograph started by the Modern
Science Publishing Co., No. 126 West
34th street, New York, at fifty cents
a year. It is devoted to Spiritualism
and kindred subjects.

He that wrestles with us strength-
ens our nerves, and sharpens our
skill. Our antagonist is our helper.—
Burke.

TO VISIT EUROPE.

Rev. May S. Pepper, a Most Remark-
able Medium, Will Take a Sea Voy-
age—She Will Visit Berlin, St.
Petersburg, Paris and London, and
It is Akin to Hoped That Her
Health May Be So Improved as to
Permit Her to Comply With Invitations
Already Received, and Give
Demonstrations of Her Remarkable
Powers Before the Physical Soci-
eties of the Cities Named.

To the Editor:—The First Spiritual
Church of Brooklyn, N. Y., (Madison
street and Bedford avenue) will close
its usual afternoon and evening ser-
vices on Sunday, June 3, and re-open on
Sept. 23. It was expected that the
church would remain open during the
whole month of June, but as eminent
medical authorities have advised our
pastor, May S. Pepper, to take an
early vacation, and a sea voyage for
the benefit of her health, the board of
trustees and advisory board cordially
acquiesced in the recommendation of
her physicians.

Mrs. Pepper will sail for Europe on
June 9, via the Hamburg-American
Line, thus securing the advantages of
a slow passage across the Atlantic,
with the most beneficial effects, and
expected by her medical advisers.
After a two weeks' visit with friends
in Berlin, Mrs. Pepper expects to visit
St. Petersburg, Paris and London, and
it is hoped that such substantial im-
provement in her health will occur, as
will permit her to give limited demon-
strations of her wonderful psychic
powers before the physical research
societies of the cities named. In all
probability she will also be invited to
grant interviews with the rulers of the
countries she visits, as well as some of
the more prominent members of aris-
tocratic circles.

Mrs. Pepper expects to return in
time to fill her engagement at Lake
Pleasant during the last week of Au-
gust, after which she will visit the
Etna and Madison camp-meetings, in
Malheur returning to Brooklyn about
the middle of September, and re-open-
ing her church services on Sunday,
September 23.

Marked success has attended the
public administrations of Mrs. Pepper
since becoming pastor of the First
Spiritual Church, and hundreds of
skeptics and doubters, both in and
outside of church circles, have been
convinced of the basic truths of Spirit-
ualism through the fine inspirational
addresses and the wonderfully correct
spirit messages and tests given
through Mrs. Pepper's phenomenal
mediumship. The semi-weekly ses-
sions held at her home, 258 Monroe
street, have always been most success-
ful. Former skeptics have become so
fully convinced of the reliability and
thorough honesty of Mrs. Pepper's
psychic manifestations that she has
finally won a signal victory over all
previous critics and opposers.

We are expecting to enter upon a
still more successful season when the
church re-opens in September, and
hope to proclaim the gospel of demon-
strated immortality more widely than
ever. Our sincerest thanks are due
the friends of The Progressive Thinker
for their fraternal encouragement and
appreciation during the past two years
or more. His journal is held in the
highest esteem by the Spiritualists of
Brooklyn, and worthily ranks as one
of the very best exponents of our spiri-
tual philosophy.

DR. JOHN C. WYMAN,
Brooklyn, N. Y. Clerk.

IMPORTANT

Resolution Adopted by the Nation-
al Spiritualist Association.

At the regular meeting of the board
of trustees of the N. S. A., held at
headquarters in Washington, D. C.,
the following was unanimously adopt-
ed at its session, May 9, 1906:

Whereas, certain so-called Spirit-
ualists, for the purpose of making sac-
rilege of the PRACTICE OF FRAUDU-
LENT MEDIUMSHIP whereby an in-
nocent public may be DECEIVED
AND ROBBED, and the most sacred
feelings of human hearts outraged by
simulating the forms of and messages
from their dead, are seeking to unite
with the honest and earnest Spiritual-
ists and dupes into a brotherhood
fraternity that will defend their trick-
ery; and

Whereas, they are wilfully, for their
own selfish ends, representing the
official board of the N. S. A., as opposed
to all physical or other legitimate
phases of mediumship; therefore, be it
Resolved, That we call attention of
all thoughtful Spiritualists to the fol-
lowing resolution which was unani-
mously adopted by our annual con-
vention of 1901, and which is still the
authoritative expression of the N. S. A.
and upon the question of phenomena, and
is hereby concurred in by each
member of the present board of the
N. S. A., to-wit:

"Be it resolved by the delegates to
the National Association here assem-
bled that we believe in, and stand for,
GENUINE PHENOMENA of every
reputable phase."

Byron Stillman Passed to Spirit Life.

The friends of Dr. Juliette Sever-
ance will regret to hear of the death
of her son, Byron Stillman, the poet.
He was laid to rest with short and im-
pressive ceremonies on May 18. For
a long time his ears had been closed
to the sounds of earth. He now hears
the music of the choir invisible.

LEGENDREMAIN.

We call the especial attention of
our readers to the account given on
page 3, by Light, of London, England,
in reference to bogus materializations
in that country. No sooner is one de-
vice to deceive the public in the dark
circle exposed, than another is invent-
ed to carry on the nefarious work, and
this practice in connection with Spirit-
ualism has been well called "Legende-
main Internum," or the Gypsy Moth
of Spiritualism."

Reduced Rates to Lily Dale.

The Central Passenger Association,
including all railroads through Indi-
ana, Pennsylvania and Ohio has made
a special rate to Lily Dale as follows:
Tickets bought July 17 and 31 are
good for 30 days, and will be sold
from Chicago to Lily Dale and return
for \$14; Cincinnati, \$13.50; Indianapolis,
\$12; St. Louis, \$12.25. This is
for the round trip, and includes the
baggage on other days the same as
Chautauque. Ask your local ticket
agent for special rate, or write Mrs. L.
G. Fiken, 1047 Carmen avenue, Chi-
cago, enclosing stamp.

OCCULTISM

And the Attitude of the Catholic Church Toward the Same.

So Much Discussion Is Heard in the Ranks of Spirit-
ualism Upon This Seemingly Important Question,
That We Are Pleased to Publish the Following Au-
thentic Article, From The Occult Review, by Rob-
ert Hugh Benson, a Priest, in Good Standing With
the Church—It Will Serve to Set to Rights a Here-
tofore Uncertain Proposition.

It is perhaps not generally realized
how uncompromising is the attitude of
the Catholic Church towards what is
understood by the word Occultism.
Those who are not of her communion,
and who think only of her as a vast
and ancient institution for the devel-
oping of relations with the unseen—
possibly, even, as a superstitious and
uncritical institution that grasps at ev-
ery straw that may help to save her
claim from extinction—will be sur-
prised to learn that for her children
to attend a seance, to use planchette,
to consult a medium (unless peculiar
circumstances excuse it, or unless an
action is undertaken in complete lev-
ity and unbelief, and in such manner
as not to cause "scandal") is always
and invariably reckoned as a "mortal"
sin. Occasionally, although very rarely,
such peculiar circumstances may be
present, and deprive such an ac-

Yet one object of her existence, she
frankly confesses, is to a large extent
coincident with that of the occultist.
It is her aim to bring the human race
into relations with the unseen and to
keep it there, to teach her children the
superior reality of the invisible world,
and even to draw them into direct
communication with the spirits which
inhabit it; it is indeed a reproach cast
at her that she errs on the side of
credulity in this respect, that she pro-
tends to know too much of the occult,
even the innocent delights of sense in
order that they may dedicate them-
selves, so far as it is possible for em-
bodied souls to do so, entirely to the
world of spirits.

Now it is not my business to be her
apologist in this matter but only to
state the principles on which, so far
as I know, she bases her conduct. I
am only as an individual priest who
is deeply interested in the whole sub-
ject and who to some extent has stud-
ied it, but who wholeheartedly con-
forms in practice to the guidance of
her whom he considers as the su-
preme Divine authority upon earth.
It is not my wish to say a single of-
fensive word or impute a single motive
other than good. I only desire to set
down so far as I am able the reasons
for which Catholics assume the atti-
tude that they do.

Firstly, then, I would point out that
the Church does not take her severe
line out of incredulity, even though
individual Catholics may sometimes
affect to treat the whole subject of oc-
cultism with contempt, just as others
may be found, who for lack of instruc-
tion attend seances in good faith.
Such as do so are for the most part
ignorant of the facts either of occult-
ism or of their own theology. The
official Church, on the contrary, as
represented by her theologians, deals
with the matter in a very serious spir-
it, and more than ever in these
days when the subject is receiving
such wide-spread attention and num-
bering so many ardent devotees. Such
writings as those of Gorres in the last
century, and of Mr. Raupert, in this,
are sufficient proof that Catholics are
not all insensible to the claims of oc-
cultism.

Now, the Catholic and occultist are
absolutely at one in recognizing the
immortality of the soul and the actual-
ity of communications between in-
carnate and disembodied spirits (though
they may differ as to the mode in
which those may be profitably made),
and in rejecting the gospel of materi-
alism as false to fact and inadequate
to human need.

The life of a Catholic, so far as he
is true to his religion, consists in an
unceasing endeavor to establish and
maintain his relations with the un-
seen. He believes that at certain
times, in certain places and by cer-
tain actions, he enters into the closest
conceivable union with the invis-
ible, and at all times he calls upon his
name not only those who are living on
earth, but those who have been incarnate,
and is confident that his words are heard.
He reveres above all other human
creatures such as have been experts
in this spiritual science—calling them
saints—and holds that they still exer-
cise an influence upon the world; he
looks up with veneration to those
who, while still living on earth, are
in the most constant and conscious
communication with the unseen, and
he accepts with deep reverence, though
seldom without reservation, the mes-
sages or private revelations which
such persons may receive.

Again, there is one department of
Catholic theology, not indeed neces-
sary to the ordinary warfare, but es-
sential to the Church's opinion, and to
all who develop their highest spiritual
faculties, which is entirely devoted to
the subject in which Catholics and oc-
cultists are at one. I mean "mysti-
cal theology." This covers a huge
range; it deals with the interior acts
of the soul, the signs by which appar-
ent supernatural communications may
be tested, even the exterior acts
necessary for the purification of the
ascending spirit; and it turns, roughly
speaking, about three pivots. The
first is that of purgation, by which
disturbing influences may be quieted
or removed; the second, illumination,
in which the region lies the be-
ginning of those communications from
the unseen by which the soul is in-
formed and taught; the third, union,
even more perilous and lofty, by which
the soul, cleansed and kindled, is lifted
into the embrace of the Father of
spirits, and reposes in Him. Her
"dogmatic theology" too is explicit-
ly explicit in its opinion of many not
of her communion—regards the
truths and the departments of the in-
visible world. To every class of beings
she assigns places, functions and pow-
ers, and supplies to her children in-
numerable directions for the recognition
of the character of each. No one who is
acquainted with the writings of Cath-
olics on these subjects can take any
objective instance, has visited such a
church as that of the Sacred Heart in
Rome, where evidences of the return
of souls from purgatory are, with oc-

tion, in her opinion, of sinfulness.
Two such cases have come under my
own experience: in the one, a woman
was permitted to avail herself of the
services of an amateur crystal-gazing
medium; in the other a priest was al-
lowed to attend a professional seance,
and both permissions were only grant-
ed under the most stringent conditions.
But the general principle is clear.
She forbids her children in the most
emphatic manner, to have any deal-
ings with what is commonly known as
Occultism—a prohibition which no or-
dinary confessor would dare to set
aside; she goes even further, she dis-
courage with all her power any ir-
responsible meddling with actions such
as hypnotism, crystal-gazing and table-
turning—actions which, although not
certainly within the inner ring of Oc-
cultism, are at any rate commonly un-
derstood as approximate to it.

It must seem, then, remarkable to
the non-Catholic occultist that an in-
stitution which is so fully in sym-
pathy with his own desires should op-
pose him so strenuously in his meth-
od. Briefly, I think, her reasons are
as follows:

(1) In spite of her outspoken recog-
nition of the value of intermediaries
she places, supreme above them all,
Him whom she calls God; and she
marks her sense of His unique posi-
tion as Creator by a unique act which
she calls sacrifice. No spirit or angel,
not even she who is named "Mother of
God," can be approached in this man-
ner except idolatrously; and, as a
further sign of the Church's insistence
upon the dogma, the only devotion
which she lays as obligatory upon her
children is their attendance at this
act of worship.

A Catholic who invoked Mary and
the saints and the holy souls for twen-
ty-three hours in the twenty-four, who
passed his days and nights in an ec-
stasy of vision who rose from the
ground when he prayed, who was ca-
pable of bilocation, who did not at-
tend mass on Sunday, he would
treat as a disobedient, rebellious and
unspiritual child. Now she sees, or
at any rate thinks she sees, among
occultists an absence of this supreme
recognition; and that while indeed
their religion is anything but material-
istic, it falls very short of that which
alone she accounts Divine. To her
eyes it appears that occultists are so
deeply absorbed in interest in the cre-
ature

The Anniversary of Modern Spiritualism--What Does It Mean in the Light of the Soul Teachings?

A Discourse Delivered Through Mrs. Cora L. V. Richmond, Before a Chicago Audience, March 24, 1906.

"And there shall be no more death; neither any sorrow nor any sighing."

The period predicted about the "dreaming of dreams" and the "seeing of visions" has more than been fulfilled.

We are not going to remind you of the hackneyed account of "The Rochester Knockings" that has been given every year since Spiritualism has been known by name, because it is now approaching sixty years. Of course those who know about Spiritualism know that it stands for the open communion between the two worlds: this world, the visible and the realm invisible, and if you do not know about it it is not our fault, because it has been in the world since the most of you have been here. It has been accessible; it has not been shut up in schools, colleges and universities; it has not been a "revelation" simply to the elect; it is the open door to all who wish to know.

If you do not wish to know it under the name of Spiritualism you can join the Psychic Research Society and go around by the side door, or you can be a Theosophist and go to India and get it by the way of Calcutta and Madame Blavatsky; or you can join the Christian Scientists and get it by the way of Concord and Mrs. Eddy; or you can join any one of the several dozen "occult" societies in Chicago and elsewhere, and just as soon as you get inside you will know it is Spiritualism. Or if you wish to be still more on the "safe" side you can settle down in any Christian church, excepting possibly the Roman Catholic church, and find it percolating through the sermons you hear there, just enough to keep pace with the advance movement, and not have it called Spiritualism.

We do not say "Liberal" churches, because the Liberal churches have been rather farther from it than almost any other of the denominations. They have gone so far in Universalism and Unitarianism and waged their war so well that they do not feel like taking another step, so they stop almost at the threshold of materialism.

You remember what the Rev. O. B. Frothingham, the eminent Unitarian minister of New York, said when he moved backward into the orthodox church: that if he went any farther in Unitarianism he would be a materialist. So he stopped just short of that point. Having no new revelation and losing hold of past revelations they can go no farther, unless they accept Spiritualism.

Fifty years ago Judge Edmunds said in New York when there was some talk about the Spiritualists building a church: "You need not build any churches; it will not be more than half a century before Spiritualism will be advocated in all the churches. To-day you will hear good Spiritualistic sermons (if you do not remind the preachers beforehand of it) in almost any church in Christendom. But if it is called 'Spiritualism' they will deny it, saying while they accept the phenomena, 'I am not a Spiritualist,' like the Revs. Mr. Savage and Mr. Newton.

The knowledge of the underlying principles that are in the world to-day concerning the future life and concerning the powers of the mind and spirit while here embodied entirely owe their existence to that which Spiritualists as a body celebrate throughout this country and the world to-day: the advent of Modern Spiritualism. It is not because at Hydesville, N. Y., three little girls were made the instruments of methodizing some sounds that came from disembodied spirits. There have been such sounds all the way along; there have been indications all the way along. When the law of gravitation was announced, it was not because that was the first apple that had fallen, but it was because there was the first mind ready to take cognizance of the fact, and know the whereof that things fall to the ground when they drop. So when Mother Ann Lee, in the very first part of the nineteenth century, announced that it would not be a half century or a quarter of a century before the world's people would know all about this intercommunion between spirits and mortals that the Shakers then had: utterances, healing and all forms of manifestations. She announced it, because it was coming, because it was almost here. If you had heard from the Shakers about those early days you would know, you would realize that they held this communion before, long before, the "Rochester Knockings."

When a Mrs. Loomis, in western New York, or central New York, under the influence of a mesmerizer, said she got her information from spiritual beings, and went on describing them, and declared to the mesmerizer, that for the time being she was independent of him, that these other intelligences were controlling her, it was a typical case of the "announcement." When Andrew Jackson Davis went into a trance and described beings whom he saw there, that also was a prevision of the whole movement that seemed launched upon the world at a time when there had been preparation.

You do not suppose that the "Rochester Knockings" spread as the measles do and other things of that kind? Seemingly in places where the Rochester Knockings had not been heard of or read of there were people ready, and there were physical manifestations and speaking. The one standing before you was controlled to speak before anyone in the neighborhood had heard of this thing which was in the air. It was a great movement; it was the ripeness of time.

In the theological world, Universalism, Unitarianism and various independent church people—"Come Outers" as they were called--had been preparing the way for the new idea of religion.

In the mental world Mesmerism and Psychology were the great liberalizing influences which caused experiments in psychology and kindred subjects, preparing the way for what is now called Psychic Research. Professor Gregory in the first half of the nineteenth century wished to establish a chair of Mesmerism in the Edinburgh University, which was tabooed. Yet he lived to see the recognition of all these powers of the mind that were then scoffed at.

When, now, about forty years ago, Professor Alfred Russel Wallace and his compeers commenced the investigation of Modern Spiritualism they were laughed at as "dreamers" and "idealists" who were wasting valuable time that should be devoted to science. But Alfred Russel Wallace and his younger compeer, William Crookes, Professor Varley and perhaps half a dozen others in this country and elsewhere saw the way to new enlightenment and never for one moment retraced their steps. Having ascertained that the phenomena of Modern Spiritualism were simply facts, the testimony, the manifestation, the signs and tokens of communion with the spirit realm. Of course you know what Professor Varley helped to do in the laying of the Atlantic cable, and also helped to do with Professor Crookes in showing that electricity had nothing to do with the physical phenomena of Spiritualism, but that a more occult force, under the influence of unseen intelligences, was acting upon substance for enlightenment of human beings here.

The great "under world" of human thought has been lifted more than a century forward by what has transpired in the last half a century, and the harvest of the first great minds that this idea took possession of is left in their testimony, and it is just as valuable to-day as it was then, only that a new crop of scientific minds, thinking they are better equipped, that their discernment is keener and more to be relied upon, have started to do the same thing that Professors Wallace, Crookes, Robert Hare, and Mages and Denton in your own country tried to find an "unknown law of nature" that did these things, and they found out that in every instance this "unknown law of nature" was spirit intelligence. These new professors are doing that same thing to-day in the Psychic Research Society, Prof. James, Dr. Hodgson and those professors who came tardily into

the acknowledgment of all this are simply repeating that which they did not have the gracefulness to acknowledge as ever having been in existence before.

Now that this truth is in the world we have repeatedly said, that it is not the fault of the movement if people are ignorant of it. When one comes into your presence and says: "Well, I do not believe the stars move so and so. I do not believe in astronomy," of course you consider him very ignorant, and very ostentatious in his ignorance by proclaiming it. Like the man that knocked Professor Alfred Russel Wallace down in England. He had an argument with the Professor to prove the world was flat instead of round. Mr. Wallace having the best of the argument, the man had only one recourse, to knock Dr. Wallace down. So these people that get up in public parade in the papers and say, they do not "know anything about Spiritualism and do not believe it," simply show their own ignorance. Anything that has been in the world for over fifty years you could know about if you had cared to know anything about it. If you did not care or did not have the opportunity to know about it, you should be as modest as Mr. Parker was--Theodore Parker, who said: "In my busy life I have had no time to investigate the phenomena of Spiritualism, but if it is not true it ought to be, and whatever ought to be true I have found is generally true." Later on he said: "I believe Spiritualism will be the religion of the future."

So, dear friends, throughout the length and breadth of this land; in Australia, in England, and possibly in Italy and other portions of Europe people to-day celebrate the anniversary of Spiritualism; but it is not that this time is the particular advent; it is not that those indications were the first, because your grandmothers used to hear the knockings on the foot-board of the bed whenever anybody was going to die, but it was because then and there, near to Rochester and through the thinking world was a body of men who were just ready to receive the thought, to investigate the claim of the manifestations and to prove that they originated from no human source. Having proven that, the intelligence that was manifested and the messages which followed proved that they originated from intelligences outside of the human body.

When simultaneously there sprung up speaking, writing, healing, clairvoyance and all forms and phases of spiritual gifts, it was an indication of a great out-pouring.

Now, as said before, apples had fallen long before Newton's time, but there was no one standing there to pick them off the tree in order that they might fall. They fell in response to a universal law that has been always operative. But when there comes a period of out-pouring like that which preceded and followed the birth of Jesus, like that which accompanied the Reformation, like that which accompanied the greater and broader and more loving teaching of John Wesley it proves two things. Not only are people in earthly life ready, more ready, but an intelligence is directing that which is done, and the difference between scientific discovery, as it is called by mistake, is that this movement is the conscious impulsion of spirit intelligence toward the earth, toward reaching human lives. It is cumulative; it has increased more in fifty-eight years than any other movement that the world has been familiar with. It includes such a vast array of facts, such a wide expanse of philosophy it is so all-inclusive; though there would have been even a wider and more rapid increase but for the fact that Spiritualists are like all other people, they obtain possession of one fact and the natural conclusion of that fact, and that is often the limit. They fall to grasp the entire proposition that is implied, or indicated in the facts.

So, of necessity, Spiritualism as it exists in the world, has its limitations, and it would not be among human beings if it did not. But that which is open for every one who wishes to learn has no such limitations.

But when you think of it, you celebrate the birth of the babe with a great deal of pomp and ceremony and keep on until the baby, if it be a girl, does not want her anniversary celebrated, then you celebrate the marriage anniversary. But ordinarily all anniversaries are nothing compared to the baby's birthday or mamma's birthday, and all this; but when you come to the anniversary of the day on which your dear one was withdrawn from your human sight, you have wished before you came to know about this communion that you could skip this sad anniversary; that you would forget it; that something would happen that you might never remember it. But on the day when you first became aware that your baby, your son, your daughter, your father, your mother, your brother or sister, your friend, did not die, that the body only went back to the dust, and the spirit did not cease to live, the anniversary of that day no doubt you keep sacred in your minds and hearts; you keep it sacred by a more divine and greater love; more perfect joyfulness should accompany that anniversary than any other day. We wish people might remember and keep the anniversary of the day sacred that they passed from human sight, since it was the next great step of their lives. Keep the day sacred in which you first knew of this knowledge that cast out all fear of death, of the shadow of the grave, that made you cast aside the garments of woe and put on the garments of rejoicing. Let no custom, no external habit, no fashion compel you to do violence to their love and your feelings of rejoicing.

Be so glad for this morning, dear friends, for whatever else it represents, it represents the greatest and most perfect realization of immortality that the human race has ever experienced, and each life that is aware of it should rejoice with each concurrent season and say, one year, ten years, fifteen years ago to-day my beloved one dropped the physical, the decaying form and was aware of the realm of immortality, of the mysteries of the higher life. In that great sentence what unspeakable fears are set aside.

Christians celebrate Easter morning, for they know the spirit of that triumph in the light of the arisen Christ through whose death they hope to be saved. But who shall narrow down the great upspringing of the human race to the sacrifice of another life for human salvation, when here and now the trembling buds of Spring are waiting to come forth, whose garments are waiting to be re-woven with the meshes of light, and the whole world is expectant of this glad rebirth of nature.

Are not your minds as responsive to that great spirit of truth that is revealed, and that to-day makes manifest that even in material nature death is not with the grave, and do you not know that love never forgets? And lest you do not properly understand you are reminded of what you would have been and where you would stand if you had not known of this truth, and you are reminded that those who at one time preached of the darkness and horror of the grave and what might come after it are compelled by the very presence of this brightness in the air and the thought that is in the world to declare the next life, the presence of ministering spirits, and the great added comfort that is here. They cannot deny it.

Oh! but this is much! It is so important to know that in the celebrating of this anniversary and of the anniversary of your knowledge of it that you have taken a great step from darkness to light, from death to life, from sorrow to joy. That very step predicted by John upon the Isle of Patmos, when "there shall be no more death."

Not only does science declare that in the visible world death is a misnomer, since it is but change and transmutation of life, but this revelation declares that the spirit cannot die, that the soul is eternal, and that anything that can change and pass ought to. Last year's stubble, the dead leaves that are being crowded off by the new swelling buds; the old shadow, the external things that was but the clothing for the new garment; and these bodies, these instruments that from any cause are cast aside, are no more the friends you loved than the garments are that they may have worn, beloved perhaps for their beauty, or because

your loved ones wore them. Like the young girl who, when her mother was away visiting, or on an errand of duty, went to the mother's wardrobe and cried against the mother's clothing, she did just what you do sometimes over the body; only that the origin one is there. Think how it must seem to your departed friends if you weep over the worn-out garments they have cast aside instead of turning to them, when they are so near and so very alive with love. You do not see them with your eyes, you do not touch them with your visible hands. But in order to appeal to human infancy in spiritual things, they have baffled science and made themselves palpable, demonstrated their presence to the senses, clothed themselves, it may be, with forms, made sounds in your dwellings in order that you might know that they were there. Then you get to talking about these manifestations as if they were the thing itself. Probably if you knew the real reason, that is why the manifestations are so often confounded and many mistakes made by you, because you cannot distinguish between the "true" and "false," if you attach more importance to the method of the message than to the message itself. If you care more about the boy that brings you a telegram than the message from your friend, who is far away in another part of the world; if you are more interested in the post-office than the letter you receive; so if you are more interested in the method than you are in the message, the method will be confounded, the various gifts will be filled with mistakes because it is the message the spirit world wants you to know; it is the great truth of life beyond the change called death.

The spirit world does not want to have these manifestations classified by science and put on the shelves with other fossils. Mr. James, Dr. Hodgson and the other professors think that these manifestations are something that they are to "classify." Not while intelligence governs it; it will never be labeled, it is a great living truth. It is like some of those rivers that will change their course; they will turn up somewhere else. Spiritual phenomena just as soon as you seek to dam them up in one place are governed by spiritual intelligence and cannot be counted upon to produce or reproduce themselves, as the phenomena never need to be given under the arbitrary conditions, usually called "natural law." Whatever law really governs spirit communion it is not limited, it is not inviolable. "The same manifestations do not always occur under similar circumstances; sometimes they do not occur at all, showing that intelligence is more potent than any so-called 'conditions.'"

Of course, you are requested to conform to certain "conditions"; it is better for you. You are requested to be "harmonious"; it is better for you. You are requested in a sentence to join in singing, to have your minds in the best state possible; it is better for you. But if there was a cataclysm during an important and necessary spiritual manifestation it could take place. The "dear spirit friends" are not so limited as the "dear mortals," and the adaptation of human conditions is the one great and significant message of phenomenal Spiritualism, the adaptation to human conditions and human needs. Do you suppose that the movement is confused or confounded because this medium is imperfect and that one deceives? This has no more to do with the movement than it has to do with the moving of the earth because two boys stop on their way to school and go to fighting. It does not disturb the equilibrium of the earth at all, nor does it disturb the movement of human beings. In this great period of falsehood, it would be a strange thing, when men can manipulate that clicking instrument and make it declare false returns on the Board of Trade, if these instruments for spirit manifestations were not also deflected. They are often deflected by human thoughts and desires that perhaps they know not of. When you consider that there is hardly a man on the boards of trade and stock exchanges but would get "pointers," if he could, from any medium,--if he went to a medium that would be what he would go for--it is not surprising that there are sometimes false returns. The spirit of what you take with you is invariably felt even if the medium is honest, and if the medium is not, why, he or she is liable to reflect what comes. But in any event the great truth is not affected, the one thing that has been demonstrated over and over again.

These phenomenal evidences have taken place under unquestioned conditions. Mr. Crookes set himself apart for three years to investigate in his own house the phenomena of Spiritualism under the ministrations of the wisest spirit intelligences. All these groupings of facts are here, but they would be perfectly valueless if it were not for the message conveyed and the accumulation of facts representing not simply the facts of continued existence or that the phenomena can be perpetuated, or that other facts can occur much more wonderful; all this is admitted. But it is not a succession of sight-seeing shows. Mr. Edison is not busy in his laboratory getting up these electric exhibitions; he is busy finding out the principles concerning electricity. What these people do with it he cannot always control.

The great spiritual light that is being poured out upon the world to-day is simply the beginning.

It implies the beginning of what? The beginning of a great spiritual cycle that is finally to illumine those minds that are and will be made ready for spiritual perception, to know about the soul and spirit. Not simply being limited to know that their departed friends still exist and can talk to them, but the great intercommunion of souls.

A faculty that has been cramped, dwarfed, warped, diverted and pronounced dead when quickened into activity is liable to produce singular demonstrations; so some of those thus quickened are often said to be "erratic" people. But, taken as a whole, Spiritualists are provokingly sane. They are not quite insane enough to be very great enthusiasts; they are not quite insane enough to take the full scope of the message; they are not quite insane enough to be sufficiently broad-minded. They often predicate so much upon "facts" that they have measurably forgotten the great truths that lie beyond all demonstrations, because they are limitless. We are hoping for better things; they are growing more into the ideal.

Why, fifty years ago if we spoke of God or Jesus respectfully before a Spiritualistic audience a great many of them would almost have convulsions. They had come out of the church and it reminded them of what they had come from, just as to mention a place might remind one of his sorrows if he had once suffered there. Forgetting that people use many words improperly. That which lies beyond all creeds is the great universal life, the great universal intelligence, the great universal love. Spiritualists are growing to know this, and in that degree they are substituting Truth for facts. The truth of immortality is substituted for the fact of spirit phenomena.

Now, do not misunderstand us. The manifestation is absolutely necessary while you are here. You must manifest in your bodies, and when you cease to have a body to manifest through you must manifest in some way through another body, or through matter, or by direct contact with intelligence. Now we come to the great point. The world grows into the possession of the higher and more spiritual attributes of the mind, known to have existed in seers, prophets and those endowed with spiritual gifts--which many geniuses have, though these are not all the people--the great spiritual inheritance of the race, the privilege of knowing of spiritual things; the privilege of perceiving and knowing of spiritual beings. More endowed are some than others; more gifted will some be than others. But as music is now taught to thousands and hundreds of thousands of people when a century ago there were only a few, so it is with these gifts of the spirit. The privilege of knowing that each has intuition; to write, to communicate with each other (in silence, if you choose), and the knowledge that your friends are manifesting to you personally will be generally known. That is the heritage of the entire human race.

Now you might talk with a dozen people, a hundred, and perhaps one of them would know something about the manifestation and practical application of electricity. A few others would have a little smattering of the knowledge that it is something that goes everywhere. They turn on the button and they get the light, but who knows, among the mass of material people anything about that force that lights your cities, and takes your trolley cars from one end of the country to the other? By the simple contact of the trolley with the small wire it becomes the motor for moving thousands upon thousands; ah! millions of human beings. By more subtle and spiritual processes, by inconceivably finer forces this spirit communion takes place.

It should not be accounted strange if only one in a thousand, or a hundred thousand shall know to-day. But it is an encouragement that it is possible to know that somewhere in the deeper recesses of your nature, the spiritual light is turned on, the spiritual forces are acting upon you. That this opens up a realm more vast than electricity, more wonderful than astronomy, and leads you into the kingdom of spiritual life that belongs to you.

How very indignant a person is when he or she finds out that by some reverse of fortune or outside influence that he or she has been plodding in a collar or in a coal mine day by day and deprived of an inheritance where one might live in the open air and sunshine in a beautiful dwelling. One feels naturally indignant at having his spiritual nature stultified at every turn; to be knocked down by fear, and never allowed even to approach the gateway of the other world, or to know where his friend has gone. He must ask no questions; he must wait until he has passed on, and then perhaps he will meet his friends and perhaps not.

Now when you are told that your friends have not died; that they have not gone far away, that they can communicate with you under certain external conditions outwardly, and spiritually if you will only heed them; that if you really know, you can talk with your friends every day in spirit and in your thought. The day is coming when all this will be open to the human race; and so will all the possibilities that lie behind: the sympathy between mind and mind in spirit states; the power of knowing what your friend is doing in California, Australia or China; the sympathy of loving minds on the earth.

Oh! but science offers many good illustrations. At first was the telegraph. Then even when the Atlantic cable was laid there were people who did not believe that a message could be received from Queen Victoria. But the message was received and many, many thousands of messages since. Now a ship in mid-ocean, without any intervening wire can receive a message sent by a transmitter on the shore by the fine adjustment of sympathy between the "transmitter" and the "receiver." Do you know now, why you do not get messages from your friends? Do you know now why you cannot perceive them day by day and hour by hour as they are trying to probe that shadow that lies between you and them? The transmitter is alive with love? What are you (the receivers) alive with or dead with?

Talk about surviving the change called death! Is not this death, in which you have immured yourselves? How many minutes of the day, let alone hours, do you listen for spiritual voices? How many minutes do you seek in thought and aspiration to be the receiver for that transmitted message of love? How many minutes do you put aside your money getting and your household cares for this priceless message?

Oh! it is the chambers of the mind that need cleaning, and being used a little more. Dust and smoke, more or less, must enter the earthly dwelling. But this is the great house cleaning time of the spirit. It is this that is going on in the world. "Set your house in order that at my coming you may all be prepared," does not mean the material dwelling, nor those silver candlesticks before the altar, nor those various gold and silver things that they think so important to be kept burnished; but the burnished altar of the spirit; that which will offer no impediment to your loved ones approaching you; that which will make the way clear for receiving the loved child who says, "Mamma, I love you."

Now you are waiting with outward ears expecting to hear the outward voice, when the voice is there calling day by day and year by year. Think of the little darling who has gone out from your home who has not gone far away, who will not go far, whose guardians bring her near you every day to give you better, higher and purer thoughts. But you go to the grave and scatter flowers and weep when all the time the pleading voice says: "Mamma and papa I am here! Don't you know I am here?" In great moments of exaltation, in the twilight hour, the darling was accustomed to climb upon your knee and put its arms around your neck, so it does now. Oh! if you would only know this and be in a responsive mood, be the receiver for that transmitted message across the barriers which are only on the visible human side.

But this palpable, yet often invisible world is just waiting, just here. Will you be ready? Are you willing to receive it? Is the great light of love not sufficiently valuable that you shall endeavor to remove the barriers that lie between. The spirits break those barriers; sometimes they move armies; they give you a message; they do all this for your benefit. But that will not be the way by and bye. The medium for the message must be your own spirit. Ultimately it will come. Meanwhile these gifted ones thus endowed will be raised up in your midst. Some will have clairvoyance, some other gifts. But the "gifts of the spirit" are not final. They are to bridge over until the world is ready. They are bestowed to help, in the blindness and deafness of spiritual things, the human race toward this attainment.

Do not be contented with just having the comfort. Do not sit down, as many Spiritualists do, and say, "I feel all right. I am satisfied. I know we live after the change called death, and there is no literal hell and personal devil." Yes, but what does Spiritualism imply? It implies every active good for humanity. It implies that every living thing needs to be uplifted. It implies that this child on the street, that criminal in the prison cell in the light of this spiritual truth is given to you to help.

He! Of course you do not fear Hades theologically. But you must be blind, deaf and dumb if you do not realize it here in that which is going on around you every day. Tell this child, "Do not be afraid of a future Hades. Come, learn the ways of love." Tell that unfortunate, it is not what tortures are to await him in the future or even upon the gallows, but that there is a spiritual light that can govern from within and conquer every shadow.

This knowledge (Spiritualism) is the great light that is in the world to-day. Turn off this electric light that is in your city at night time, and put your city back to the light of seventy years ago, and there would be such a cry from the inhabitants of Chicago as has rarely gone forth; not even in the spasmodic attempts at reform has there been such a cry as there would be then.

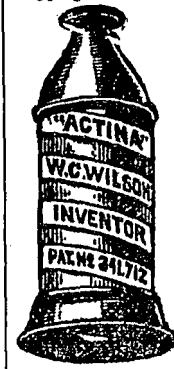
So, dear ones, whether you realize it or not, whether you sympathize with it or not, whether you even know this thing by name that has come into the world and leads on and onto the spiritual light of the soul and the infinite, if it were turned off from the earth, out of this world, at this hour, and you were placed back just where the thought of the world was sixty or seventy-five years ago, you would cry out, pleading to be helped out of the darkness. You want it here, in the world even if you say you do not believe. There are plenty of people in just that attitude. They like to have it near enough for them to feel its uplifting power. In case of sorrow they would miss it so much. Even the reporter, oftentimes the most obtuse spiritually of all human beings, is influenced by it, and the writers for journals and magazines. It is the

great light that permeates the literature of to-day to make it extend to another strata of human unfoldment. So, beloved friends, make sacred in no uncertain way the day that overflows, restores and restores your loved ones when you think them gone, and lights up the great luminous pathway that, whether people know it or not, they are being led into. And make also the added note: that when once you open the avenue of spirit and spirit communion and the light of the soul it can nevermore be withheld; that it leads from eternity unto eternity. And happy are they who are not afraid of where it will lead to; for the Kingdom of Truth and the Kingdom of Love are so wide and infinite that no one can be lost trusting the Father's love and the soul's eternity.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, but that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, should be written plainly and to the point, on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Dr. Alex. Caird of Lynn, Mass., was in the city last week. Doctor Caird, of Lynn, Mass., was in the city last week. Doctor Caird, of Lynn, Mass., was in the city last week.

His mind a blank since his experience in the San Francisco earthquake, J. J. West, a wealthy miner of Siskiyou County, Cal., arrived at Logansport, Ind., on the Pan Handle train from Chicago, fully recovered from his trance. He had \$33, the remainder of \$3,000 he remembers having just before his memory left him. He does not know whether he spent the rest of it or whether it was taken from him. Physicians corroborate his statement that he does not drink.

C. H. Mathews writes: "A short time ago a woman who had gone to the White House at Washington on business, was forcibly ejected therefrom. Now I see from the news from London, April 26, 1906, in the house of commons, following an attack by Evans, a barrister upon the bill granting the right of suffrage to the women of the United Kingdom. A number of women in the gallery shouted: 'Hear! Hear! Justice for women—divide! divide!' A detachment of police turned out the women. What does such doings portend anyway, in the 'civilized' 20th century?"

J. Frankenberg writes from Sacramento, Cal.: "Each of your correspondents make mistakes in the version of the great calamity which befell San Francisco. Mrs. Ballou says that on the morning of the 17th, the shock took place. It took place, however, the 18th. Mr. Lewis says the shock commenced at about 5:15 p. m. Mr. Macade, the Government weather forecaster at San Francisco, says that the shock began at 5:13 a. m. on the 18th. Mr. Lewis says the actual time of the shock was from 3 to 5 minutes. In great calamities like this the people are apt to make minutes of seconds. If that quake had lasted 5 or even 3 minutes (I mean the real shock that did all the damage, for there would have been many thousands instead of a few hundred lost their lives, and this calamity would have gone down along with the great and destructive ones described by Humboldt. All of the destructive part of that quake was accomplished in from 45 to 50 seconds."

Dr. J. M. Peebles passed through the city last week from Whitewater, Wis., where he lectured. He is undoubtedly good for 25 years yet.

Mrs. N. C. Selbrede writes from Billings, Mont.: "The First Spiritualist Church of Billings has had with them Rev. Moses Hull and his wife, and Mattie Hull. These veteran workers have given a number of very entertaining discourses on Biblical, Philosophical and Scientific Spiritualism. Mrs. Hull gave the teachers and children of our lyceum many good and instructive words of encouragement. Last Friday they attended a meeting of the Progressive Aid Society, and each gave most interesting talks on the subject."

The Michigan Democrat says: "The editor of The Progressive Thinker, a prominent Chicago newspaper, has written to Mr. Thomas Harding, informing him that the columns of his paper are open to him to publish therein a full text of his strange experiences in the old house, recently taken down. Mr. Harding proposes to supply a series of articles in the form of letters to the editor, under the general heading of 'Guardian Angels in an Old Corner House.' He will do so, under the hope that someone, or more who now believe that there is no continued life after the body's death may be induced to reconsider the subject," as he himself was by the observations of twenty-five years in his own house. In these articles he intends to strenuously oppose Spiritualists and materialists, and that these people of continued existence involve religion or moral obligations; but that they are simply natural and subject to nature's laws, like any law of gravity or any other char-

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS TO PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

acter having nothing whatever to do with them as they "come like rain" to the just and unjust alike, and have been permitted in order to correct the errors of the unbeliever."

B. J. Jaquet writes: "The Golden Rule Spiritualist Society, on last Sunday afternoon was favored with psychometric readings from flowers by Sister Nore E. Hill, followed by a short talk and messages from Sister Emma J. Hanson. In the evening our worthy vice-president of the N. S. A. delivered one of his soul-inspiring lectures on True Mediumship, urging every true worker and Spiritualist to our ranks to put their shoulder to the wheel and aid in ousting all impurities from our ranks, and impressing very strongly upon us the fact full well known to many of us, that until this is done, we as a body of Spiritualists would not be recognized by the better and more intellectual class of people. Our house was packed to overflowing in the evening, and all were greatly interested and pleased with Dr. George Warner's impressive and very instructive lecture. Oh! how we would enlarge and shine as bright stars in our ranks, could every Spiritualist platform be occupied every Sunday afternoon and evening with such intellectual speakers as Dr. Warner, Harrison D. Barrett, Moses Hull, Mrs. Little, Lydia C. Howell, and a host of others too numerous to mention. Mr. Hull, the regular speaker for the Golden Rule Society, goes to Jackson, Mich., for the last two Sundays of the month to serve the society there."

Mrs. B. Hilbert writes: "I will again thank my church, on the 27th, taking charge Mr. and Mrs. W. Howes for their kindness, in caring for the church during my absence. I will be pleased to meet all my friends."

Having returned home after a most successful winter south, Miss M. B. B. of 55 Herkimer street, Brooklyn, N. Y., has resumed her work, and is holding seances regularly every Sunday, Tuesday and Friday at 8 p. m. Matinee for ladies on Wednesday at 2:30. Private sittings daily.

Mrs. Martha Woolsey writes from Indianapolis, Ind.: "Spiritualism still blooms in this city, and many are being led by their spirit friends to seek that higher state of living, that cheering blissful life from which our loved ones still call to us and feed us spiritual food, making us more forbearing and cheerful and life worth living. Last Monday, sister Anna Thronsdon, pastor of the Progressive Spiritualist Church, was called to officiate at the funeral of Sister Lydia Nageleisen, who was at the time of her passing away vice-president of the Golden Rule Ladies Aid Society of the Progressive Spiritualist Church. She was a noble, good lady, in her twenty-fifth year. Sister Thronsdon spoke beautifully of her many endearing qualities and words of comfort, to the sorrowing family and friends."

Mrs. Helen Stuart-Richings writes from Manchester, N. H.: "There was a highly interesting and well attended convention at Hartford, Ct., the 5th and 6th insts."

The Occult Review contains the description of a remarkable case of double sight, in which the person, who, whenever under hypnotic influence, Blindfolded, she can read any kind of book and writes as well as in ordinary conditions. A reporter for the Daily Mail held a successful seance with the young lady by blindfolding her with a thick scarf of black silk and submitting to her inspection a manuscript containing innumerable figures. The girl read them without any difficulty.

W. V. Nicum writes: "I lectured for the Society of Truth Spiritual Society of Louisville, Ky., to a good audience, on Sunday, May 13. I notice the cause here is taking on a higher form, away from the crude manifestations."

E. R. Fielding writes: "The auxiliary of the First Association meets every Thursday evening at 402 A street S. E. Mrs. Stephens' classes are held as usual Thursday afternoons; Mrs. Wm. Bockman's on Wednesday afternoons. The Temple of Love continues its meetings through the month of May, and probably through June. Mr. Nigh is speaker for this society; Mrs. Zoller and Mrs. Kipple are message bearers. The musical selections are by Miss Farrow, Miss Johnson, and Mr. and Mrs. Freer."

J. M. White writes: "Oklahoma City is too hard a proposition for any worker to expect success in, but Mrs. Emma Nutt-Moore has bravely continued her work. I began there. Instead of continuing on to the South I am returning North. For dates for grove or camp meetings, address me at Winfield, Kan., as I mean to make Northward and East. Would like a settled year's engagement with a good society. Address General Delivery, Winfield, Kansas."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, May 7, 1906: "Live and Do."

Gem of Thought.—Live and do for all thy kind, Every passing day, Doing with thy hand and mind, Help along the way.

To live is much, to act is more, wondrous is thy state, J. W. R.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Friends and patrons of Mrs. G. Partridge can reach her by addressing 212 W. First South street, Salt Lake City, Utah.

Ferd C. Suhner writes: "Mrs. E. Briggs, one of the leading Sun Mission's most popular workers, answered questions May 13, questions of a spiritual nature only. Sister Hamilton Gill and Brother Jones were our message bearers. These workers are always popular. In the evening, Dr. J. H. McFarland was our speaker. The 22nd chapter of the Book of Numbers formed the basis of his sermon, which proved a popular theme. Dr. McFarland is one of our most earnest workers. As he brought his sermon to a close he received well merited and hearty applause. Sister Briggs will again answer questions for us Sunday afternoon, May 27, and Dr. J. H. Randall will address us in the evening on some popular topic. Our bazaar is attracting strangers and callers from suburban towns every day, and visitors from all over the city. The features and different methods employed are becoming popular with our patrons which include men and women. Excellent coffee, ice cream and Rising Sun cake are some of the most popular refreshments served by the ladies. We also serve the 'Dandy' sandwiches. Money cheerfully returned if not satisfactory. Come and see us, and don't take our word for it."

Dr. E. B. Hazard of Lawrence, Kansas, subscribes for The Progressive Thinker, and orders ten of our remarkable premium books. He writes: "I am glad that you are meeting with success. Your paper is first-class, and doing the best kind of work. When Spiritualism is delivered from the grafters and rogues, it will be a gospel worth having and worth living."

Frank T. Ripley closes his engagement with the St. Joseph Spiritualist Society, May 28. He is engaged for the mass convention at Topeka, Kan., June 1, 2 and 3. He will leave Topeka, Kansas for Ohio, June 4, and he would like engagements en route to lecture and give messages. Terms liberal.

Della B. Platt writes from Battle Creek, Mich.: "The christening and memorial services held in Spiritualists Hall last Sunday evening, were well attended in spite of the severe storm, and all were well repaid for the effort made. The services consisted of the christening of a class of six little girls and one little boy, all robed in white, and each one carrying a bouquet of flowers. As they came up the aisle, preceded by our pastor, Mrs. Anna L. Gillespie, and our chairman, Mrs. E. S. Hoyt, they made a very impressive and beautiful picture. Many beautiful words were spoken which dedicated to the spirit, and to each was given their spirit name, emblematic of their character, many eyes were moist with tears, and each breathed a silent prayer, 'Loving angels, guide and guard the little ones through life's voyage.' After the christening a memorial service was given in memory of our ardent friends, and many beautiful words were spoken from the beautiful flowers which blanketed the entire platform. This is the first memorial service held here, and was a grand innovation for the society, but we hope it will not be the last. Next Sunday closes Mrs. Gillespie's engagement with us at present, and every one is cordially invited to be with us. We hope to have her with us again in the near future. She is a grand teacher, and has gladdened many hearts with words of love and wisdom."

Eva McCoy, the wonderful test medium, writes from Billings, Mont.: "I am still serving the Billings society, and will until after the state convention which convenes June 1, 2 and 3, after which I have a few open dates for Eastern camp engagements. My home address is No. 610 East Linn street, Marshalltown, Iowa. All communications will reach me from there. The Progressive Thinker is being read in many homes here, and is doing a grand work."

Mrs. Anna L. Gillespie writes from Battle Creek, Mich.: "Last Sunday, the 20th, closed my engagement with the Battle Creek society. The meetings all have been well attended and constantly increasing interest shown. I have been most tenderly cared for in the hospitable home of Mr. and Mrs. Estell, and will have only the pleasantest memories of my stay here. They are working hard to raise a fund for building purposes, a suitable place to hold meetings, which is sorely needed here. My address for the next few weeks will be Freedom Station, Ohio. I am to speak at the New York State Convention, held in Buffalo, June 1, 2 and 3."

The Searchers Publishing Company, an organization of German speaking Spiritualists, have transferred their Sunday afternoon meetings from Flynn Hall to Nathan's Hall, 1565 Milwaukee avenue, northeast corner of Milwaukee and Western avenues, where they will hold public meetings every Sunday evening instead of afternoons, until fall. Lectures in German; written questions in regard to the spiritual philosophy or personal affairs answered in German or English, by Editor Max Gentzke and Mrs. Anna Dodge; psychometric readings; clairvoyant tests by Mrs. Dodge, assisted by other mediums.

Mrs. Maggie Henry writes: "At Spiritual Mission Chapel, Old 77, the hall was full of intellectual looking people, many of them strangers to our beautiful philosophy. Our speaker, Prof. F. M. Stoller, delivered a very interesting lecture, and it was highly appreciated by the audience; after the lecture spirit messages by Mrs. Lucille De Leuw and several other workers; also psychometric readings by our correspondent. After the messages and readings the Professor answered personal questions for all. Everyone is welcome to our meetings. We intend to hold meetings all summer, at 8 p. m."

Maurguette Mac writes: "May 31, Thursday evening, Mrs. M. A. Burland will hold her regular monthly social in her parlour, 1019 Vermont street. If you want to spend a pleasant evening, just attend one of her gatherings. Prof. Leon and other good psychics will be present to give short readings, clairvoyant descriptions and spirit messages. All are invited."

Mrs. Carrie M. Hinsdale, president of the State Association, writes from Fort Worth, Texas: "I enclose a notice to the Spiritualists of Texas, which is due them. It seems impossible to have a camp in the state this summer, but I believe, that the ball once set rolling will not stop till it reaches the proportions of a grand camp-meeting next year. We are holding regular meetings, and have good audiences. May 13, The Fort Worth Spiritualist Society met the Truth Seekers from Dallas, at Jake Erie (a summer resort between the two cities) and held a joint service in the large Auditorium. A bountiful dinner was served at noon and services resumed in the afternoon. It was a lovely day and every one had a good time."

Madame Josephine and Mrs. Kleisrau are holding excellent meetings, well attended, at Van Buren Hall, Madison street and California avenue, each Sunday at 3 and 8 p. m. Fine tests and messages are given. All are welcome.

Carrie H. Moiss, secretary, writes: "The Indiana State Association will hold a three days' mass-meeting at Peru, May 27, 28 and 29, Sunday, Monday and Tuesday, with Will J. Erwood and Dr. Geo. B. Warner as speakers, and Mrs. Anna Thronsdon as message bearer. Special music has been arranged for this meeting, and we hope for a large attendance from the neighboring towns."

NEW YORK STATE ASSOCIATION.

Tenth Annual Convention—A Glorious Time Is Expected.

The convention convenes at Spiritualist Temple, corner Jersey and Prospect streets, City of Buffalo, Friday morning, June 1, at 10 o'clock.

The morning and afternoon sessions of Friday and Saturday, June 1 and 2, will be devoted to the business of the convention, closing Saturday afternoon with the election of officers. The evening sessions of Friday and Saturday, June 1 and 2, will be devoted to lectures, mediumship, music, elocutionary readings, etc.

Leading speakers and mediums, not only of New York State, but from other states are to be present; even the grief-stricken state of California will be represented on the programme by the wife of the former president of that state association, Mrs. Anna Gillespie, who writes that she has lost everything by that awful calamity to the city of San Francisco, excepting their lives and their courage.

Rev. B. F. Austin, former state president Frank Walker; W. H. Bach, editor of the Sunflower; Carrie E. S. Twing, Tillie U. Reynolds; that veteran worker, Lyman C. Howe, and a host of others will participate in the exercises, which are to be of an exceptionally high order. The best of music has been engaged and Miss Victoria Moore, the elocutionist, will enliven the sessions with readings. Former state trustee, Mr. Leo Manger, will entertain the delegates at Hotel Victoria, 570 Main street, which has been designated as headquarters. Rooms, European plan, occupied by delegates, \$1.00; couples by two persons, \$1.50. Meals at moderate cost.

Service on American plan at same proportionate reasonable rates. The ladies of the Temple Society will serve meals at the Temple each noon and evening during the three days, at 25 cents. Take the Utica Electric Belt cars from the hotel to corner of Niagara and Jersey streets, without change of cars, and at one fare. No pains are being spared in providing for the comfort and pleasure of the delegates.

H. W. RICHARDSON, State President.

NEW YORK SURGING AHEAD.

H. W. Richardson, President of the New York State Association, Writes to the Spiritualists of the State—An Urgent Appeal for More Active Work and a Higher Standard.

We are not unmindful of the interest you have manifested in relation to Spiritualism, and appreciate your efforts for the extension of the knowledge of the occult, and the consciousness of having contributed to the happiness and the uplifting of a fellow-man or woman has amply compensated you.

As the people come to know more of Spiritualism and what it stands for, they more fully appreciate the great good from intelligent co-operation of spirits embodied with spirits disembodied, and from the ennobling influence of advanced angel teachers whose inspiration comes and quickens the highest and best in our natures, and encourages the children of earth to kind thoughts, loving acts and noble deeds.

The increasing number of persons who are reaching out for this knowledge indicates that the time is opportune for a larger work and new departures that will place Spiritualism on a LOFTIER PLANE, nearer in keeping with the ideals of true Spiritualists (not only those who call themselves such, but the thousands who remain outside the organized movement).

The officers of the New York State Association have endeavored to keep their colors flying. They have striven as best they could with the support that has been accorded them; but with every true Spiritualist in the state working and working together harmoniously along the lines above suggested, infinitely more can be accomplished. Is there a person who has studied the subject and knows what Spiritualism really stands for, whether he calls himself a Spiritualist, a Christian or an Agnostic, who would not gladly welcome a departure which would place Spiritualism on a firm foundation, in its legitimate position before the world, for the practical reform movement?

Then let each be willing to sacrifice something; a little time and effort, or a little money, and with all your thought and influence for the success of such an undertaking.

We invite your co-operation and your attendance at the annual convention. If you cannot attend in person, be with us in spirit. Let your thoughts go out for the successful convention and a successful year, to the end that wise solutions of the important questions may be reached; that an active official board may be selected, and that the results of the coming year's work may be something to be proud of.

H. W. RICHARDSON, President.

"The Infidelity" of Ecclesiasticism. A Menace to American Civilization. From the pen of a Spiritualist, lecturing upon physical, physiological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 50 cents.

A GREAT PSYCHO WAVE.

It Is Sweeping Over the World With Irresistible Force—Baby Boy Sees Spirit of His Mother—Three-Year-Old Cambridge Tot Didn't Know Parent Was Dead.

A great psychic wave is sweeping all over the world, and SPIRIT RETURN is being established all along the line. The little boy who saw his spirit mother furnishes irrefutable evidence of spirit return. The following is from Heats's American, of Boston, Mass.:

Walter Landry, three years old, too little to have heard of spirits, ghosts, or such phenomena, saw his mother, invisible to all others, standing in his kitchen of her home. At just that moment his mother's body was being lowered into its grave at Hollywood cemetery, three miles away. And because of this Spiritualists, theosophists and other believers in things mystic see in little Walter a medium between things in this land and the higher spheres.

Here is written the story of Walter Landry, of No. DG Stearns street, North Cambridge, and also the stories of other members of his family, as they told them to a Boston American reporter, Beulah Dickinson:

Can the dead revisit their earthly homes? This question is running like wild fire about the neighborhood of Stearns street, North Cambridge. A mere baby, Walter Landry, plainly saw his mother at the very moment she was being buried in Hollywood cemetery. Some people have said that Baby Walter is perhaps an imaginative child, who has been reared with stories of bug-a-boos and men and terrible ghosts.

Others declare that he may be mentally telepathic, but she is unshaken in her belief that Walter actually saw his mother's spirit.

Sitting on the steps of their cozy cottage, pounding his heels together and eating a big salt pickle, little Walter told me his story.

Just outside the gate stood his express wagon. Toys were scattered around the yard.

Lady Was His Mamma.

"Did you see who frightened you in the kitchen the other day?" I asked him.

He nodded his curly flaxen head and opened his big dark blue eyes wider.

"I saw a lady," he answered.

"Was it her dress like?"

"She was all pink and yellow," and Walter smiled at the recollection.

"What did she say?"

"She said 'Hello, Walter, and she's my mamma.'"

"Was she crying?"

"No, she laughed," he said.

"Why were you frightened?"

"Cause," and a bewildered look crossed his face.

"Will you show me where she stood, Walter?" I held out my hand.

He ran along through the hall, but in the dining room his smile faded and he stopped.

"Come on," I said.

"No, I won't. I'm afraid," he cried. His eyes grew terrified.

"Never mind, Walter," said his aunt, soothingly.

"You needn't go if you don't want to."

She explained that not once since he saw the vision in the kitchen has he gone into the room.

Walter is an unusually bright baby. He will be three years old the ninth of July, but he talks like a boy of five or six.

Never Told Ghost Stories.

Never has he been told any ghost, fairy, or bug-a-boos stories. He is perfectly healthy and normal. All day long he romps and plays horse out in the yard.

At night, when he is undressed, he unlaces his own shoes and trudges manfully up stairs to his trundle bed.

Walter sleeps alone and is never afraid. He is always merry and bright and except for refusing to go into the kitchen never refers to what he saw that day.

To his father, his sisters and his aunt Walter grows more sturdily precocious every day. He guards him closely from all harm.

"We are afraid that it's a warning," said Mary O'Connor, a motherly young woman.

"When my sister was taken sick in April and went to the hospital she wanted to see Walter constantly. The Wednesday before she died I took him with me and it broke her heart when I took him away."

"Walter has never been told she was dead because he knows nothing of death. Last week my sister's body was removed from the vault to the grave."

"My brother says it was about 5 o'clock when the removal took place in the cemetery."

"It was just about that time I was hanging a picture. I had forgotten the hammer."

Heard Baby Scream.

"Walter said he would get it for me and ran down stairs."

"I heard a blood-curdling scream and Walter ran through the dining-room crying: 'The lady! I saw the lady, my mamma!'"

"He said she stood near the sink. I could see nothing."

"We shall take good care of him because we love him, and it would break our hearts to lose him."

Walter has been told his mother has gone to heaven, but he told me she would come back. He prays for

THE CAUSE IN TEXAS.

There Will Be No Camp-meeting There This Summer.

To the Spiritualists of Texas—I am sorry to report that there will be no camp-meeting in Texas this summer. It was upon the Spiritualists of the state that the decision rested. I visited many places and talked "camp-meeting" everywhere. I only asked for my railroad fare and entertainment. My book shows not enough money collected to pay the former; so, without the money, the state association is helpless in the matter. At the annual convention in September, I will turn my books over to the committee on finance, or auditing committee, with itemized railroad expenses, and names and amounts subscribed. In this connection, let me say that the largest individual subscription, \$5, was from a widow; the next largest, \$2.50, from a gentleman in Beaumont, who is just beginning to learn the truth that many others have known for years; yet Texas has hundreds—yes, thousands of avowed Spiritualists who are each able to contribute as much as this young man who has not had the years of happiness and pleasure, which the knowledge of this truth brings to each heart. From a study of your attitude, it seems to me that selfishness of individuals will account for existing conditions in this state. With but few exceptions individuals will spend money freely for some personal gain; readings, seances, etc., are paid for willingly, and often, for that means a personal matter; but to give a dollar for the good of humanity seems to be more than they will do. They forget that invisible friends are giving far more to each of them than money could buy. I can not express my disappointment in the failure to have a "camp-meeting" this year. Hoping this may explain the matter fully to those who contributed, as it is practically impossible to write each a personal letter.

CARRIE M. HINSDALE.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, April 25, 1906, F. C. Bangs, one of Cleveland's most prominent citizens and Spiritualists. Born in Royton, Ohio, Jan. 29, 1850; married Miss Cassie Johnson, Aug. 31, 1868. He came to Cleveland in 1873, entering immediately into the arena of active business life, filling many prominent public trusts with honor and integrity. His life was one of constant progression, mentally, morally and spiritually. He is survived by a wife, two married daughters and an aged father. His funeral was largely attended at the family residence, April 27, by prominent people and friends of Cleveland and vicinity. The beautiful floral offerings denote the love and esteem of friends and neighbors. The services were conducted by the veteran Spiritualist, J. W. Pope.

CORRESPONDENT.

Passed to the higher life, May 14, at the hospital in Kalamazoo, Mich., Wm. I. Piper, aged 4 years and 8 months. Services at residence in Augusta, May 17. Mrs. Anna L. Gillespie officiated.

Mr. H. B. Corey passed to spirit life, from his home in Tekonsha, April 7, aged 84 years. He has been a Spiritualist for many years. Services were conducted by the writer.

MRS. EMILY D. KING.

Girard, Mich.

MARY ANN CAREW,

Wife, Mother, Spirit and Angel.

By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

New and Enlarged Edition of

C. P. LONCLEY'S

Choice Collection of

Beautiful Songs.

Containing ninety charming songs for home, camps, circles and meetings—words and music, including "Only a Thin Veil Between Us," and its companion piece; also beautiful words set to choice music, from the poetical works of Lillian Whiting. Of the latter, Miss Whiting writes Prof. Longley her pleasure at his setting to her poems and declares herself honored at the dainty music he has given her words. President Barrett of the N. S. A. writes that wherever he goes he finds the songs of Mr. Longley sung at meetings and by the friends and he affirms it as his opinion that Longley's musical compositions have ennobled the world. Price per copy, 50 cents bound in boards; 75 cents in cloth. Wholesale rates made to societies, and dealers.

OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR \$4.15.

The following is the list of titles of the Twelve Premium Books:

1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. They contain invaluable data.

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby severe, while the answers are to be repeated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

Ex-Senator R. A. Daguerre. Q. What is the true theory of the cause of the earthquake which destroyed San Francisco? Was it predicted through any spiritual medium?

A. The earthquake at San Francisco is not exceptional, for all seismic manifestations must depend on one cause, modified by the conditions which surround its expression. Many portions of the earth's surface have been subject to far more violent changes, and have passed by without heading, because in regions where the works of man were not present. That a city was built over the focus of the present disturbance, called the attention of mankind to its awful power of destruction.

If we imagine the earth as once a globe of incandescent liquid, a crust forming over its surface as its temperature falls we shall have something which may be represented by an orange, the rind being the crust and the pulp the igneous center. As the earth continues to cool this crust must contract, and in contracting wrinkles form. These wrinkles are formed by the unequal contraction, for they represent the lines of least resistance. After they have reached a certain point, the rigid rind, unable to yield, the flexure cracks along its axis, possibly to the fires beneath, and then the molten mass, by the incalculable pressure, is forced upward and overflows. The cracking of the great wrinkles or folds yet further weakens the crust, and consequently vast areas on either side are relieved of all strain, the whole appearing along these folds.

The form of continents was at first rudely outlined and determined by these wrinkles, which by constant elevation and the flowing out of matter congealing into rocks, formed mountain masses. The eastern shore line of the two Americas was determined by the Appalachian range, the western by that long chain beginning in Alaska and terminating in Terra del Fuego. Some of its peaks are among the highest elevations on the globe. Along this vast range everywhere is apparent, for the work of volcanic forces, now, and for many ages quiet, but in places yet active.

The axis of this mountain chain, is the yielding area, and the contraction not only of the continent to the east, but of the vast ocean floor of the Pacific, to the west, cumulates in the flexures of these ranges. It will be readily seen that a simple rise or fall of the surface would do little damage to buildings; and might take place and not even be noticed.

What, then, is the motion which produces such ruin? The contraction of the earth as a whole is more than that of the crust, and hence if a large area is held fast on all its borders but one, there will be a pushing forward of that edge, or if there is greater contraction of the crust, a drawing inward. In either case usually the forces accumulate until the resistance is overcome, and the sliding of the strata on each other is instantaneous. The tremendous blow or shock of this movement sets the whole mass in vibration, and as portions of the crust push forward more than others there is the appearance of vertical movement.

Earthquakes are indirectly related to volcanic disturbances. The masses of matter thrown out by Pelee and Vesuvius, relieve in proportion of the mass ejected, the pressure on the crust and contribute to its contraction. Of course that relief is felt on every portion of the crust, just as the escape of steam from a boiler relieves the pressure on its entire surface. What is the ejected mass may be, it is an insignificant quantity compared to the earth, yet it may be quite sufficient to determine the critical moment when the resistance of the crust must yield.

Will the disaster recur? A rank crop of prophecies and warnings is being harvested by the newspapers, which would be interesting if it had matured before the disaster. But is now so late as to be stale with the odor of having been ripened by the event, and it is said on spirit authority, that the city will again be shaken down. Well, it may be. Galveston may be overwhelmed again by a flood, and Charleston destroyed, but the probabilities are against such Jeremiah predictions. After a great volcanic eruption there is usually long intervals of perfect rest. After a severe earthquake, the chances are greatly on the side of a period of repose. The strata have been relieved of their tension and adjusted to new positions, and it may be a long time before they will be unable to bear the cumulative strain. PROBABLY THE SAFEST REGION ON THE CALIFORNIA COAST IS NOW THIS SAME SHATTERED SURFACE OF THE WRECKED SURFACE. Galveston is

"HOW SHALL I BECOME A MEDIUM?"

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio.

guarded by a sea-wall, which gives her citizens confidence, but without that wall the city would be comparatively safe; for the combination of circumstances which wrought its destruction may not occur again in a thousand years.

The region will not be free from shocks, but their severity is many times more liable now to be felt by other sections. This is not set down as prophecy, or as certain, but as the most probable. Possibly the full adjustment has not yet been made, yet the chances are many fold that the tension has had full relief.

Was this event predicted by mediumship?

Prophecy has been from immemorial time, and is at present being received as the seal of religion, and its evidence. Why? Who can tell? Buddha, Christ, Joe Smith, all proved their divine power by prophecy? Spiritualists, at first, thought that spirits must know everything—the past, the present, and the future. As the Gods know all things, there is consistency in supposing one of their representatives must know, and if spirits have the presence of God, they should know. But these representatives of gods were only men, and the spirits are departed souls, so that it is not God's infinite knowledge we appeal to, and knowledge of the future cannot be gained in that way. Any pretense to give such knowledge as absolute is a sham and deception. A geologist, studying the strata of the Pacific coast, would conclude that earthquakes would be felt there and sometime with great severity. He would even go so far as to say that possibly there might be, especially in the South, volcanic outbreak, but he would not say that it is the date of these occurrences. The moment might depend on the activity of a volcano on the other side of the globe or the disturbance on the surface of the sun, by which the magnetic currents of the earth were intensified and the liquid interior thrown into rushing tides. That geologist, as a spirit, would know more, nor predict with any more certainty except as having greater knowledge.

The startling prophecy published by Dr. Buchanan has been spoken of as perfectly verified. This shows how little confidence can be placed in such evidence. The terrible Jerusalem of the Doctor did not in a single point meet with verification. Of course as prophecies are usually supplied as generalities, something of a showing may be made, but unless place and date are given, of what value are general statements like, "there will be a great earthquake on the Pacific coast"? There are earthquakes there every year, and many times a year, and rarely a year passes but somewhere they bring disaster. Because scientific men do not believe in the event, does not prove that geology is false, or the non-existence of its professors. It would be considered as an insane conclusion to make belief in the existence of materialists depend on their ability to predict what the weather will be to-morrow. They may shrewdly arrive at an opinion from their knowledge of causes, but always they may intervene indeterminate influences, unforeseen conditions.

That all events come by causes, makes prophecy possible to such intelligences as are able to understand all the causes, and in instances this is possible. The astronomer is in this manner able to calculate an eclipse one or a thousand years hence; the calculator of a planet, the revolution of the earth. The spirits have not prophesied, for the same reason that scientific men have not—because they did not know. Both could foresee what might come, and advise, either not locating a city on a given site, or building it with reference to the menace.

Let there be no misunderstanding on this subject. We do not deny the possibility of predicting the future under limitations, as a conclusion from cause to effect. What we do deny is a present faculty, either of man or spirit, enabling the future to be foreseen. It is time that there be a limitation to the powers granted to spiritual beings, and Spiritualism relieved from the odium of fortune-telling, and sent in direction in the common affairs of life.

CONGRATULATIONS.

And Some Trenchant Remarks by a Prominent Physician.

To the Editor:—Again allow me to congratulate you, not only upon the vigorous manner in which you are creating history in the spirit world, but also in praising all kinds of good, and by showing how the Spiritualists themselves are constantly being duped, and the standard of this beautiful cause lowered by quacks, charlatans, professors and pseudo-doctors. Your editorial, "Science to the Front," as well as Mr. Tuttle's answer to W. B. V., in May, number of The Progressive Thinker, tell me that after all there are thinking brains molding the course and uplifting this cause "that is everywhere spoken against."

One wonders why this beautiful cause which is gaining ground everywhere among thinking people, is not better organized for the public good, until one comes in contact with these alien fakers of various kinds, when one becomes disgusted, discouraged, and the inner revolts at associating with such leeches, and this of course brings opprobrium upon the real and just people who naturally will keep away from where these birds of prey gather.

Prof. Jackson of the U. of C., said that what we want is a religion that will teach the people how to live, and a doctor to learn and obey the laws of health. Gray's anatomy would probably be of more use, especially if taught to young people, than the bible. I suggest that Spiritualists should make the study of the laws of health a part of their curriculum at their educational institutions.

D. S. HAGER, M. D.
Chicago, Ill.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50.
"Social Uplifting, Including Cooperative Systems and the Happiness and Ennoblement of Humanity." By E. Babbitt. Makes the last part of Human Culture and Cure. Paper cover, 15 cents.

A TEXAS MEETING.

A Methodist Divine Acknowledges His Belief in Spirit Return.

On Sunday, May 13, the Truthseekers Spiritualist Society of Dallas, and the Fort Worth Spiritualist Society held a union meeting at Lake Erie, near Fort Worth. The day was bright and beautiful, and all hearts and minds seemed in harmony with the day, and at 9 o'clock a. m., the Dallas society started in a crowded car for Handley.

The picnic grounds are most beautiful and exulting, far exceeding anything in the neighborhood of Dallas or Fort Worth, embracing a large lake of artesian water upon the bosom of which float many pretty boats; a theater and a concert hall with an excellent orchestra, a profusion of flowers of many kinds, lovely lawns and shade trees, everything in fact to make a desirable and attractive summer resort.

The meeting opened in the morning with an invocation by Mr. F. H. Gleason of Fort Worth. Mrs. Carrie M. Hinsdale, well known as one of the best lecturers in Texas, delivered the address of welcome, followed by Mrs. Isa Wilson Kayner, in her most pleasing and attractive manner.

The service was interspersed with appropriate music and singing by the congregation; a violin solo by little Miss Lincoln, age 10 years, of Dallas, and a vocal solo by Miss Garder of Fort Worth.

Then came the call for dinner, a basket lunch, consisting of everything good to eat known to man, provided most lavishly, and served by willing hands upon rustic tables, already on the grounds, under shady trees. The lunch was a most appetizing feast.

The evening service the opening address was by the Rev. Mr. Hutson, a Methodist divine, who told us that while he had abundant proof of, and fully believed in, the fact of spirit return, he still held fast to his original belief in the Bible in which he finds convincing evidence of spiritual influence over all the most important events of biblical history.

Mr. J. L. Jackson of Fort Worth gave an explanation of materialization.

The musical program was a solo by Mrs. Lincoln of Dallas, a duet by Mrs. Chas. Willford and Prof. G. W. Quinn of Dallas, and a very fine recitation by Miss Garder of Fort Worth.

Many gratifying tests were given by Mrs. Kayner, Miss Fay, and Mr. Bruce of Dallas, and Miss Lila McLemore of Fort Worth. Mrs. Hinsdale pronounced the evening service one of the best she had ever attended, and that the cars for their respective homes, feeling happy over the events of the day that will ever be remembered.

MRS. GEO. W. QUINN,
Secretary.

SAYINGS OF SUSAN B. ANTHONY.

In Which She Illustrates Her Prominent Work.

No man is good enough to govern any woman without her consent. Self-government is as necessary for the best development of women as of men.

The greatest compliment ever paid me was that my life work had helped to make the conditions of the world better for women.

If you would have your requests granted, your legislators must know that you are part of a body of men and women who stand with ballots in their hands. So long as state constitutions say that all may vote when 21, save idiots, lunatics, convicts, and women, women are brought down politically to the level of those other disfranchised. This discrimination is a relic of the dark ages. The most ignorant and degraded man who walks to the polls feels himself superior to the most intelligent woman.

That women are "lawful citizens" is undeniable, since the law recognizes them as such through the visits of the assessor and the tax-gatherer—recognizes them as such in the police stations, the jails, the courts and the prisons. Only at the ballot-box is the lawful citizenship of women challenged.

Who can doubt that when the representative women of thought and culture, who are to-day the moral backbone of our nation, sit in council with the best men of the country higher conditions will be the result?

I do not agree that we have too many voters now. Instead of that, I say we have just one-half enough, for a majority of the opinions of all the people combined is sure to be better than the opinion of any one class. They call it a mistake giving to poor and uneducated men the right to vote; where as the greatest wrongs in our government are perpetuated by rich men, the wire-pulling agents of big corporations and monopolies, in which the poor and the ignorant have no part.

It is in order to lift the millions of our wage-earning women into a position of as much power over their own labor as men possess that they should be invested with the franchise. This ought to be done not only for the sake of justice to the women, but to the men with whom they compete.

I urge all to study the intricate problems of bettering the world; not merely the individual sufferings in it, but the general conditions. Such study will show the great need of a new balance of power in the body politic; and the conscientious student must arrive at the conclusion that this will have to be obtained by enfranchising a new class—women.

MOUNTAIN HEIGHT OF PEACE.

When we gain the mountain's summit After years of upward toll, We perceive the winding pathway In its long and devious coil.

Then we see that youthful folly Led us through that crooked way, Causing much of pain and sorrow When we sought but to be gay.

Youth, with rash, impulsive nature, Does not plan the life begun; We must learn by many failures What to seek, and what to shun.

It is when our minds have ripened That we seek the higher life; Wishing all mistakes be righted, Ceasing discord, hate and strife.

Later, when we are descending Toward the setting of life's sun, We tranquilly view the splendor God has spread for every one.

Then we see that freaks and follies Which we loved so much in youth, Were but stepping-stones to wisdom, Which when old we win from truth.

When we stand upon the "mountain" Symbolizing earthly peace, We commune with God through Nature, Living with Him face to face.
P. A. JENSEN.
Los Angeles, Cal.

A VIBRATORY CENTER.

The Cause Flourishing at San Bernardino, Cal.

To the Editor:—A few words from this Spiritualist center, the oldest in the state of California, may not be out of place. Under the leadership of our pastor, Mrs. Lily M. Thibault, we are steadily progressing in liberality of thought and psychic evolution. Our local workers are developing in a most satisfactory manner, and all seem imbued with earnest aspirations toward spiritual growth. We have also recorded a 25 per cent increase in membership during the first four months of the present year.

On February 25, Mrs. E. D. Smith, who has been a resident medium in this city for eighteen years, was ordained as a minister of the gospel of Spiritualism, by our pastor. The ceremony was a most impressive one, the words of the officiator creating mental pictures of solemn and majestic beauty, which held the large audience spellbound.

During the latter part of April a mass convention was held in this city. Among the workers present from outside points were Allen Franklin Brown, state organizer; Mrs. Cornelia J. Brown, state superintendent of Lyceum work; Arthur S. Howe, president of the California State Spiritualists Association; Mrs. M. E. G. Howe of San Francisco; Mrs. Molly S. Phelps of Los Angeles; and Mrs. Mary C. Vasek of Los Angeles, and Miss Maggie Potter of Riverside.

Mr. and Mrs. Howe lost everything in the San Francisco fire, including the plant and records of the Occident, a Mystic, of which Mr. Howe was editor. Despite this seeming affliction, Mr. Howe sang several solos at the meetings, and no shade of disappointment was revealed in his vocal harmonies.

A pathetic incident in connection with the convention was the terrible anxiety and distress manifested by the spirit of a man through the mediumship of Mrs. Vasek, who had been fatally injured by falling walls in an endeavor to rescue the papers and documents of the "Mystic." Mr. Howe was quite unable to recognize this unknown man.

The floral decorations of our Spiritual Temple during the convention were designed by the noted English sculptor, Mr. Allen Hutchinson, who is a medalist and exhibitor in the principal European galleries.

There is a distinct quickening of occult forces in this city, not only as a result of the convention, although greatly augmented thereby, but rather the cumulative effect of the persistent efforts made by our local society to present the truth to the inhabitants of San Bernardino. There is also a hearty co-operation with a kindred organization devoted to occult research, this complete harmony being a rare and unusual phase of unsectarian propaganda work.

Our temple building has stood in practically its present position for 40 years. It is an irony of fate that our members love this vibratory center of spiritual power, and that they revere the generating magnet, Mrs. Thibault. E. J. BATES, Sec.
San Bernardino, Cal.

THE POWER OF THE SPIRIT.

As Manifested Through Material Substance.

To the Editor:—I have noticed in reading your paper for the past year or two a disposition on the part of many of your readers to discredit materialization as a spiritual phenomenon. This seems strange to me, as I cannot understand upon what ground they hold to their belief. To me there are two factors which are fundamental in all the processes of nature; they are matter and the thing that acts upon the matter. Force transforms matter. Forces differ in their nature, so does matter. Spirit is the force that animates matter. To deny this is to affirm the death of the spirit.

We come to knowledge of Spiritualism by investigation of the phenomena. True Spiritualists are made this way, by the evidence of the truth which the phenomena present.

Spiritualists who depend on faith for their belief have only shifting sand for their foundation. By our material senses this evidence is received and we come to know things. Cognition is impossible without matter as a factor. By the action of spirit our thoughts emanate from a material brain. All bodily sensations are realized through material substances. We see, hear, feel, taste and smell matter; in fact anything that is not matter does not come within range of consciousness. We would have no knowledge of spiritual phenomena if they were not manifestations of matter. If spirits were no thing (nothing) they would not be, and of course could not make themselves known to us. They would be as intangible to us as the gods of Greek, Roman or Chinese mythology.

We have reason to believe from the evidence we have, that the spirit world is a material sublimation of this world, a duplication to some extent, a freer world where progress is unhindered and the process of development continues, and without interruption until civilization is achieved. The inhabitants of this spirit world are both matter and material, for matter and spirit are inseparable. Spirits throw off the gross matter when death ensues, and assume a more sublimated form of matter—etherialized matter. They have power to vary the density of this matter as is evidenced by their power to appear and disappear.

All spiritual phenomena are manifestations of spirit in conjunction with matter. That we are conscious of these phenomena proves this to be true. Spiritualism is a religious fact by its ability to furnish tangible proof of immortality.

Faith and worship are not strong points in the cult of Spiritualism. These things belong to the superstition of the mythologies that have passed away. Facts, sciences, and what the world demands today.

Spirits can and do make themselves manifest to our senses through matter, therefore they are of material substance, and have power over the spirit bodies which they possess. If this were not so, we would have no evidence of their existence. To deny the power of spirit Spiritualism is to deny the truth of Spiritualism, and to admit what our enemies charge that Spiritualism is only a product of the imagination. J. E. BAKER.
Indianapolis, Ind.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual treatises. It is laden with rich, thoughtful spirituality. Price \$1.

LIFE AFTER DEATH.

The Great Desire to Know the Future.

To the Editor:—I will relate an incident that transpired a few years ago at a neighbor's house. I called in to see the aged mother who was very sick. I found her in a dying condition, her spirit gradually taking its flight in the shades of evening.

A neighbor of his, who was present, and very lame, died in a short time after. He wrung his hands and cried, "Oh! what would I give to know if we live hereafter!"

I was sitting at the time by the bedside of the dying mother, occasionally sipping the tea, and heard him taking on so pitiful that I could not keep my seat. I dropped the tea and rushed out to his presence. "Oh! Mr. Sims, I said, 'I know we do.'"

"How do you know it? Please reveal what you know."

"Well, for instance," I said, "when we are resting on our beds in a deep slumber, we just breathe; our bodies are insensible to everything around, but where are our hearts? Away off, perhaps, in another state in the Union, having a good visit with some of the friends that had moved or gone there years before; or you farmers will be out in your stables milking cows and feeding horses. When all this mind work is going on our bodies are resting quietly on our beds, but when death comes, and our bodies are laid away in the silent grave for an everlasting rest, then your minds are free—free to roam!"

"Oh! how I long for that freedom," he said.

"It will not be long, my friend; we will soon meet the loved ones that have gone on before."

"Oh! I believe you. You are right. Our minds cannot die. We live after death. What a relief."

"Yes, what a relief, my friend, to know that we live hereafter, a life beyond the grave. It is joy beyond measure to know that when our spirit leaves the body, we are free—free to go wherever we wish."

MRS. S. E. TINKCOM.
Franklinville, N. Y.

DOES GOD CARE?

An Impressive Vision, Indicating Great Changes.

The recent earthquake at San Francisco, brings vividly before me a vision I had two years ago this last March. At the time it was received I did not think it was of any value, but lately there has been so much destruction and loss of life, I have thought there was a great deal of truth in it.

One morning about three o'clock something woke me out of a sound sleep, and I saw a man clothed in long white robes. He was walking back and forth over a piece of ground which was covered with snow. He would stop and examine the ground, look at it, and then point to a pile of long white planks which resembled weather-boards. When he had my attention, he pointed to this pile of white planks, and said: "I wish to show you something that has been puzzling your mind. You see these planks. They are symbolic, and represent the changes that we are making in the magnetism of the earth. We are withdrawing certain qualities of magnetism, and as we withdraw these currents, we place other currents of different quality and strength in their place. While we are withdrawing this magnetism and replacing it as quietly as we can, it causes some disturbance in the earth centers and surface. The north and south poles are gradually but slowly being changed. This brings floods, cyclones, tidal waves, earthquakes, and loss of life and destruction to property. It looks cruel to you, but not as cruel as you think."

"The earth is growing, and with this growth comes higher developed human beings, and we have debated some time before we have decided to make this change in the magnetism of the earth. We are doing it as easily as it can be done, for it must be done sooner or later, and we think it best to do it now for the good of the future races which will be more highly developed than those existing now. This must go on, as the earth must bring man to his highest state of perfection that can be produced at this period of the earth's existence."

STELLA NORRIS.
Ashland, Va.

Impressive Thoughts Given by the Spirit Flavia through the Mediumship of Mrs. C.

Soul harmony prepares the soil for soul communion. Love is the lute upon which vibrates the harmony of life, the inner consciousness, the spiritual attribute. Harmony perfects life, inharmonious conditions destroy. Love sanctifies, radiates, purifies, and separates the material from the spiritual, like the dew of fragrance moistens and gives life to the soul.

Love is the divinest communion between spirits—no word spoken, but thought, leaping, pulsates unexpressed through the soul in waves of light, and rest most peaceful, like the beauty of morn.

Love floods the soul with music; it is the vibration of ineffable light. The highest mission of your life is love. It is the light of spiritual life that lifts one to better conditions. In the interior of love one will find the real meaning that enters into thy life. Yield unto the subtle essence that gives life, power, strength. Love feels the tenderest touch, vibrates the sweetest pleasure, feels the deepest woe.

The rose is fairest when budding. Love is fairest when the soul is bathed in tears; it is the celestial harmony given and returned. Like a bright star, and blossomed in the night, blooms the flower of love. Beyond the mist will the rose-bud of life in the mystery of color and fragrance blossom in the fields of cloudless day. FLAVIA.
Given through the hand of Mrs. C.

Harmony Grove Camp, Cal.

The board of directors of the Harmony Grove Camp-meeting Association have held their May meeting and arranged to hold camp, open from July 22 to August 6, and are planning to have an unusually large number of workers on the grounds, among whom will be our state president, Arthur S. Howe, and his good wife. Other workers will be named later on. We anticipate having an exceptionally prosperous camp this season. Harmony Grove camp grounds are situated four miles west from Escondido, in a most beautiful valley, amidst a grove of majestic old live oaks, an ideal spot for a summer outing.

T. J. McFERRON, Sec.
San Diego, Cal.

A Work of Immense Importance.

FUTURE LIFE

In the Light of Ancient Wisdom and Modern Science.

BY LOUIS ELBE.

This is the authorized translation of available evidence hitherto to be the famous book which has been created so wide a stir in scientific and religious circles throughout France, and exactness M. Elbe has arranged under the title "La Vie Future." It is a plain statement of the discoveries, and will be received with equal interest by investigators together with his own illustration, as the subject is one engaging mass of authentic information regarding the beliefs of the primitive races. The book is divided into two parts, the first part being devoted to the ideas of the Survival as considered by the Primitive races, and the second to the deductions drawn from the "Fundamental Sciences." With Portrait of a complete presentation of all the author. Price \$1.20; postage 10c.

The fundamental question of the "Immortality of the Soul" has disturbed the great thinkers of all ages, and for the solution of this eternal enigma humanity still seeks in vain. This volume offers for the first time a complete presentation of all the author. Price \$1.20; postage 10c.

Two Excellent Spiritual Books

From the Pen of the Gifted Inspirational Author,

CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

OCEANIDES

A Psychical Novel.—Price Paper, Wife, Mother, Spirit, Angel.—Neat Cloth Cover, Price \$1.00.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting. It is a spiritual book for Spiritualists, and interesting for everyone.

MARY ANNE GAREW

This great work relates the experiences of a young wife and mother, early called to the portals of death, it is very realistic, and the narrative is charmingly natural, and beautiful in its tone of sweetness. It brings comfort it brings to those bereaved of the dear ones of the home and family, is beyond one's power to describe. All readers will be charmed with it, as well as spiritually aided and uplifted.

Ingersoll's Lectures.

44 Addresses and Answers to His Critics.

A portly volume containing reports and instruction combined in his in the noted Colonel's lectures, a comparable presentation of the truth dresses, and answers to critics. It is as it appeared to him. The book contains reading, and will give pleasure to thousands of Spiritualists and Free-thinkers, who will find entertainment Price, postpaid, only \$1.00.

OUR BIBLE:

WHO WROTE IT? WHEN? WHERE? HOW?

Is It Infallible?

A Voice from the Higher Criticism.

A Few Thoughts on Other Bibles.

BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists. For sale at this office. Price \$1.00.

LIFE and REMINISCENCES

Col. Robert G. Ingersoll.

By Edward C. Smith.

"The Record of a generous life runs like a vine around the memory of our dead, and every sweet unselfish act is now a perfumed flower."

ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

A Little Pilgrim.

This is a charming narrative illustrating the beauty grandeur and sublimity of the spirit side of life, the realms of souls, the immortal spheres of existence. Margaret O. W. Oliphant is the author. And while it has been read by millions in the past, it will prove refreshing and soul-inspiring to our readers to again peruse it and feel its thrills of inspiration, and enjoy its uplifting influence.

Chapter V.—Continued.

I went on to the city of the evening light. Ever and ever, as I proceeded on my way, the sense of haste, and restless impatience grew upon me, so that I felt myself incapable of remaining long in a place, and my desire grew stronger to hasten on and on; but when I entered the gates of the city this longing vanished from my mind. There seemed some great festival or public holiday going on there. The streets were full of pleasure parties, and in every open place (of which there were many) were bands of dancers, and music playing; and the houses about were hung with tapestries and embroideries, and garlands of flowers.

A load seemed to be taken from my spirit when I saw all this,—for a whole population does not rejoice in such a way without some cause. And to think that after all I had found a place in which I might live and forget the misery and pain which I had known, and all that was behind me, was delightful to my soul. It seemed to me that all the dancers were beautiful and young, their steps were gayly to the music, their faces were bright with smiles. Here and there was a master of the feast, who arranged the dances and guided the musicians, yet seemed to have a look and smile for new-comers too.

One of these came forward to meet me, and received me with a welcome, and showed me a vacant place at the table, on which were beautiful fruits piled up in baskets, and all the provisions for a meal. "You were expected, you perceive," he said. A delightful sense of well-being came into my mind. I sat down in the sweetness of ease after fatigue, of refreshment after weariness, of pleasant sounds and sights after the arid way. I said to myself that my past experiences had been a mistake, that this was where I ought to have come from the first, that life here would be happy, and that all intruding thoughts must soon vanish and die away.

After I had rested, I strolled about, and entered fully into the pleasures of the place. Wherever I went, through all the city, there was nothing but brightness and pleasure, music playing, and flags waving, and flowers and dancers and everything that was most gay. I asked several people whom I met what was the cause of the rejoicing; but either they were too much occupied with their own pleasures, or my question was lost in the hum of merriment, the sound of the instruments, and of the dancers' feet.

When I had seen as much as I desired of the pleasure out of doors, I was taken by some to see the interiors of houses, which were all decorated for this festival, whatever it was, lighted up with curious varieties of lighting, in tints of different colors. The doors and windows were all open; and whosoever would come in from the dance or from the laden tables, and sit down where they pleased and rest, always with a pleasant view out upon the streets, so that they should lose nothing of the spectacle. And the dresses, both of women and men, were beautiful in form and color, made in the finest fabrics, and affording delightful combinations to the eye.

The pleasure which I took in all I saw and heard was enhanced by the surprise of it, and by the aspect of the places from which I had come, where there was no regard to beauty nor anything lovely or bright. Before my arrival here I had come in my thoughts to the conclusion that life had no brightness in these regions, and that whatever occupation or study there might be, pleasure had ended and was over, and everything that had been sweet in the former life. I changed that opinion with a sense of relief, which was more warm even than the pleasure of the present moment; for having made one such mistake, how could I tell that there were not more discoveries awaiting me, that life might not prove more endurable, might not rise to something grander and more powerful?

The old prejudices, the old foregone conclusion of earth that this was a world of punishment, had warped my vision and my thoughts. With so many added faculties of being, incapable of fatigue as we were, incapable of death, recovering from every wound or accident as I had myself done, and with no foolish restraint as to what we should or should not do, why might we not rise in this land to strength unexampled, to the highest powers? I rejoiced that I had dropped my companion's hand, that I had not followed him in his mad quest. Sometimes, I said to myself, I would make a pilgrimage to the foot of those gloomy mountains, and bring him back, all racked and tortured as he was, and show him the pleasant place which he had missed.

In the mean time the music and the dance went on. But it began to surprise me a little that there was no pause, that the festival continued without intermission. I went up to one of those who seemed the masters

of ceremony, directing what was going on. He was an old man, with a flowing robe of brocade, and a chain and badge which denoted his office. He stood with a smile upon his lips, beating time with his hand to the music, watching the figure of the dance.

"I can get no one to tell me," I said, "what the occasion of all this rejoicing is."

"It is for your coming," he replied without hesitation, with a smile and a bow.

For a moment a wonderful elation came over me. "For my coming!" But then I paused and shook my head. "There are others coming besides me. See! they arrive every moment."

"It is for their coming, too," he said with another smile and a still deeper bow; "but you are the first as you are the chief."

This was what I could not understand; but it was pleasant to hear, and I made no further objection. "And how long will it go on?" I said.

"So long as it pleases you," said the old courier.

How he smiled! His smile did not please me. He saw this, and distracted my attention. "Look at this dance," he said; "how beautiful are those round young limbs! Look how the dress conceals yet shows the form and beautiful movements! It was invented in your honor. All that is lovely for you. Choose where you will; all is yours. We live only for this; all is for you." While he spoke, the dancers came nearer and nearer till they circled us round, and danced and made their pretty obeisances, and sang, "All is yours, all is for you"; then breaking their lines, floated away in other circles and processions and endless groups, singing and laughing till it seemed to ring from every side. "Everything is yours; all is for you."

I accepted this flattery I know not why, for I soon became aware that I was no more than others, and that the same words were said to every new-comer. Yet my heart was elated, and I threw myself into all that was set before me. But there was always in my mind an expectation that presently the music and the dancing would cease, and the tables be withdrawn, and a pause come. At one of the feasts I was placed by the side of a lady very fair and richly dressed, but with a look of great weariness in her eyes. She turned her beautiful face to me, not with any show of pleasure, and there was something like compassion in her look. She said, "you are very tired," as she made room for me by her side.

"Yes," I said, though with surprise, for I had not yet acknowledged that even to myself. "There is so much to enjoy. We have need of a little rest."

"Of rest!" said she, shaking her head, "this is not the place for rest."

"Yet pleasure requires it," I said, "as much as—"

"I was about to say pain; but why should one speak of pain in a place given up to pleasure? She smiled faintly and shook her head again. All her movements were languid and faint; her eyelids dropped over her eyes. Yet when I turned to her, she made an effort to smile. "I think you are also tired," I said.

At this she roused herself a little. "We must not say so; nor do I say so. Pleasure is very exciting. It demands more of you than anything else. One must be always ready."

"For what?"

"To give enjoyment and to receive it." There was an effort in her voice to rise to this sentiment, but it fell back into weariness again.

"I hope you receive as well as give," I said.

The lady turned her eyes to me with a look which I cannot forget, and life seemed once more to be roused within her, but not the life of pleasure; her eyes were full of longing and fatigue and disgust and despair. "Are you so new to this place," she said, "and have not learned even yet what is the height of all misery and all weariness; what is worse than pain and trouble, more dreadful than the lawless streets and the burning mines, and the torture of the great hall and the misery of the lazar-house?"

"Oh, lady," I said, "have you been there?"

She answered me with her eyes alone; there was no need of more. "But pleasure is more terrible than all," she said; and I knew in my heart that what she said was true.

ture from which I could not escape. Finally I could distinguish nothing, neither what I heard nor what I saw; and only a consciousness of something intolerable buzzed and echoed in my brain. I longed for the quiet of the place I had left; I longed for the noise in the streets and the hubbub and tumult of my first experiences. Anything, anything rather than this! I said to myself; and still the dancers turned, the music sounded, the bystanders smiled, and everything went on and on.

My eyes grew weary with seeing, and my ears with hearing. To watch the new-comers rush in, all pleased and eager, to see the eyes of the others glaze with weariness, wrought upon my strained nerves. I could not think, I could not rest, I could not endure. Music forever and ever—a whirl, a rush of music, always going on and on; and ever that mark of movement, till the eyes were feverish and the mouth parched; ever that mist of faces, now one gleaming out of the chaos, now another, some like the faces of angels, some miserable, weary, strained with smiling, with the monotony, and the endless, aimless, never changing round.

I heard myself calling to them to be still—to be still! to pause a moment. I felt myself stumble and turn round in the giddiness and horror of that movement without repose. And finally, I fell under the feet of the crowd, and felt the whirl go over and over me, and beat upon my brain, until I was pushed and thrust out of the way lest I should stop the measure. There I lay, sick, sad, for I knew not how long, loathing everything around me, ready to give all I had (but what had I to give?) for one moment of silence. But always the music went on, and the dancers gazed, and the people feasted, and the songs and the voices echoed up to the skies.

How at last I stumbled forth I can not tell. Desperation must have moved me, and that impatience which after every hope and disappointment comes back and back—the one sensation that never fails. I dragged myself at last by intervals, like a sick dog, outside the revels, still hearing them, which was torture to me, even when at last I got beyond the crowd. It was something to be still upon the ground, though without power to move, and sick beyond all thought, loathing myself and all that I had till it seemed to ring from every side. "Everything is yours; all is for you."

I accepted this flattery I know not why, for I soon became aware that I was no more than others, and that the same words were said to every new-comer. Yet my heart was elated, and I threw myself into all that was set before me. But there was always in my mind an expectation that presently the music and the dancing would cease, and the tables be withdrawn, and a pause come. At one of the feasts I was placed by the side of a lady very fair and richly dressed, but with a look of great weariness in her eyes. She turned her beautiful face to me, not with any show of pleasure, and there was something like compassion in her look. She said, "you are very tired," as she made room for me by her side.

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"Oh, lady," I said, "have you been there?"

She answered me with her eyes alone; there was no need of more. "But pleasure is more terrible than all," she said; and I knew in my heart that what she said was true.

and examined all that was being done, and understood,—for I had known a little upon the earth, and my old knowledge came back, and to learn so much more filled me with new life. The master of all was one who never rested, nor seemed to feel weariness nor pain nor pleasure. He had everything in his hand. All who were there were his workmen or his assistants or his servants. No one shared with him his councils. He was more than a prince among them; he was as a god. And the things he planned and made, and at which his armies and legions his workmen toiled and labored, were like living things. They were made of steel and iron, but they moved like the brains and nerves of men. They went where he directed them, and did what he commanded, and moved at a touch. And though he talked little, when he saw how I followed all that he did, he was a little moved towards me, and spoke and explained to me the conceptions that were in his mind, one rising out of another, like the leaf out of the stem and the flower out of the bud. For nothing pleased him that he did, and necessity was upon him to go on and on.

"They are like living things," I said; "they do your bidding, whatever you command them. They are like another and a stronger race of men."

"Men!" he said, "what are men? The most contemptible of all things that are made—creatures who will undo in a moment what it has taken millions of years, and all the skill and all the strength of generations to do. These are better than men. They cannot think or feel. They cannot stop but at my bidding, or begin unless I will. Had men been made so, we should be masters of the world."

"Had men been made so, you would never have been,—for what could you have done—or thought?—you would have been a machine like all the rest."

"And better so!" he said, and turned away; for at that moment, watching keenly as he spoke the action of a delicate combination of movements, all made and balanced to a hair's breadth, there had come to him suddenly the idea of something which made it a hundred-fold more strong and terrible. For they were terrible, these things that lived yet did not live; which were his slaves and moved at his will. When he had done this, he looked at me and a smile came upon his mouth; but his eyes smiled not, nor ever changed from the set look of terror. For they were terrible, these things that lived yet did not live; which were his slaves and moved at his will. When he had done this, he looked at me and a smile came upon his mouth; but his eyes smiled not, nor ever changed from the set look of terror. For they were terrible, these things that lived yet did not live; which were his slaves and moved at his will. 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Prompt Action Taken.

The Iowa State Spiritualist Association is No Longer Allied to the National, for Cogent Reasons Given Below.

In the Matter of the Misconduct of the State Spiritualists Association of Iowa.

Bill of Complaint.

To the Board of Trustees of the National Spiritualists Association:
Comes now W. A. Willing, a member in good standing of the First Spiritualists Society of Northwood, Iowa, chartered under the State Spiritualists Association of Iowa, and makes complaint against said State Association of Iowa as follows, to-wit:

1.—That the State Spiritualists Association of Iowa is duly chartered by the National Spiritualists Association of the United States of America; that the First Spiritualists Society of Northwood, Iowa, is duly chartered under the State Spiritualists Association of Iowa.

2.—That said Spiritualists Association of Iowa is guilty of gross misconduct in the employment of one Josie K. Folsom-Stewart, and her husband, C. W. Stewart, to take part in the public work of the said Spiritualists Association of Iowa, which was held in Des Moines, on January 18 to 21 inclusive.

3.—That said Josie K. Folsom-Stewart and her husband, C. W. Stewart, were found guilty of fraudulent practices and conduct unbecomingly of a public work of the said Spiritualists Association at its regular meeting in Minneapolis in the month of October, 1906.

Wherefore complainant asks that the charter of the State Spiritualists Association of Iowa be revoked, and for such further relief as the board may deem equitable and just in the premises.

(Signed) W. A. WILLING, Complainant.

State of Iowa, ss.

Worth County.
I, W. A. Willing, upon oath depose and say, that I am complainant in the above entitled cause, and I have read the foregoing complaint, and know the contents thereof, that the statements and allegations therein contained are true as I verily believe.

(Signed) W. A. WILLING.
Subscribed in my presence and sworn to before me by the said W. A. Willing, on this 23rd day of February, 1906.

(Signed) DOW SIMONDS, Notary Public in and for Worth County, Iowa.

(Seal.)
(Bill of Complaint of W. A. Willing as based on Article 10 of N. S. A. By-laws.)

Answer to the preferred charges by W. A. Willing against the State Spiritualists Association of Iowa.

Our Reply.

To the Board of Trustees of the National Spiritualists Association of America and Canada:—Newcomers John D. Vail, president, and Dora C. Crosby, secretary, of the State Spiritualists Association of Iowa, and make answer as follows:

1.—We admit that the State Spiritualists Association of Iowa is a duly chartered organization, subordinate to the National Spiritualists Association.

2.—We admit that on the dates specified in the charges, we did arrange for the employment of Josie K. Folsom-Stewart and her husband, C. W. Stewart, to take part in the public work of the fifth annual convention held in Des Moines, Iowa, January 18 to 21 inclusive, to give Josie K. Folsom-Stewart the said ballot and clairvoyant readings, and C. W. Stewart to give two lectures.

3.—We reply that the two phases of work that the medium was employed to do, has never been questioned by the National Spiritualists Association or anyone else to our knowledge, and the Spiritualists of Iowa who had known of her work in camp-meetings wanted her at the convention. They demanded that we give her a chance to prove her work, and that we should let her have one evening to give a special test seance for her card-writing and pictures. This we granted with the agreement that Mrs. Folsom-Stewart would make no charge for her other work for the convention. Only one member of the state association or of any subordinate association was made a pro- test, and W. A. Willing did not protest until after the advertising matter had been distributed.

4.—We reply that we do not consider the charges of W. A. Willing are questions that the trustees of the National Spiritualists Association have anything to do with, nor any other body of Spiritualists, until it has had a hearing by our own convention, and then on appeal. In fact we know of no by-laws, constitution, resolution or motion that requires any state association to submit for approval, the names of the mediums, that the state associations wish to employ at their annual conventions or at any other time. We think the matter is the prerogative only of the state associations, and therefore we are not guilty of any misconduct, nor have we shown disrespect to the National Spiritualists Association in employing Mrs. Josie K. Folsom-Stewart, or the reason that the two phases of her work that we engaged her for, she had never been tried upon, nor was there any question in the minds of her class medium that she was not a first-class clairvoyant and clairvoyant reader, the two phases she did her work for the State Spiritualists Association.

The card writing and picture special seance was for the benefit of many persons and friends of the medium who wished to see her work in this line and judge for themselves, and after they had witnessed her wonderful work under the most rigid test conditions, more rigid than the National Spiritualists Association required (the details of which are not half told in the circular letter) the demand was to endorse her by the State Association, which they did.

Therefore, we ask the National Spiritualists Association to ignore the charges of Mr. W. A. Willing, and remove the whole matter to the State Association of Iowa at their next convention. If not the whole matter will be opened up again at our next National Spiritualists Association Convention in Chicago, Ill., and if it is, we will have plenty of evidence that cannot be ignored to prove beyond any doubt in any court in the world that Josie K. Folsom-Stewart has been

shamefully abused and maligned, and that she is honest in her work and does not need helpers to fake. What she needs is sympathy and a harmonious meeting and patience, and she will convince the most skeptical. We have many letters condemning the course of Mr. Willing. The Spiritualists of Iowa believe in giving a "square deal" to every one, and we believe in giving every one a chance to vindicate every charge made against it. We who have been in the spiritual work for many years, know the subtlety of finer forces, mediumistic power, and know that mediums cannot always do good work, and sometimes the test of them will make a total failure, this to us is the best proof of genuine medium. So we say keep on testing a medium, if she or he desires it, and are willing to go under the strictest test conditions you can think of, and if they finally succeed they ought to be highly honored. Test them we say, ninety and nine times. That's the only way to find out the truth. That's the way to keep souls good, and honest, and a crowd who shows the disposition of the old Puritans, or of W. A. Willing, that when a person is once condemned, that person is condemned for all time and eternity, and that there could be no mistake by the judges—if that is their platform, we of Iowa wish to withdraw from their company.

Respectfully submitted,

(Signed) JOHN D. VAIL, President.

DORA C. CROSBY, Secretary.

State of Iowa, ss.

Marshall County.

I, John D. Vail, upon oath depose and say that among the defendants in the above entitled cause, and I have read the foregoing complaint, and know the contents thereof, that the statements and allegations therein contained are true as I verily believe.

(Signed) JOHN D. VAIL.

Subscribed in my presence and sworn to before me by Dora C. Crosby, on this 23rd day of February, 1906.

(Signed) CARRIE L. ANDERSON, Notary in and for Marshall County, Iowa.

State of Iowa, ss.

Polk County.

I, Dora C. Crosby, upon oath depose and say that I am one of the defendants in the above entitled cause, and I have read the foregoing statement and to the best of my knowledge and belief it is true.

(Signed) DORA C. CROSBY.

Subscribed in my presence and sworn to before me by Dora C. Crosby, on this 19th day of March, 1906.

(Signed) CHARLES F. LEONARD, Notary Public in and for Polk County, Iowa.

State of Iowa, ss.

Unanimous Action of the N. S. A. Trustees, Full Board in Session at Headquarters, May 8, 1906.

This board finds that the Iowa State Spiritualists Association, by its president and secretary, enters the plea of guilty to the charge of "Gross Misconduct" in manner and form as charged by W. A. Willing in his Bill of Complaint upon which that body was summoned to make defense.

We further find that nothing pleaded by said officers in extenuation of their action in the degree lessens their intentional and willful defiance of the decision of the N. S. A. convention at Minneapolis, in October, 1905, at which after free and fair discussion, only nine votes were in favor of seating C. W. Stewart and Josie K. Folsom as delegates, and of that number two were cast by John D. Vail and wife, three by persons who, on the final vote said that they understood the issue involved, and two more by Mrs. and Mr. Louis Williams, the latter of whom as hired attorney for Stewart and Folsom, by the character of his plea upon the convention floor, and later by private utterance admitted he believed his clients guilty as charged by the National Spiritualists Association.

We believe President John D. Vail guilty of willful neglect of duty in allowing the aforesaid Stewart to utter upon the platform of the Des Moines convention, abuse and falsehoods about the officers of the N. S. A., without any protest upon his part as president of an auxiliary body; we also believe him guilty of the same with which he writes, "I have more real experience with all kinds of mediums and have a better chance to know what I am talking about than the whole of the officers of the N. S. A., thus assuming data of which he has no knowledge.

We believe his headstrong course to be a gross violation of the by-laws, and weigh absolute proof of guilt unbiased by his personal friendships and previous predilections.

Because President Vail and his official board have allowed themselves to be hoodwinked by skilled cunning and deliberate trickery and sent broad time. We think the matter is the prerogative only of the state associations, and therefore we are not guilty of any misconduct, nor have we shown disrespect to the National Spiritualists Association in employing Mrs. Josie K. Folsom-Stewart, or the reason that the two phases of her work that we engaged her for, she had never been tried upon, nor was there any question in the minds of her class medium that she was not a first-class clairvoyant and clairvoyant reader, the two phases she did her work for the State Spiritualists Association.

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The Morris Pratt Institute.

Notes of the Annual Meeting, The Work of the Faculty, Its Financial Condition and Future Outlook.

The series of meetings that engaged the attention of the residents of Whitewater, Wis., and elsewhere, which were held in Morris Pratt Institute during the second week in May, marks an epoch in the life of the school, and of Spiritualism in Wisconsin.

Beginning on the 13th, Mr. and Mrs. W. Sprague, N. S. A. missionaries, opened the series by holding services in the chapel of the Institute Sunday afternoon and evening, and Monday morning. Good audiences greeted them, and much interest was awakened by these glorious workers for the cause of Spiritualism. On Sunday afternoon friends from this city and surrounding country came, bringing their baskets, and a supper befitting the occasion was enjoyed by a large company of united friends of the school and the cause. Mr. and Mrs. Sprague remained to attend the annual meeting of the Morris Pratt Institute Association, and the Wisconsin State Spiritualists Association's mass meeting, both of which were held in the Institute the same week, and when they went on their way to other appointments, the loving, appreciative thoughts of a host of friends followed them. May they live long in the body to continue the good work they are doing.

Annual Meeting of the Morris Pratt Institute Association.

On Tuesday the annual meeting of the school association was held in the Institute, and was attended by many members from other cities. Among the visiting members were the following: well-known prominent workers for Spiritualism, Mrs. Cora L. V. Richmond, Church of the Soul, Chicago; Hon. Harrison D. Barrett, President N. S. A.; Dr. George B. Warner, President Illinois S. S. A.; Rev. Geo. H. Brooks, President Wisconsin S. S. A.; Hon. John D. Vail; Dr. J. M. Peebles, lecturer and writer; Mr. and Mrs. W. Sprague, N. S. A. missionaries; Mrs. Christine McFarlin, Vice-President Wisconsin S. S. A.; Mrs. Christine Cooper, treasurer M. P. I. A.; Miss Louise G. Loebel, secretary Wisconsin S. S. A., together with other friends whose presence helped to make this occasion a memorable one. The meeting passed off pleasantly. Much business was done, and it was concluded by all that this was the most harmonious and most largely attended of any meeting the association has held since its organization.

Reports of officers and committees showed that a great deal of satisfactory work has been done during the past year, and that the prospects of the school were never so bright as at the present time.

The election of officers resulted as follows: Moses Hull, president; Geo. B. Warner, vice-president; Emma J. Owen, secretary; A. J. Weaver, treasurer.

Four directors were elected, the terms of two having expired, and two, Mrs. Clara L. Stewart and J. C. Bump, having resigned. The newly elected directors consist of the following members: Harrison D. Barrett, Geo. H. Brooks, Moses Hull, A. J. Weaver, George B. Warner, John D. Vail, F. M. Ryerson, E. W. Sprague and Emma J. Owen.

This board of directors and officers makes a strong working force for the school, and Morris Pratt Institute as an educational institution. Spiritualists everywhere are becoming more and more interested, and next year promises to be the banner year of the school. Several important rules for the government of the school were adopted, among them the following: "No student, nor person in the employ of the association, shall be guilty of disorderly conduct, shall be allowed to remain in the school, nor the school building."

"For the first violation of this rule, when it becomes known, the penalty shall be a reprimand by the principal of the school, or private for the second violation, a reprimand by the principal before the faculty, and for the third violation the penalty shall be expulsion from the school and building, subject to the discretion of the executive committee."

The Wisconsin State Mass-meeting was a great success in every way. A very little more than a hundred Loebel will doubtless make a full report for the press. We shall hope for more meetings of the same sort.

I must not omit mention of the crowning feature of Thursday's meeting, which was the christening of the baby daughter of Mr. and Mrs. Byron Woodbury, which took place in the beautiful little chapel of the Institute, Mrs. Cora L. V. Richmond performing the ceremony. It was simple, impressive and very beautiful. Mr. Woodbury was at one time a student in the school, and this christening of the little one born to himself and his sweet young wife, at this time, has special significance for all who witnessed it.

To all the workers who so generously assisted in these meetings, we as an association, extend our most grateful thanks. May the blessing of the spirit world rest upon each and every one of them.

The secretary's report, and the report of the committee on resolutions, as accepted by the association, are given below. EMMA J. OWEN, Secretary.

Secretary's Report.

Whitewater, Wis., May 15, 1906.
To the Morris Pratt Institute Association Officers, Directors and Members:—It is with much diffidence and even trepidation that I undertake to make to you this, my first report of the work I have done as your secretary, and to place before you a statement of the financial affairs of the association.

I had little thought when I accepted the office of secretary, that I was undertaking an arduous task, more difficult than you can realize. However, I have done the best I could, and I submit my report to you, feeling that for whatever it may lack in clearness or completeness, you will have patience and fraternal consideration.

In the first place I would say that much correspondence has been done with the view of interesting as many people as possible in the school, not alone that we might receive donations from them, but that students may be induced to enter the school. We need more than any other place a sufficient number of students, and we should work mainly along this line hereafter. In my opinion, twenty

paying students would make the school self-sustaining.

More judicious advertising should be done. A very little has been done this year. A write-up in the Wisconsin Industrial Review, and an "ad" in the Clinton Camp announcement, at a cost of \$5 each, have been placed, with the approval of the executive committee. We have small ads in two or three of the Spiritualist papers, space for which is given us by the publishers.

We need a new catalogue which should be gotten out as soon as possible, and a neat little folder to be enclosed in letters is much needed. We need a list of our donors, and a plan of advertising be adopted and acted upon.

The Spiritualists of the United States have been very generous with Morris Pratt Institute. During the past four years, thousands of dollars have been given by generous hands to sustain the school, and the good work of education that has been, and is being done here. During this time a great amount of indebtedness has been incurred, which has been a source of anxiety to the board of directors and all concerned. However, the financial condition of the association is much better than ever before. We are at last able to pay our debts, and very substantial help has been received from various sources. Last fall at the convention in Minneapolis, the National Spiritualists Association donated one thousand dollars for the purpose of paying off the indebtedness of the school, for which we are very grateful. All of this donation except the small portion which was very graciously given to the school, was used continuously by your secretary and treasurer in paying debts as the N. S. A. desired.

Our good friends, Mr. and Mrs. Ryerson, of Seattle, Wash., have put into our treasury, this year about six hundred dollars, and in addition to this, Mr. Ryerson recently gave the school a beautiful new piano, a great addition to the school furnishings. Mr. and Mrs. Ryerson have subscribed a thousand dollars to be paid into our treasury some time during the summer or fall. These good friends are moved to be very generous with the school and intend doing still more in the future. Other friends have contributed generously, and many debts have been paid off.

During the past year indebtedness to the amount of \$1,316.62 has been paid, and we still have a balance of old indebtedness outstanding of \$490.02. Of this amount \$410.09 is the balance due Tenney, Hall & Tenney, attorneys in the later litigation with the school, and \$80.93 is still unpaid on a bill for furniture purchased in 1902.

Paying out so much on old accounts has left us a little behind on our expenses for the current year, but having done so much in one year, and with brightened prospects before us, we do not doubt that we shall soon be relieved of the last vestige of the burden of the past year's expenses, and still retain, in a degree, our surplus.

Our financial affairs, as shown by Mattie Hull, have been in your secretary during the year 1905-1906, of their work since the first of November, 1905. They have written encouragingly of their work and the prospects of the school. Since Nov. 1, they have been working mainly for themselves, giving incidentally to the school, or taking a collection for the school, and have done their own expenses. We cannot be too grateful to them for their unselfish labors for the school.

During the first six months of the year, Mrs. Clara L. Stewart was a financial agent of the M. P. I. A., but at the end of that time she suspended her labors in that capacity, and later resigned all official connection with the school. Your present secretary was appointed by the executive committee of the school, and entered upon the duties of the office, Nov. 17, 1905.

Notwithstanding the fact that a professional book-keeper was employed just before the annual meeting last year to "balance the books," and notwithstanding the further fact, that our good Brother, who took place in the work on them, did it conscientiously and with great painstaking, I have been obliged to spend many hours and days searching through the various books of record and financial character in the office, in order to be able to make a correct statement of the financial affairs of the Association. This statement I herewith submit to you:

From June 8, 1905 to May 15, 1906

Receipts.

Cash on hand June 8, 1905, \$ 196.22
Subscriptions, donations and collections, 1,607.27
Membership fees and dues, 401.40
Tuition, 238.00
Board of Students, 307.74
Rooms of students, 182.78
Miscellaneous, 47.00
Loans, 115.00
Total, \$3,094.95

Disbursements.

General expenses, 835.08
Traveling expenses, 232.54
Salaries, 461.40
Hull-Ryerson account, 30.46
Loan, 25.00
Debts (expense and salaries), 1,316.62
On hand, 193.85
Total, \$3,094.95

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In conclusion let me say that the prospects of the school are bright; the indebtedness will soon be paid off; an endowment is promised; we shall be able to secure the needed help in all departments, and with the continued assistance of our spirit and earthly friends, and with good business management, good teaching, and like surroundings, and the spirit of good fellowship and helpfulness among us, Morris Pratt Institute is sure to become the power for good that Father Morris Pratt designed, and as we all wish it to be.

Respectfully submitted,

EMMA J. OWEN, Secretary.

Report of Committee on Resolutions.

Morris Pratt Institute, Whitewater, Wis., May 15, 1906.

The committee to which was referred portions of President Hull's annual report, submit the following: Professor and Mrs. A. J. Weaver during the school year of 1905-6 have continued to give freely of their time, strength and ability to advance the

Legerdemain Spiritualism.

Spiritualists Are Getting Their Eyes Open to the Fact That Things Are Not Always What They Seem To Be.

By closing one's eyes, ears and understanding to the Legerdemain in Spiritualism, one will not have his stocknet, nearly flesh-colored, and nerves disturbed or shattered by the long enough to reach loosely down discordant notes of wrong-doing; to the shoulders; the paper mask is some Spiritualists have done that very pasted inside of it, and small pieces of things; they have closed their minds to stocknet have been gummed over the all thoughts of fraud and wrong-doing, eye-holes.

A piece of black cloth lies on the floor, which if lifted up in front of the quietness, harmony and good will. Such Spiritualists are really of little worth to the world in any great reformatory movement, for they are actually "too good" to assist in cleaning the house, and that must be done in connection with any great work for humanity, or evil effects follow, just as the evil effects of the Gypsy Moth followed the "letting alone" policy in Massachusetts, until its ruinous course was fully understood.

The plague of Legerdemain Spiritualism commenced at a period in our history when no one suspected that any one could be so low, so vile, so contemptibly mean and rotten as to imitate spirit phenomena, palming it off on a gullible public as genuine.

Commencing in this country, it finally came to the front with new features in England and France. Just think of the Trick Chair, with its secret compartment, used by Mr. Eldred in London, Eng., in his imitation of genuine materialization—his infamous work for "John King," the grey one, next of deception. The illustration in last week's paper did not show up as well as the artist intended. The hooded shroud enveloping the dummy head which the medium used, is made of fine China silk, double throughout. It is much soiled, inside the hood, evidently from much use. The taped apron made of the same material, is now comes another exposure from round the waist beneath the folds of

I think in the interest of truth the following facts are worthy of being brought to public notice. We were anxious to witness the phenomenon of materialization, my wife and I were taken by some friends of ours to Mr. Craddock's house at Pinner, to take part in a seance. We went in perfect confidence, and without a shadow of suspicion, but, by the time the seance was over, we were forced to the conclusion that the whole thing was unadulterated fraud. The room in front of us was pitch dark, and behind the circle, it was slightly illuminated by a red photographic lantern. After an address by the medium in supposed trance, voices of an unquestionably "ventriloquist" character commenced. They could easily be recognized as the mediums' voices. After somewhat lengthy intervals, forming, purporting to be relations of sisters, came round the circle, illuminating their faces with luminous screens. Most of these bore a striking resemblance to one another, and were "fakes" of a most obvious character—the false beard, moustache, being badly stuck on, and would have done poor credit to a fourth rate marionette show. One or two forms, pretending to be relations I had never had, came to me, and a little child called to my wife, calling her "mother"—we never have lost a child! My

welfare of the school, and as usual have received for their services nothing but their rooms and board. In September, 1905, Mr. Weaver reluctantly complied with the solicitation of our executive committee to accept the position of matron, adding its grave responsibilities to her previous duties of purchasing agent of household and table supplies. Be it therefore resolved, That we tender her our most hearty thanks for the tireless alertness, constant economy and rare unselfishness with which she has discharged her duties, and assure her that we greatly appreciate the substantial aid she has given to the conduct of the material interests of the school.

Professor Weaver, in addition to looking after many details of management has continued to render service to the school in one of our most important departments and as principal of the entire work of instruction in the Institute. Therefore, be it resolved, That we extend to him a fraternal expression of our gratitude for his patient devotion to his duties and for his supreme loyalty to the development of a higher type of Spiritualism.

It was a satisfaction at the opening of the school year to find that Mrs. Alfaretta Niver had abandoned her intention of withdrawing from the faculty of the school. Her pleasant personality, enthusiasm of manner and experienced methods have made her department of oratory and physical culture a benefit to every student.

While in England we made a favorable impression upon the educational circles of White water. We acknowledge our increased indebtedness to the unflinching zeal of Moses and Mattie Hull, who during their year of work have by their united efforts collected for the school about five hundred dollars, without any expense to the institution for their journeyings. The fact that they gave their efforts to securely establish the school without receiving board or salary, ought to silence all superficial critics until they shall first have developed a corresponding spirit of emulation.

We congratulate all members and friends of the Morris Pratt Institute upon the good fortune which brought us the services of Mrs. Emma J. Owen as our secretary. Painstaking, methodical, and accurate in every detail, she has given our business records a reliability which enables us to know in a moment whence every dollar comes and how it goes. Such services as hers are invaluable to us.

We extend to every one of our faculty and students a wish that the vacation season shall bring them pleasant environments, and a safe return to September's opportunities at the Institute.

GEORGE B. WARNER, CHRISTINE COOPER, E. W. SPRAGUE, Committee.

The shroud which reach down to the knees. The dummy head is made of Spiritualism, one will not have his stocknet, nearly flesh-colored, and nerves disturbed or shattered by the long enough to reach loosely down discordant notes of wrong-doing; to the shoulders; the paper mask is some Spiritualists have done that very pasted inside of it, and small pieces of things; they have closed their minds to stocknet have been gummed over the all thoughts of fraud and wrong-doing, eye-holes.

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and I were forced to agree that the performance was a fraud. We went again the week after, and the same characters were impersonated, that is, Dr. Graem, Dr. Arnold, Sister Amy, La belle Cerise, and Joey Grimaldi. Again the same miserable farce took place, which could only find its parallel in the gullibility of some of the sitters, one lady remarking to her husband, as a form came to her, "Why, it's my own sister," and he, the husband, answered, "Why, so it is—no, it isn't, it's mother!"

"Joey" informed me that one of the spirits present was my mother, who, I am glad to say, is alive, and, for her very well. I therefore determined to expose what I was convinced was a fraud, and having obtained an invitation for my wife, self, and my friend, the Hon. Dudley Carleton (late 9th Lancers), we attended last Sunday afternoon at Pinner, paying thirty shillings.

The usual impersonations were made. "Joey" announced that Mr. Carleton's mother was present—Lady Doncaster being alive and well. A small piece of mirror was handed round and we were asked to believe it was a spirit light. An old person, with a stuck-on white beard, went to one or two, and then there came to me a form with a turned-up white moustache, evidently stage property. He came quite close and I immediately seized him by the arm. He struggled violently, and, unable to get away, threw himself backwards into the cabinet, pulling me with him. I called for light from Mr. Carleton, who carried a small electric lantern, and I found the person I had seized was Mr. Craddock! Some confusion followed and the medium was recognized by the light. A Mr. Rodd, who was present, saw him remove the false moustache and place it in his pocket. I then released him, and his wife concealed him behind the curtain. He then pretended to go under control of Dr. Graem, who expressed disapproval of the proceedings.

Rear-Admiral Moore who was "in charge," now assumed command, with the approval of all, and appointed a search committee to search the medium and his wife. The door was locked and the key given to Admiral Moore. The lamp was lighted and I found a small electric torch, evidently used for "spirit lights," in a drawer in the cabinet, which, when examined by several of the seance, had been empty. To medium, however, refused to be searched, and ordered us out. Mrs. Craddock attacked Admiral Moore with the fire shovel in her attempt to get the key from him. Admiral Moore again demanded a search from Craddock, who placed himself in a fighting attitude and threatened to "set about" anyone who touched him.

Everything possible was done for some time to get the medium to submit to a search, but although the Admiral begged him for the sake of his wife and child, and his reputation, he resolutely refused. The Admiral then told him we could only conclude that he was a fraud, to which he said: "Call me what you like, you shall not search me now."

Mr. Carleton Mr. Rodd, and my wife give me full leave to state that they concur in every way in my denunciation of Craddock as a trickster. He may have been, may be now, a medium, but I say without doubt that on this occasion he was caught red-handed in importing spirits.

I would add that I am perfectly convinced of the main features of the faith held by Spiritualism, and this experience in no way weakens my conviction; but it is high time this abominable description of jugglery should be shown up, to prevent, if possible, the perpetration of further deceptions which can only lead to the undermining of the truth and the alienation of all who wish to believe it.—Yours, etc.,—Mark Mayhew (Lieut. Col.).

P. S.—I would add that after the refusal of search, Mrs. Craddock returned our money to us and we left.

I regret to have to inform you that Mr. Craddock was detected last night, at a seance held in his own house at Pinner, in helping out his manifestations.

While the face of the man was being exhibited by illuminated slate, Colonel Mayhew, the form was seized by him, a light was turned on, and Mr. Craddock was found on the floor

in his arms. When the medium had scrambled into his seat a voice (not his natural one, but that which we usually recognize as the voice of the control "Graem") talked volubly of the iniquity of "breaking conditions." Mrs. Craddock rushed in and there was much confusion, not, however, sufficient to prevent one of the sitters observing that the medium took something from his face and put it in his pocket. The door was locked and the key given to me.

So far I hoped that this would prove nothing more than a case of transfiguration," but when Mr. Craddock had come out of the trance, which he did in about eight or ten minutes, he refused to be searched, and violently demanded that the door should be unlocked. In the meantime Mr. Carleton found an "ever-ready" electric light apparatus in the drawer of a table in the cabinet which, previous to the seance, had been found to be empty.

I now consulted Colonel Mayhew, Mr. Carleton, and two other gentlemen. We agreed that the repeated refusal of Mr. Craddock to allow himself and the room to be searched, together with the discovery of the "ever-ready," was sufficient evidence of trickery, and to end a painful seance of four ladies were unhappy witnesses, I allowed the door to be unlocked and Mr. Craddock to go out.

Are we coming to this—that all paid mediums are non-moral and, when their power is fitful, make arrangements for helping out? I fear this is so.—W. Osborne Moore, Rear Admiral, London, Eng.

Man and the Spirit World, as Disclosed in the Bible. An excellent book, written by a Christian, but not a Christian, and showing the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.50.

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga or Conquering the Internal Nature,

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SATURDAY, JUNE 2, 1906.

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SOMETHING YOU SHOULD HAVE.
It Will Only Cost You Four Cents.
Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spir-itualist should send for one. Address Mary T. Longley, Secretary.

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All books advertised in The Pro-gressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless oth-erwise stated.

A Lapse in Chronology.
On several occasions it has been suggested in these columns that the chronologists who have fixed our dates for past events have enlarged time and added nearly or quite one thousand years to our calendar which had no existence in fact. It is strong-ly suspected by many good scholars that the period known as the "dark ages," of which history is immensely confused and is almost a blank, never existed, the object to remove into the distant past events that never oc-curred. Reading the "Introduction to the Rise of English Culture," by that learned scholar, Edward A. Peth-erick, Esq., our eye fell on the follow-ing, p. xxviii.

"Mr. Arbutnot, after a search through the museums of Europe, came to the decision that there are no au-thentic papal records earlier than A. D. 1193."

The writer cites "Mysteries of Chronology," pp. 30, 31 as confirma-tion of his position. He adds:
"The historians of Architecture mark the eleventh and twelfth cen-turies as the commencement of cathed-ral building in Italy, France, and England. There are no earlier re-mains of any ecclesiastical building in England, and in the Continent they succeed the Roman temples and palaces without a break. . . . Forty years ago an eminent historian and states-man, happily still with us, observed that, 'The modern traveler, after his first few days in Rome, begins to search for relics of the twelve hundred years that lie between Constantine and Pope Julius II.' Where," he asks, "is the Rome of the Middle Ages?" To this question, the writer adds, 'There is no answer.'

Mr. Petherick supports his views by the recitation of many additional facts and quotations from historians, and others; but we will not trespass fur-ther on the reader's patience at this time, only adding: Students of eccle-siastical history will ever keep the fact in mind, that there is a chasm in church history of a thousand years, a period which never existed. It was made by the monks in their cloisters to make real that which never oc-curred, and to add glory to fictitious characters they wished to eternalize.

A Powerful Appeal.
A friend and whilom correspondent on the other side of the ocean, still living, once wrote:
"The Hebrew Pentateuch has not only retarded the growth of science in Europe for long centuries, but the ignorant believers in it as a book of revelation, have tried to strangle ev-ery science at its birth. There could be no progress in astronomy, geology, biology, or sociol-ogy until its teachings were rejected. Progress has advanced in proportion to the repudiation. For myself, the nearer I approach death the more earnestly—nay, vengefully—do I re-sent the false teachings that have em-bittered my life—not for myself only, but more for others, and most of all for the children. The education of youth is chiefly in the hands of ortho-dox teachers, who still give the Bible the preference over nature and sci-ence, and who will go on deluding the innocent little ones so long as they are paid or permitted to do so. But what a dastardly shame it is for us to allow children to be taught that which we know is false! The pres-ent calls on us to stop appealing to the unborn future against this terrible tyranny of the past. Do not any longer allow the winding-sheet of death to be the swaddling bands on the helpless little ones for life. It is appalling to think of the populations that have already been wrecked; the brains that have been bruised; the hearts broken; by those who have been dashed against these barriers to human progress."

"Truth should inspire one effort more."
Mightier than any made before.
The barrier wall shall surely fall;
The future must be free for all."

Enthusiasm is to man what steam is to a locomotive. Chicago News.

Spirits Talk to Her Guardian Angels Love of a Mother.

AN ASTOUNDING NARRATIVE.

Girl Slayer of Two Recites Tragic Tale—Slavery and Heinous Ending in Murder of Uncle and Aunt Told to Court—Ghosts, Women to Faith—Dramatic Story of Josephine Terranova Deeply Moves Hearers in New York Trial—She Heard the Voices of Spirits Commanding Her to Do the Act.

Among the high and the low, the rich and the poor, the virtuous and the outcast, the wise and the ignorant, the happy and the wretched, Spirit Return is manifested.

In the following thrilling narrative the seventeen year old Josephine Terranova gives her tragic experiences. In the whole history of the world, if murder under any circumstances what-ever were justifiable, here it surely was, as a matter of self-defense.

Certainly here is a plain case of spirit control, illustrating the fact that there are evengers in the spirit-world as well as this.

Seventeen-year-old Josephine Terranova went on the stand in New York on May 22, in her trial for murder and gave the jury the history of her life with Gaetano and Concetta Rigio, her uncle and aunt, whom she stabbed to death on the night of Feb-ruary 22, in their home at Williams' Bridge.

Her story exceeded in horrors any-thing that had been related from the witness stand in the memory of court attaches. The jury turned their faces to look at the floor and some of them bit their lips to repress their an-gers.

Dr. Carlos MacDonald, Dr. Allan McLane Hamilton and other noted alienists were seated within the rail-ing to act as advisers to the prosecu-tion. The horror of the girl's story made even them turn their heads away.

Moves Hearers to Shrieks.
At one dramatic moment in the girl's testimony there was a shriek from the side inclosure, where sat some newspaper women assigned to the trial. Margaret Hubbard Ayer, a tall, handsome woman writer connect-ed with an evening paper, had faint-ed in her chair. A little later a second woman fell from her chair in a faint.

The prisoner was 8 years old when she came from Italy to live with her uncle and aunt. She said her uncle began his bestial treatment when she was 11 years old, committing unname-able crime against her person. When she complained to the aunt the latter told her to do her uncle's bidding. The girl was treated like a slave. She said:

"I washed dishes, I scrubbed, I cooked for all the family. Some-times there were twelve, sometimes sixteen in the family. I got up some-times at 4 o'clock, sometimes at 6. I went to bed sometimes at 11, 12 or 1 o'clock. All the time my head rang and I HEARD VOICES. My aunt made me work just the same. When I told her I didn't want to work she would strike me. Once she struck me on the jaw. I did not eat on that side for two weeks. Another time she broke a stick on my back. It hurt me for a week, but they did not get a doctor."

Tells of Her Wedding.
"My uncle came to me and told me that Giuseppe Terranova was to mar-ry me," she continued. "I say all right, for I like him good. Then we have feast. Then his sister came and took me to the priest. My uncle did not want me to go. He say the priest would tell me bad things. We went to the church and he followed us." The priest refused to hear her con-fession, or administer communion.

Religion and Politics Mixed.
The Republican state convention of Kansas, late in session at Topeka, which nominated Gov. Hoch for re-election, departed from the practice of secular bodies of that character, by opening their proceedings with prayer. It looks like an appeal to the church for votes.

We had a case of mixing secular and religious matters in this city sev-eral years ago. A bank was organized and conducted on religious principles. Each day's business was opened and closed by prayer. Of course the ob-ject was to gain God's favor on the one hand, and the patronage of the church on the other.

The result: God was evidently an-gered to be mixed up with dollars and cents, so he not only turned a cold shoulder on such procedure, but smashed the bank into smithereens. It was the most stupendous financial failure of modern times.

It is claimed heretofore an eagle has been the Republican emblem on the official ballot, but Morgan of Otta-wa, urges the substitution of a king-bug. How would it do to substi-tute a graphophone praying for votes?

Then and Now.
"Many of the people of Montreal would rotten-egg Christ and his mother if they dropped into that city and opened a gospel mill."—Lynn's Claim.

Clothed in the garb these people were in the age they are reputed to have lived, neither of them would be tolerated in any modern city of Europe or America. The totting and middle class of Palestine were only a tunic during the summer season, which ter-minated above the knees, with very short sleeves. Illustrations are given by Kitto in his Biblical Literature.

Lippard, the Quaker author, some sixty years ago, in a word painting, presented Jesus in costume, entering a fashionable church in Philadelphia during morning service. We have not words in our vernacular to reproduce the scene he presented.

Other Churches Should Copy.
For three years a special committee on forms, appointed by the Presby-terian General Assembly, have been at work revising their Book of Common Worship. The result is, they have eliminated from the marriage cere-mony the word "obey." Thus one of the follies of our ancestors are discovered and corrected. Only a lit-tle while ago the same denomination gave infant damnation the grand bouce.

He alone is a pauper who neither in-spires nor yet provokes love.—Anon.

saying she did not understand these ceremonies.

She told of going home with her uncle after the civil ceremony and living there until the church cere-mony.
"My uncle did then as he had done before," she said.
After the church ceremony the bride and her husband went back to her uncle's house.

"When we were leaving," the girl said, clanking her hands together, "my uncle said: 'My God, I hope they both die before morning.' She told of visiting her uncle after twenty-two days and the remark he made about a girl born on Good Friday. She con-tinued:

"Josephine," he said, 'was born on Good Friday, and girls born on Good Friday are not virtuous.' When he say that I felt something jump out of my heart. When he went home he said to Giuseppe: 'Why? you say my husband. You ask her about what I told you when you get home,' he said.

Confession to Spouse.
"When we went home he asked me what my uncle mean. I ask him what my uncle mean when he said 'virtu-ous.' My husband told me and I went down on my knees like this (the wit-ness crossed her hands before her breast) and I told him what my uncle had done. He said: 'You are no long-er my wife.' And I lay down and cried."

"What happened that night?"
"I SAW THE SPIRIT OF MY UN-CLER. He come before me. I don't know what he was. He was dressed in his regular clothes, I did not touch him. I was so—so—the witness held out her arms. I saw my uncle and a voice said to me, 'Kill him, kill him.'"

The witness arose from her chair and spread her arms out violently. "I TALKED WITH GOD," SHE CONTINUED. "AND I ASKED HIM WHAT TO DO AND HE ALWAYS SAY, 'KILL YOUR UNCLE, KILL YOUR UNCLE, AND HE SAY: 'YOU ARE A CHILD 17 YEARS OLD, AND YOU HAVE NO MOTHER, NO HUS-BAND, NO FRIENDS—NOTHING.'"

"Then my husband came and told me I have to go. I beg him to take me to work. Then he put on my wedding clothes and sent my wedding ring back to my husband and went to my mother."

Hears Command to Kill.
"I went into the back yard and I cross myself three times and say: 'If this is the voice of the devil I must go away. God say: 'Kill him! Kill him!' I went to the house, and my aunt say: 'Come up stairs.'"

"I would not go at first because the voice did not tell me. By and by it did tell me and I went up. My uncle came and say: 'Josephine, you are an outcast. I will take you back. I covet you.'"

"Then I took the knife and I jab three times like this (she came be-tween the witness and the voice said, 'Kill her, and I killed her. Then I pulled out the revolver, and one of the bakers came up and grabbed me and says: 'What have you done?' and I said, 'Just what God told me to,' and they did not arrest me."

"For two days I rode around on cars. I bought 5 cents worth of cakes. I then the voice said: 'Go to your mother.' My mother say, 'What have you done?' and I say, 'Nothing. God told me to.' Then they come and arrested me. I did my hair and went with them."

"Did you ever see anything after you were taken to prison?"
"Yes. On the brick—you know what prisons are made of—I saw my uncle and my aunt lying down, I hung my apron over them, for I did not want to see them. I saw them two weeks ago."

Is There Hope of Reform?
In the past the Bible has been the principal text book of the clergy. Their texts for sermons were gleaned from its pages. By selecting an oc-casional sensible passage they have con-veyed the impression the 'whole com-plaint was made up of like worthy apothegms.

Bishop Samuel Fallows, of the Re-formed Episcopal Church, in a sermon at the evening session of their general council, late in session in Philadel-phia, exhorted the clergy to take a lesson from the modern newspaper. He said the press in some respects had superseded the pulpit, and now exercised many functions which the pulpit had lost. We quote verbatim:

"The preacher of to-day can learn many valuable lessons from the modern newspaper. He should emulate it and catch its style. The ideal news-paper articles are sharp, short, pungent and to the point. The sermon should have all these characteristics. The bishop said the press has been a faithful ally of the pulpit in break-ing down caste and in favoring hu-manitarian reforms and in advocating the rights of all."

"When the prayer book was first compiled," he said, "journalism had scarcely begun its existence. Hence no mention is made of editors in the enumerated list of persons needing the prayers of the church. No revis-ion ought to be deemed complete which does not include them, for no class requires more the intercession of the saints."

The press has no need of the pray-ers of the faithful, so they need not amend their prayer book on its ac-count.

What Are We Coming To?
Forty-three Presbyterian churches represented in the recent Presbytery of Northern Indiana, at Valparaiso, erased the words "eternal torment" from their creed, and substituted "de-struction." The report says: "The ministers present declared the ex-pression 'eternal torment,' is not au-thorized by the Bible, and its reten-tion in the creed retards the growth of the church."

Infant damnation discarded by Presbyterians, and endless damnation given "the grand bouce," they should turn their attention to their three-headed God, a relic of ancient pagan-ism, inherited from their Catholic an-cestors, and substitute the one TRUE GOD, the Father, in the highway of Truth and endless progression.

Our enemies speak of us as they hear; we judge of ourselves as we feel.—Hannah More.

They Come Unsolicited and Under Various Con-ditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Uplift-ment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

There was no Episcopal church in Sturgis at the time of which I write, and Mrs. Harding associated with the Baptists; but she was terribly-biased against Spiritualism, and so that for the sake of peace at home, I re-frained from even mentioning the name of Spiritualism in her presence. If she read or heard of a scandal ac-credited to it, she would say: "That is what Spiritualism does—separates husbands and wives, and destroys the happiness of homes!"

"Oh! well," I said, "it is not likely to do that with us!"
"Oh! well," I said, "it is not likely to do that with us!"

"I never heard Mrs. H. sing a note before that midnight, and yet she sang that song as perfectly as ever I heard Mr. Shepard sing it, and at the prom-ised part she would strike the bed clothes with her shut hand just as he did. Surely this was a revelation to me."

"Do I know who this is?" I asked.
"Well, I should think you ought to know," he replied, and then striking me on the shoulder, he said, "Tom, my old boy, how are you?" I was an only son, and of course a pet with my father, and his guests always patron-ized me accordingly. When Mr. She-pard met me, he used to hit me fami-liarly and say in his jolly way, "Well, Tom, my old boy, how are you?" That was another great revelation to me. He continued his pleasant talk.

"Now, Tom, isn't this the most won-derful thing you ever heard of?" You attended my funeral half a century ago. You saw them put my coffin in the ground and cover it up, and yet here I am talking to you through your own wife. Why, old boy, we never heard of such a thing in my time. You are fortunate in having for your friend the spirit you call Blue Jacket. Although he calls himself a poor Indian, I can tell you he stands high. Yes, you are indeed fortunate."

Many, very many, others commu-nated that night, but I shall not weary the reader. My wife and I were so fully convinced that I had not died for joy, and there and then we prom-ised that in return for this great good-ness of our spirit visitors, we would go far out of our way at any time to do their bidding, or forward the great truth they were laboring to establish on the earth.

I cannot refrain from telling of one instance more of the most palpable fact of spirit return. My second child was named William. He was very delicate from birth; his head had grown at the expense of his body, his intelligence was beyond anything I had ever seen in a child. He died when three years old. No child ever loved a father better than my little Willie loved me. He used to wind his thin arms around my neck and squeeze so tightly, I often wondered how such little arms could strain so powerfully.

He came. He wound his mother's head against my neck, and pressed his arms about my bosom. He caressed me once more as he used to do long ago, and oh! how he wept! The tears ran down his mother's cheeks, and between his sobs, he uttered in broken accents, "Oh! papa, papa! these are not tears of sorrow, but of joy!"

THOS. HARDING.
Sturgis, Mich.
(To be continued.)

An Impeached Book.
Until the close of the Spanish-Amer-ican war the Bible was a tabooed book in Cuba, as throughout all the Spanish colonies in America, where Catholicism held complete sway. That church knew how the book was made, as one of its priests declared in a public sermon a few years ago, and hence, it has labored with great zeal to prevent its reading.

All know the Bible came to us from Catholic hands, covered all over with human gore. They were the assas-sins of human liberty, and the book was projected and written to justify their crimes. They find a "Thus saith the Lord" for hanging victims, and their inquisitorial fires were only fore-tastes of the miseries to which all who were not in the faith were eter-nally doomed. The whole history of that church has been a bloody one. No falsehood, however base, has been omitted, if it seemed conducive to propaganda purposes. Is there any person outside of the Catholic church so credulous to believe its vile hand-remain pure while it had exclusive control of what Protestants art pleased to term the sacred pages of the "holy book?"

Who filled it with interpretations? Who altered its readings? The addi-tional changes were made to mis-lead and deceive. As the production of rascals, the only consistent course is to treat the book as impeached—"False in one thing false in all things." A person who will lie for the glory of God will commit any other misdemeanor in the interest of his creed.

Regrettable Words.
"The business man or politician who does not tell the truth, cheats; and for the cheat we should have no use in any walk of life."—Theodore Roose-velt.

Most noble words, which all can ap-plaind.
"That dirty little atheist Tom Paine."—Theodore Roosevelt.
Thomas Paine was not a dirty man. A like expression was made by a churchman in the presence of Aaron Burr, while he was vice-president of the United States. He replied:
"Sir, Thomas Paine eats at my table."

Thomas Paine was above the medi-um stature, hence was not "little." And he was not an "atheist." The best arguments ever made by any author in opposition to atheism came from the pen of Thomas Paine. His "Age of Reason" was written to combat ath-eism, into which France was plunging headlong while he wrote. The "strenuous" politician should be cast aside and do no wrong to the heroes of the American revolution, of which Thomas Paine was among the most prominent.

Important Correction.
In our leading editorial of two weeks ago a serious error occurred which is too important to escape cor-rection. In the seventh paragraph of said article 430 appeared where 40 was intended. The fault was accident-ally our fault, and was overlooked in proof setting.

No story is the same to us after the lapse of time; or, rather, we who read it are no longer the same interpreters.—George Elliot.

and when Mr. Shepard had his second tumbler aboard he would sing a song, the usual one being the old ditty, "Be-gone, Dull Care."

"My wife shall dance and I shall sing, so mortally pass the day. I hold it one of the wisest things To drive dull care away."

When the old gentleman came to the emphatic passage of his song, he would strike the table with his "ditt," and the glasses would rattle in prime style.

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THOS. HARDING.
Sturgis, Mich.
(To be continued.)

The Past Rises Again.
The original of the following quoted letter, by Rev. Cotton Mather, of date 1681, is reported on file in the Massa-chusetts Historical Society at Boston. It brings the reader in rapport with Protestant Christianity of 225 years ago:

"To the aged and beloved John Higginson.—There be now at sea a ship (for our friend Elias Holcroft of London did advise me by the last packet that it would be some time in August) called the Welcome, which has aboard it a hundred or more of the heretics and malignants called Quakers, with William Penn the scamp at the head of them. The Gen-eral orders to Master Machi Haxett of the brig Porpoise to waylay said Welcome as near the end of God as may be and make captive of the Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshippers of these people. Much spoil may be made by selling slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but shall make great game for his ministers and people. Yours in the bonds of Christ."

"COTTON MATHER."
Chamber's Encyclopedia says of this Cotton Mather:
"He found that devils or possessed persons were familiar with dead and foreign languages, etc., and eagerly advocated the adoption of desperate remedies for the diabolical disease. It is well known that Mather was responsible for the shedding of much in-fant blood, and he himself admitted he had gone too far."

The Library of Useful Knowledge adds:
"Mather firmly believed in witchcraft and sorcery; there were, in Boston, devotees of Satan, he applied himself most earnestly to detect them. An Irish woman having been denounced as a witch, and Mather having no doubt she was under the influence of an evil spirit, she was tried, con-demned and executed."

The Spiritualists of these days, who are insistent that evil spirits "vex, beset, and torment mortals," will be delighted to find they had so worthy a yoke-fellow in the long-lamented Cot-ton Mather.

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No story is the same to us after the lapse of time; or, rather, we who read it are no longer the same interpreters.—George Elliot.

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, and new fields in which he will be more servicable to humanity than those from which he has been re-trieved.

And now the next yelp of a slav-ish and barbarous creed!

A Short, Very Pathetic and Touching Little Story by Rev. Thomas B. Gregory in the Chicago Examiner.

"I am in jail and starving."
JAMES.

That was all.
From the "City of the Angels," away out on the Coast of Gold, the message was flashed on to the great smoke-covered Metropolis of the Mid-dle West.

There it was put in the hands of the mother for whom it was intended and the mother-heart ached for the son who was calling upon her in his trouble.

But it is a long way from Chicago to Los Angeles, the two places being separated by more than two thousand miles!
And the mother was poor. She had no bank account, no stocks, or bonds, or mortgages, her sole earthly belong-ings consisting of a humble little home and her modest furnishings.

But her boy was in trouble, the message told her, and that was enough. No matter about the distance, no mat-ter about the little property she had—she would sell that property, even though it be at a big sacrifice, and start for her sorrowful son!

Oh, the depth of a mother's love! In all the world there's nothing like it. It will go through fire and water. It will brave the lion in his den, it will make any sacrifice, endure any privation, face any danger in the attempt to reach and save its object!

The little home, with all that it contained, was speedily put into cash, and the mother began her long jour-ney across the continent. The train went like lightning—and yet to that anxious mother it seemed to creep, so desirous was she of reaching her boy!

None but the mothers who happen to read this story will be able to know how she felt—what mingled joy and sorrow, hope and fear, satisfaction and shame alternately possessed her soul as the Iron Horse was bearing her along toward the sunny land where her son lay behind prison bars.

A mother's love is one thing, the machinery of the law is another, and before the mother reached the "City of the Angels" the law had tried and sentenced her boy.

But there isn't law enough in the universe to put a damper on mother-love! It keeps right on loving, law or no law, sentence or no sentence, and will never take "No" for an an-swer!

So, when this mother got to her journey's end and learned what had happened she did not give up in de-spair, but went straightway to the Judge with her mother's plea, a plea that was as gentle as a lullaby, and yet as strong as the forces of the storm—and the Judge's eyes filled with tears as he remembered his own mother and the mighty love where-with she loved him.

Taking hold of the woman's hand the Judge looked through misty eyes into her sorrowful face and assured her that he would do all that he could for her and for her boy.

It doth not appear, at present writ-ing, what the result will be, but of one thing we may be sure—that

To be Learned for an Episcopalian.
Rev. Dr. Crapsey, of Rochester, N. Y., was put on trial before an eccle-siastical court of the Episcopal church, on April 25, at Batavia. He was charged with heresy, which, virtually, is "doctrinal belief at variance with the recognized tenets of his church." The trial was concluded some two weeks ago, with a verdict of guilty in manner and form charged, and the culprit was dismissed from the min-istry.

Rev. Frederic James Alexander—we take delight in spelling out his name in full—was assistant rector to Dr. Crapsey in St. Andrew's church, and was the prosecutor. It seems he desired his principal's salary, and this he could only acquire by the dismissal of the occupant, and securing an en-gagement as rector for himself.

Besides informant, Rev. Alexander seems to have been the principal wit-ness. He claimed to have taken notes of Dr. Crapsey's utterances which he reported in these words:
"I can't remember all Dr. Crapsey said, but I remember our points. They were these: 'Jesus was born of parents belonging to the middle class; he was born of a simple father and mother.'"
Toward the end of the sermon he criticised the attitude the church had taken in regard to the birth of Christ. He said if the church paid less attention to the second birth (the baptism) and more to the first birth, the church would be much better off. Then, as what I should regard as its climax, he made the early church Christians predicated a miraculous birth of Jesus should be regarded as one of the greatest misfortunes that had ever be-fallen mankind."

As a church attorney, the attitude Bishop Grafton gives ministers. Dr. Crapsey should have destroyed his brief, and abandoned the profession when he saw the ridiculously false position he must occupy in defending a church creed, with its miraculous con-ception by a virgin who gave birth to a God. Gods born of women are mor-tals, and had mortal fathers. They eat, and sleep, and grow, and die like other men; and preachers of brains recognize this fact; those who do not should be suspected of dementia or in-sanity, and should be retired to an asylum.

At the period ascribed to Jesus' birth, and for many preceding cen-turies it was the fashion to trace the percentage of prominent personages to Gods, as the early Christians dishon-ored their Jesus with such a father, and made a hybrid of him, half God, half man, doubtless an impossible mixture.

Dr. Crapsey, stripped of his sacer-dotal robes, and no longer bound to a creed that enslaves the mind, will be more servicable to humanity than those from which he has been re-trieved.

And now the next yelp of a slav-ish and barbarous creed!

Truth itself, according to Locke's fine saying, will not profit us so long as she is but held in the hand and taken upon trust from other minds, and new fields in which he will be more servicable to humanity than those from which he has been re-trieved.

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One of Professor W. M. Lockwood's Characteristically Profound, Scientific, Historic, Sarcastic, and Very Interesting Lectures.—A Poser for Theology.

The ideal of a Messiah was canonized in Virgil's time and known to Homer. It was known in the time of Zoroaster, who Aristotle says lived five thousand years before Plato. Indeed Sosiosh was a son born to Zoroaster by immaculate conception, in the same way as the evangelists describe the birth of Christ.

The messianic principle was known in ancient Persia. You will find it in the "Maxims" and "Morals" of Confucius. It is incultated in the life of

all effort to live up to the instructions of the Messiah of the Orient.

Jesus as an Esoteric Character

With all of these deductions of history in view, whether Jesus be considered as an actual person who in his teachings and doctrines introduced the principles of the Messiah of India, or as an esoteric character who created the dramas and passion plays of the era introducing his name, we will point out the sublime and self-evident truths of those parables ascribed to

The play writers of these gospels, whoever they may have been, made this element of the human to advance into a higher, or more spiritual, life, the primordial cause of these collected and in all these evangelistical dramas, they clothed this cause under the name and personality of Jesus, which as we have shown in a preceding paragraph means, "A Savior," which is the Greek word for "redeemer," represents this ethical or moral element as the saving element in man's life.

rather is demoralized by all of these external and sensuous pagan practices.

An ethical baptism is a subjective process—the soul's perception of a

(Continued on page seven.)

new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon data of birth. Price, cloth, \$1.50.

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QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby affected, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

In reply to a question of Hon. R. A. Dague concerning the earthquake which destroyed San Francisco, a mistake was made in copy or in the composition, which obscures the statement. It should read:

"Probably the safest region on the California coast is now this same shattered surface," meaning the site of the city.

Mrs. S. C. Lewis: Q. How many wives and concubines did King David have? I can find that he had many but the number is not stated. A. He is said to have had six wives or concubines at Hebron and when he came to Jerusalem, he "took him more concubines and wives"—how many is not stated, yet he had eleven sons born there, and probably as many daughters, although a female child was not thought enough of by these semi-civilized tribes to be mentioned.

Then there was Bath-Sheba, for whom he betrayed her husband, Uriah, to his death. The Lord is said to have been angry and killed their first born, but he forgot his wrath and their next son was Solomon, and it is strange that Jehovah should have been so angry at David for the atrocious crime, when if he had not committed it, the "wisest of men" would not have been born, and God's famous temple would not have been built.

Then there were ten "concubines" whom he had left to keep house, and on the day of his return, shut up till the day of their death because he came home angry, not for anything they had done. How many more he had is left to the imagination. The inspired writer seems to think the shutting up of a half score of women, more or less, not worthy of comment, and his having sons by an indefinite lot of mothers, as a most commendable trait.

In the loose phraseology of the Bible, the absence of sentiment and ideas of common decency of our more refined times, the utter brutality of the marital relation among the clans ruled by David, it is difficult to distinguish between wife and concubine.

Place the Bible in the public schools for the children to read! Let the cheeks of modesty blush at texts which if published now, would send the author to the penitentiary! Let the children read the crimes of King David, his many wives and mistresses, euphemistically called concubines, but as you value public morality, send Smoot home! The immaculate Senate cannot endure his presence, and when a senator feels disgraced by another member, the cause must be overwhelming. Knaves are usually proud of superior knavery, but the gorge of the Senate rises at polygamy although it cleansed of bigamy, graft, bribery, stealing, and general rascality, there would not be a quorum left to transact business.

Praise David as God's anointed, and the wisdom of Solomon, whom the Bible says "loved many strange women," and had 700 wives and 300 concubines, but in the name of all that is sacred in marriage, send Smoot home! David was ahead of Brigham Young in his equipment of wives, and Solomon would have made a Mormon elder green with envy. If he treated all he had with impartiality, it would take him nearly three years to give each a single visit. He could not have known them by sight nor name, nor his children!

It is not strange that this mob of wives and mistresses in his old age "led away his heart," and after building the temple of Jehovah, he went up on the hills and offered sacrifice to strange gods. God was in a wrathful mood for this sin, but he promised to let Solomon and the people alone until his death when "he assured the much-widowed king that he would make it interesting for them."

Choice reading for the schools! David and his wonderful son, were they living now, would be serving time in the penitentiary, with indictments enough reserved to keep them in the pen until they reached the age of Methuselah.

R. S. Bell, Oregon: Q. Did Mohammed conquer India? A Methodist preacher said in his sermon that the prophet marched with an army of 700,000 men over the seven ridges of the Himalayas, 30,000 falling by the way. The fact is still to be seen. Further he said: "All the millions who have not heard of Christ are going to hell at the rate of five a second."

A. Mohammed was born in 571 and died in 622 A. D. His great conquests, were of his own people and not the Arabs. Immediately after his death, Abu Bekr was chosen Caliph and the fanatical Omar and valiant Kaled, called "The Sword of Allah," Derer, and Amru, he promulgated the faith by the sword. In the

language of Washington Irvine: "During this period from the death of Mohammed to 710 which did not occupy four score and ten years, during the life-time of many an aged Arab, the Moslems extended their empire and their faith over wide regions of Asia and Africa, subverting the empire of Khosrow, subjugating great territories in India, establishing a splendid seat of power in Syria, dictating to the conquered Kingdom of the Parthians, overwhelming the whole northern coast of Africa, scouring the Mediterranean with their ships, carrying their conquest in one direction to the very walls of Constantinople, and in the other to the extreme limits of Mauritania; in a word trampling down all the old dynasties which once held haughty and magnificent sway in the East."

The Mohammedan rule in India began with Mahmud of Ghazni in 1001, and continued for nearly 500 years, until overwhelmed by the Moguls. It is a mistake that the Great Mogul went to India. It was by the invasion of the Afghans or Parthians who had previously been converted to Islam, that the standard of the crescent was widely extended in India. Ministers of the Gospel are the last to appeal to on questions of history relating to religion. "Lying for Christ's sake" was taught as justifiable by the church fathers and has been effective to the present time. For a minister to pervert history, is to be as expected as for a jockey to lie in a horse trade.

As for the other statement of souls dropping into hell five in a second, it is little less baseless than the former. To possess such a mind that we think with exultant delight on the dropping of five immortal souls into hell at every swing of a pendulum, is a mark of a despicable and dwarfed soul! It is fortunate that the number of these ignorant bigots is growing rapidly less. No respectable minister in the land would degrade himself by making such a statement. Only ignorant exhorters and blatant evangelists work the black racket.

Side-shows at the great fairs have men at the doors to persuade people to go in. Because of their incessant repetitions they are called "barkers," or "yellers." How like these barkers are these preachers, standing by the doors of the church which they make believe is the gate to heaven, and by turning the attention of the ungodly to the horrors of hell! It is with them pull and push, and the similitude is carried still further, for as the barkers at the side show gets his bread and butter by yelling, the barker at the gates of the church gets his by yelling hell-fire, damnation and a scare-devil.

WHITE ELEPHANT HER MASCOT.

Mme. de Thebes Tells The World She Saw "Earthquake" Written in the Hands of Californians.

Paris, May 19.—Mme. de Thebes, most famous prophetess of modern times, was asked by The World correspondent how she came to predict last October that "a terrific shock will be felt on the western coast of the United States during the fourth month of 1906."

"I knew beforehand that a catastrophe would visit your land," she explained, "from seeing the hands of many Californians. All pointed to some frightful tragedy. But the heavens gave me the final clue. All that is of man's making or controlling lies in his palm. But when the elemental forces are to play havoc with his schemes he must take his warning from the stars."

"I was able to predict the war in the far East before the hands of many Russian officers all proclaimed the coming conflict."

"Of course, the San Francisco shock lay beyond the sphere of human prevention. Therefore palmistry could only give a vague, incomplete admonition."

"Before December is stricken from the calendar, the report of two more disasters in America will be heard throughout the globe. An epidemic will devastate a great portion of the country and a financial scandal in the East will break the record for sensational swindles."

"Floods threaten the shores of France, and our artists and men of letters especially must beware of the coming deluge. Also the head of one of Europe's greatest personages is menaced. His fate is written in the skies."

Mme. de Thebes made, an unofficial trip across the German frontier last spring in answer to the urgent summons of a "very important personage."

Some time before that she answered an anonymous imperative message from Italy. At the appointed secluded spot in the country she was met by a masked stranger who blindfolded her and led her into a dimly lighted chamber, where a black curtain hid its august occupants from view. Through a slit in the drapery, a small white hand, great cautiously held out a small object. Under the spell of her marvelous forecasts the mysterious one's reserve soon melted and, in a burst of trust and gratitude, an exalted personage stood revealed.

Clad in a black velvet gown of the latest cut, wearing a single gold necklace of Egyptian design, the great French necromancer had very little of the traditional prophetic about her. "These to develop her gift of clairvoyance by a long study of palmistry and of the heavenly phenomena. On the table in the place of honor is a letter signed by Cagliostro, the noted Italian mesmerist of the eighteenth century. Quaint Indian gods stare fixedly from the walls and everywhere are elephants every possible to their ponderous bulk."

"The white elephant, beloved of the gods," said she. "My mascot of good luck."—New York World.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1. "Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

Crapsey Heresy Trial.

By Hudson Tuttle, Editor-at-Large N. S. A.

A heresy trial in these times is a burlesque, a solemn farce, amusing if not so pitiable. All the church magnates gather, with great pomp and make-believe, and with awful dignity proceed as though they were representatives of God. What is all this fuss and feathers, this tempest in a tea-pot about? Has some brother preacher committed murder or imitated Solomon in his domestic arrangements? Oh, no! but he has said something different from what his grandfather said, or what some body said four thousand years ago, claiming it was from the Lord. Every body in the court knows that what the grandfather and the, somebody knew was far away from the truth, but it is for the interest of the church and their own, to make believe that the Book and the creed are infallible and from God.

Almost without exception, the accused is guilty. In an unguarded moment his common sense took the bit and galloped over the dead-line, carrying him into the sunlit fields of reason. Every one of his brethren went to go with him, but are too weak-kneed. They feel degraded by their false position, yet the ties holding them are strong—position, friends and bread and butter.

Most of the Protestant churches have been shaken by these "heresy trials," but the Episcopal has had little trouble. Its ministers are educated into the ministry, and as well as its laity are held by interests and not by convictions. It does not offer rewards by the prestige of its office. Its members accept the doctrine as a matter of course, without a thought or care, and hence it is the most conservative except the Catholic—conservative by its inertia. It is Catholic with another name, and was founded to gratify the amorous passions of one of England's rotten kings. As Episcopalians they would grant what they would not, dared not, as Catholics.

Now the Episcopal church has a heresy trial on its hands that breaks the records. The pent up forces cannot be longer held by temporizing methods. Slowly the spirit of progress has been at work in the church, until the two distinct and antagonizing forces, the conservative and liberal, have locked horns in a conflict which must go on to a finish. The liberal forces are led by Rev. Algernon S. Crapsey, of Rochester, N. Y.

Churchmen see in this trial vastly more than an individual issue. It is a battle to the death between the old belief and the awakening modernity. The scientific thought of the modern age, by a court made up of ministers, and pronounced guilty, and if he does not go down on his knees and admit his error, he will be sentenced. Well he cannot be racked, tortured or burned. All this "high court" of self-constituted judges can do is to admonish, suspend or excommunicate, any one or all of which will add to his popularity. He can not be put to death, but with this church authority, the scorpion has lost its sting with which of old it could destroy.

Rev. Crapsey is a heretic of heretics and the court could not otherwise than declare that he was drifting away from the teachings of the fathers into new doctrines. After his denials, it is difficult to discover any fragments left, as it was of the old and new of dynamite exploded. As the story goes, a deep hole in the ground was the only thing remaining—and smoke.

In his sermons he denied the divinity of Christ; that He was the savior of the world; that He was conceived by the Holy Ghost; His virgin birth; His resurrection, and the doctrine of the Blessed Trinity.

The finding of the court is peculiar inasmuch as it does not claim that these denials are opposed to the Bible teachings, but to the Apostle's Creed, and as set forth in the Book of Common Prayers. The court votes the church in taking these as of more value than the Scriptures.

Perhaps Bishop Walker and the few others who used in this trial, may honestly believe, but the great majority of the leaders of the church are heartily with the persecuted member. He only says what every thoughtful person must say, if not a hypocrite; what every one who has canvassed the subject knows to be true. A brief quotation will show the reader the masterful thought of this lost victim of church authority. "The history of Jesus is the product of historic causes. He was born in time to meet a great opportunity, and Jesus was the man created for the purpose of inaugurating the movement which was to change the basis of human life. We have thought of him so long as a mythological being; have talked so long of his metaphysical abstraction, and have for centuries placed him out of range of human vicissitudes at the right hand of his Majesty on High, that we cannot view him in historic connection without a shock to our reverence. We are not alarmed; we are relieved when scientific history proved to us that the facts of his marvelous birth was unknown to his mother and unknown to the whole Christian community of the first generation."

We fully endorse the remarks made by Dr. Hyde at the annual dinner of the Union Theological Seminary, New York, May 14: "The majority of theological seminaries are still so wedded to indefensible traditions that no intelligent graduate of a college of the truth can enter them and long remain. Over their portals is the inscription, 'Let none enter here but the hypocrite who is ready to believe in the absence of sufficient evidence.'"

"The seminary of tradition did not want a Yale graduate because he had been taught to think for himself and we continue to teach him to think for himself," responded Dr. K. K. Hyde. This is fine talk, but the free thinking must be along the lines of the creeds, or there is a heresy trial! A Methodist theological school is maintained for the purpose of turning out preachers of Methodism, and if they get out of the traces they are not tolerated. It is the same of all sects. The inscription given by Dr. Hyde over the doors of the school appears to me as the most appropriate: "Let none enter but hypocrites."

The chief work of theologians is and always has been, to build a dam across the stream of human progress, and arrest the further flow. The foundation of this obstruction was laid in the ages of ignorance, and epics of superstition were the only strong myths, traditions and fables. Crapsey, enmeshed and the stream for the time restrained. As the waters arose the theologians wove in new myths or commentaries on the old, and strengthened the braiding applier. They drove

no new ones, for there was no material. The old were "decayed," worn-out, ready to break, but they could not be replaced. When the floods came, bearing the drift, unsightly oozy foam, floating wrack of washed lands, and swollen carcasses of false beliefs, and crass fancies, they cried: "See how we restrain the forces of decayed man!" They saw not that the strength was in the tide, not in the floating scum of agitation.

The theological dam which held the stream during the fifth of the Middle Ages, bends and threatens collapse pressed by the rising flood of modern times, and the mental weather bureau predicts "melting snows and cloud-bursts on the mountain summits which rise above the clouds of mortal life."

Look out! The sea that beats in fierce storms, "the restraining dykes of the lowlands is nothing to the night of the foaming torrents."

Call out the heresy courts and every theologian in the world and set them at strengthening—the dam! Brace up the planking of myths and bit on the brush and odds and ends of interpretations, explanations and commentaries! Stake them down with the mysteries of God and the efficacy of prayer!

The obstructing barricade cracks, yields and is borne away on the crests of leaping waves with the yellow foam and rubbish, to be cast by eddies on reef and bar to moulder into dust, while the stream taking its natural channel, will flow clear as crystal, sparkling in the light, to the wide ocean of the infinite.

HUDSON TUTTLE, Editor-at-Large N. S. A.

A TRIBUTE TO OLD VERMONT.

The Latest Poem by Dean Clarke, Expressive of His Admiration for the Green Mountain State.

All hail, our old Green Mountain State, Though small in size, in glory great! Her lakes and rivers, brooks and rills, Her woods and vales and green-clad hills.

In loveliness may well compare With any land supremely fair. Her rock-ribbed mountains raised on high Like giant walls to lift the sky! Bedecked with robes of living green, Add grandeur to each rugged peak.

And guard the valleys far their feet From blighting winds and scorching heat. Beneath her genial summer skies She seems almost a paradise. When autumn's crystal dews Dye all the leaves with rainbow hues, Her landscapes new a splendor show That rivals even the sunset glow.

With horses, cattle, swine and sheep, That grow their wealth while farmers sleep; With sugar, granite, marble, slate—And mills and factories adequate; With dairies, fowls, and fruit galore, Why need Vermonters sigh for more?

Tho' rocks and stones obstruct her soil And render hard the summer's toil, When autumn's harvest all is o'er Abundance crowds each threshing floor, And welled children round each hearth Are gay as if they owned the earth.

What if the winds do fiercely blow And pile the roads with drifted snow? They do not daunt her boys and girls, Nor make of them poor coward chills. For fading snow in air that's chill Develops courage, strength and will.

Since Ethan Allen took "Old Ti" In name of Him who reigns on high, "Green Mountain Boys," as brave as those Have wrought great deeds as worthy fame.

As his "In Great Jehovah's name." As when the proud and haughty South "Secession" spoke from cannon's mouth, Her heroes poured from every town To slay the traitors down, And fought till gasp, rebellion, sore, Gave up the ghost—and war was o'er.

Even so "Green Mountain Girls" were true And loyal as the "Boys in Blue," And if the could, was bravely won To aid the cause our soldiers won; To them, in camp, the sick were healed, While those at home helped till the field.

A refuge from the wear and tear Of business, and the strife of care, A healthful, bracing, cool retreat From noxious air and stifling heat, Vermont affords each city guest The boon of comfort, peace and rest.

The best of all her splendid charms Of mountains, valleys, hills and farms; Worth more than halls for church or state Tho' built of marble, roofed with slate; More loved than palace walls and domes Are modest, peaceful, Dear Old Homes.

Then hail to these dear native state, Thy sacred name we revere; Thy many virtues shine afar, And well hast thou been named "The Star."

That never sets,—a-b-but faithful waits—The cynosure to heaven's gates! DEAN CLARKE.

WONDERS WILL NEVER CEASE.

Man of Her Dream, Fine Portrait Painter Read.

Wooster, O., May 19.—After being warned in a dream that he was to paint a portrait of a woman, and that her body was to be found by a strange man of whom he dreamed so much about, Miss Anna Harrison, 50 years old, passed away in her bed last night. Many years ago Miss Harrison was a portrait painter. One day she told a friend she had dreamed that she would die alone and that her body would be discovered by a stranger, whose appearance so impressed her in her dream that she was able to sketch his portrait. The portrait was hung in Miss Harrison's room, and to-day Patrick Snyder, an itinerant, went to her house to ask for work. Several women were in the house and asked him to break in the door, as they had become alarmed at the strange stillness about the place. Snyder replied that the dead body of Miss Harrison was found in bed and a startling counterpart of Snyder hanging upon the wall with this legend ascribed underneath: "The man of my dream."

Prof. Lockwood's Lecture.

(Continued from page 5.)

evangelists who undertake the purification of a city, are graduates in the school of Constock and Parkhurst, and know how to squeeze both saint and sinner, when there is a dollar in the joint.

Sensuous Religion a Failure.

The fact that all large centers are alive with "these joints" is evidence stronger than Holy Writ, that the moral-ethics of the Messianic principle—sometimes called the Christ principle—has never taken deep root in the intellect of intervening ages; and another fact that city governments throughout the United States are making frantic efforts to "hold down the lid," amplifies the truth, that a sensuous ceremonial religion, inaugurated by a pagan hierarchy under Constantine, has been an utter failure, trying to make clean the visible outside of popular society, while within it is full of all manner of evil and dead men's bones.

Social Evils Dominate.

These social evils dominate because all forms of ecclesiastical creeds indoctrinate the concept and necessity of a belief in the person of Jesus Christ, instead of the Messianic formula of human evolution, which he in these parables is made to represent. Anything short of this is treated as heretical. That Jesus taught that a belief in him was of no use, per se, is shown fully in the paradoxical metaphor found in St. John 12:44, 45: "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." "And he that seeth me, seeth him that sent me."

This parable is strongly metaphorical, and means, He that believeth this doctrine of the Messiah that I am teaching, believeth not on me as a person. Beliefs on persons count for nothing, but the principles taught are in the realm where belief could be legitimately exercised. "And he that seeth me"—that is, the value of these "these joints" is not in the person, but the truths involved in the Messianic mission, which he is made in the drama of St. John, to portray in parables.

The succeeding verse, 46, is a complete demonstration of the foregoing, for it reads: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." This means that "I"—the impersonator of the Messianic ideal—"am come a light into the world, that whosoever believeth on me—this truth of the soul's evolution by living and practicing the precepts of the Messiah of India—"SHOULD NOT ABIDE IN DARKNESS."

Constantine Christianity has paganized the sublime truths of the Messianic philosophy, and perverted their meaning by attaching to them an external or exoteric interpretation. If Jesus Christ as a real personage was a manifestation of "God's love to the world," it will ever seem a mystery why this Son of his did not appear until 430 years after he cursed Adam, or nearly 500 years after the time of Socrates.

Startling Facts.

It seems a pagan platitudinal that Jesus was born under the symbolism of phallic incest. It seems a waste of saving grace that God inspired the writing of from 80,000 to 100,000 of these codex or testimonies, and only four of them were accepted by a council presided over by a pagan hierarchy. It seems singular that the first of these New Testament testimonies, Matthew, was not published in manuscript form until the close of the third century. That God's love for the world and saving grace by Redemption was not "a hurry up job," is manifest in the fact that the council to determine all of this sacred matter did not convene until 325 years after the death of the supposed Christ. It seems suspicious that Constantine, a pagan without any known instruction from the "Source of all wisdom," changed the Sabbath of Jesus Christ and the Sabbath God commanded Moses to keep to Sun-day a pagan day of worship. It is remarkable in this connection that the sacred religion of Christ was not known historically until 187 years after the death of its paraclete. THE ERA of saving grace introducing Christianity was not known or adopted in Italy until the 6th century, and began to be used in Gaul in the 8th century, but was not generally used in the England until the close of the 8th century, and was not employed in France until the middle of the 11th century.

With all of these historical data in evidence, the modern thinker has the right to challenge the integrity of a system of Christianity founded upon the political intrigues of Constantine, which in the spirit of its dogmatic propaganda, has perverted and made ridiculous the sublime thoughts, policies and passion plays of the most renowned philosophers known on the scroll of time, by changing their spiritual metaphors, allegories and similes, into the rubbish of an external religious ceremonial. Opposed to all of this is the spiritual philosophy, which recognizes in the intellectual evolution of man his emancipation from careless appetites into the realm of the sublimest truths the world has ever known. You and I, my friends, cannot afford to pass these truths by, unheeded.

The Wisconsin State Spiritualist Association held its first mass-meeting at Whitewater, May 16 and 17, with very good success. There were present and took part in the program, Rev. Geo. H. Brooks, President W. S. S. A.; Mrs. Catherine McFarlin, first vice-president; Mrs. Cora L. V. Richmond, Mr. and Mrs. Sprague, Mrs. A. H. Niver, and Mr. and Mrs. Moses Egan.

It was one of the meetings long to be remembered by those who attended, as a beautiful spirit predominated during all the sessions. It was a spiritual as well as financial success. We hope we can have many more mass-meetings during the coming year in various parts of the state, so that when the next convention comes we can and we have no more debt, with the blessings of good fellowship from all parts of the state and surrounding.

Mr. Brooks is ready for engagements to work for the interest of the cause and association.

Any one wishing mass-meetings, please communicate with the secretary at once, so that he can be prepared to suit you and the president.

LOUISE G. LOEBEL, Secretary W. S. S. A.

189 Lloyd Street, Milwaukee, Wis.

Lasting reputations are of slow growth; the man who wakes famous sum morning is very apt to go to bed sum night and sleep it all off.—Josh Billings.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 34.

CHICAGO, ILL., JUNE 9, 1906.

NO. 863

Whence Comes the Power?

"A full-form figure of my arisen son, encircled in a halo of light crossed my room in midnight darkness, while I was fully awake."

Doubtless it is a truly spiritual, poetical mind that shines through an article of Dr. Morrison (see The Progressive Thinker No. 859); but in spite of sincere admiration I must beg permission to venture a few remarks for general consideration, in the interest of truth, based on facts and logic; truth, always blazing so boldly from the banner of The Progressive Thinker.

I fully endorse the Doctor's views and advice in regard to materialization, since it evidently offers the strongest temptations for fraudulent performances. I never attended any; my spiritual knowledge rests on personal experience and the study of Spiritualistic literature. The Progressive Thinker leading always. Only one phenomenon ever came to me that resembled materialization, but was called "etherization" by the late Dr. Hodgson with whom I corresponded, being at the time an associated member of the American branch of the Society for Psychical Research.

Said phenomenon consisted in the full-form figure of my arisen son, encircled by a halo of light, crossing my room in midnight darkness while I was fully awake.

But to the principal question. Dr. Morrison says: "The more thoroughly we examine occult power, the less we are convinced of its spiritual origin."

Strange! The majority of investigators reach the opposite conclusion. Dr. Morrison points to the mysterious cosmic forces that "run out in physical and mental channels." This, he concludes, after saying that we "absolutely know nothing about these forces."

Sure enough, we do not; neither can we fathom occult powers, but we find distinctions that must lead us to different conclusions.

The power that moves the universe is to all appearance a forever acting mechanical power, calculable, but unchangeable. Occult power defies mathematics, and acts according to the wish and whim of some intelligence commanding the power.

To the question, "Whence the power?" we must add another one, "Who wields the power?" Is the medium entranced, or sitting quietly near the moving material objects? Then it could, indeed, be only his or her subconscious self, as some wise scientists proclaim, while plain, common sense wonders at the assertion, and laughs.

Is it not astonishing what a circuitous road some scientists describe in occult research, to arrive at conclusions a thousand times more miraculous than the simple belief in spirit power?

To make an unknown psychic quantity, termed subconscious mind, responsible for any kind of phenomena, seems downright preposterous.

Among other things, even Prof. Flournoy reached such a conclusion after the phenomena he witnessed through the famous Geneva medium. Relating them all in his book, "From India to the Planet Mars," and vouching for the genuine mediumship of Miss Smith, he volunteers his astonishing conclusion as a climax, and then steps aside to rest upon his laurels, undisturbed so far by those who know better.

Are not most of the phenomena evidently calculated by invisible guests to invite questions to be answered by them? Can it be the sleeping medium? Do not the answers or messages often plainly denote personages in the spirit world of widely diverging characters, experiences and endowments? Are not those personages frequently identified?

As for the phenomenal mathematical powers of an otherwise ignorant man, they simply show that it must be an intelligence superior to his own that solves those problems. Spirits declare that, though being the same individuals they were on earth, their senses and perceptions are immensely quickened. May not spirit mathematicians arrive at a degree of proficiency in solving problems that pass the limit of our ideas of possibilities, and may not such spirits control some ignorant but mediumistic mortal?

What about painting mediums, musical mediums, etc.?

Can the crude automatic cosmic force produce the sublime creations of masters of art? Oh! common sense, where art thou?

One more strange idea: "Probably your wife's talking through the trumpet is only the reproduction of impressions long since recorded on the brain."

To the writer's mind, and to many others also, there are only two alternatives with regard to trumpet speaking: Either it is what it claims to be, or it is a humbug. Why talking so much pains to create "scientific sophistries?"

Finally, dear doctor, I heartily agree with your appeal "to all brother Spiritualists to place our feet upon the foundation of eternal truth;" but let us arrive at such truth fairly and squarely.

H. STRAUB.

A GREAT MOVEMENT.

The American Institute for Scientific Research—Its Field of Labor.

If you have the means at your command contribute to this Great Movement now being inaugurated by Prof. Hyslop. It will lead you into new fields of thought. It will be a potent agent in establishing in every nation, and among eminent literary men, and leading Divines and Statesmen, the Grand Truths of Spirit Return. Join it! Contribute your spare dollar, and thus aid in disseminating a fuller knowledge of Spirit Return than at present exists. The world needs The American Institute for Scientific Research.

The American Institute for Scientific Research now succeeds to the work of the Society for Psychical Research in this country and means to extend the field of investigation into Abnormal Psychology. This latter field, however, will represent an independent section of the Institute. The immediate work to be effected is the reorganization of the investigations in psychic research in the United States. The American Branch of the London Society was dissolved a few days ago in deference to plans formulated by the American Institute for Scientific Research. The Section of the Institute which is to take the place of the body just dissolved will go under the name of the American Society for Psychical Research. The Institute itself is merely a board of trustees which shall serve as custodian and disbursing agent of endowment funds to be used as subsidies for the different Sections of the Institute and such individuals engaged in similar investigations as this board thinks qualified for the work. The American Society for Psychical Research will have its own independent council.

The American Institute for Scientific Research has been granted a perpetual charter by the State of New York. Its primary aim is to organize and subsidize investigations in Psychical Research and Abnormal Psychology or Psychopathology. The Institute proper will consist merely of a board of trustees, who shall act as custodians and disbursers of the endowment funds. They will not directly supervise investigations of any kind. They will only see to it that individual men or bodies of men shall be qualified to receive such aid as the Institute shall see fit to grant in behalf of work under its protection. The American Society for Psychical Research, which will be a section of the Institute, will be organized as an independent body, with a separate council which will have power to direct its affairs. The reason for the independent organization of the society in this manner is that it is most desirable to have the work of psychic research and psychopathology conducted wholly apart from each other, as the fields are more or less distinct.

Dr. James H. Hyslop has been appointed secretary and treasurer.

Applicants in special cases may be asked to give references, and shall then be expected to supply the names and addresses of two persons of good standing in the community.

A comprehensive scheme of membership has been adopted which is designed to encourage and even aid in the endowment of the Institute. Persons will be members of the Sections, and not of the Institute proper. The following are the five types of privileged members: Founders, Patrons, Fellows, Members and Associates.

Founders shall have all the privileges of Patrons, Fellows, Members, and Associates, and shall have their names published in perpetuity, if so desired, in the Proceedings of the Institute in all its Sections. A person may become a Founder upon the payment of \$5,000.

Patrons shall have the privileges of Fellows, Members, and Associates, and shall have their names published during their lives, if so desired, in the Proceedings of the Institute in all its Sections. A person may become a Patron upon the payment of \$1,000.

Fellows shall have the privilege of the same; of the use of the rooms and library, and shall pay an annual fee of \$25. A person may become a Life Fellow upon the payment of \$500.

Members shall have the privilege of being enrolled in one Section of the Institute; of receiving all the publications of that Section, and shall pay an annual fee of \$10. A person may become a Life Member upon the payment of \$200.

Associates shall have the privilege of being enrolled in one Section of the Institute; of receiving only the Journal published in that Section, and shall pay an annual fee of \$5. A person may become a Life Associate upon the payment of \$100.

The funds contributed by Founders, Patrons, Life Fellows, Life Members, and Life Associates will be investigated, and only the incomes thereof used in the work of the Institute.

It is intended that each Section shall have its own publications. There will be an annual volume of Proceedings and a Journal for each Section, as formed. The Proceedings will consist of detailed reports and discussions connected with the work of the officers and Councils. The Journal will consist of matter which may be considered as the "raw material" for investigation, and will be issued only to members of the Sections.

All communications and inquiries regarding the Institute and the American Society of Psychical Research should be addressed to Dr. James H. Hyslop, 519 West 149th street, New York.

JAMES H. HYSLOP,
Secretary.

Really a Modern Miracle.

Spontaneous Phenomena the most convincing—No Fake Work about the same—She was painfully sick, dangerously so, and the Spirit Came and Cured Her, Really a Modern Miracle, one that in ancient times would have been Ascribed to the "Lord."

To the Editor.—The following account of a remarkable cure is taken from the Springfield, Mass., Republican of May 22:

I believe this is a case of direct spirit guidance and spirit aid. You will note that Miss Tahse declares "some unseen spirit visited" her "and instructed her exactly what to do; further, that through following this advice to the letter she was speedily restored to health. At the same time Miss Tahse gives the credit for her recovery "to the Lord alone," without as much as "I thank you" to the kind and watchful spirit friends who were, at least, the instruments through which the cure was performed.

The fact that one limb had become shortened naturally leads to the conclusion that some displacement of bone resulted from the accident, while local paralysis of the member would indicate this displacement caused unnatural pressure upon the motor nerve at, or near the spine.

While the spirit friends of Miss Tahse must have fully understood from the start the nature of her case they were powerless, under ordinary physical and psychical conditions, to aid her.

Some peculiarity in her environment at the time, coupled with temporary increase in the vibrations of her spirit aura, from causes not mentioned, presented the "opening" which her spirit friends had long awaited.

She was at once put under spirit control and "COMPELLED TO ACT AGAINST HER WILL." She was ordered to take an ice-cold bath, made to exercise her arms and hands strangely and "to go through contortions that were extremely painful to her."

Without doubt the strange motions and contortions of limbs and body were especially favorable to a reduction of the displacement, and consequent relief from the undue pressure on the motor nerve of the affected limb.

While the "spirit" was still upon her "it was possible for this power to also correct the functional impairment of the young woman's vision."

Had some physician performed a cure one-half as remarkable, or had the afflicted party received equal benefit in apparent answer to fervent prayer, it would have been deemed of sufficient importance to warrant extended editorial comment; but being a DEMONSTRATION OF SPIRIT HEALING, the editor of the otherwise liberal and progressive Republican makes no mention of it.

WM. VAN WATERS,
Springfield, Mass.

REMARKABLE CASE OF HEALING.

Miss Tahse's Amazing Cure—Cincinnati Woman Visiting in Springfield, Mass., Throws Away Her Crutches and Glasses After Six Years of Paralysis.

A remarkable case of restoration to perfect health from what seemed like permanent invalidism has occurred this week to Miss Louise Tahse of Cincinnati, O., who has for the past year been a guest at the home of Mr. and Mrs. Frank A. Sherwin of 411 Summer avenue.

The case bears a close resemblance to the healing miracles and had it occurred 1800 years ago would undoubtedly have been generally regarded as such, but medical science attributes a logical reason for the sudden transformation. For some six years Miss Tahse has been an invalid, and physicians have given her little hope that she would ever regain the use of her left leg, it having been thought that the limb was paralyzed from the hip down.

The marvelous healing occurred Sunday night and Monday, the use of the limb having been restored almost in an instant and with it unimpaired sight, although the eyes had been affected since Miss Tahse was 12 years old. Miss Tahse credits her sudden recovery to health to the Lord alone and says that the suffering which she endured while the change was being wrought in her was most excruciating.

Miss Tahse was until six years ago in charge of one of the largest candy stores in Cincinnati, but met with an accident which left her in such a condition that no less than 25 doctors of all schools and healers of all cults declared her incurable.

While about to cross one of the principal streets in the city she stepped into a noose in a rope which was being dragged behind a truck team. The noose closed up on her leg and she was dragged several hundred feet before the team was stopped. For some time afterward a fatal result was anticipated, but her remarkable constitution pulled her through. For more than eight months she was in a hospital in Cincinnati. It was early seen that her left side was paralyzed from the hip down and it had been generally supposed by the many physicians who visited her in the course of a suit brought against the truck

company that the spinal cord was affected.

Among Cincinnati physicians who pronounced her case one of paralysis induced by affection of the spinal cord were Drs. Blower, Freeman, Dandridge, Catterhorn, and Langdon, several of whom are said to be well-known specialists on nerve diseases. Miss Tahse recovered \$10,000 for her injuries.

For five years after the accident Miss Tahse took but two steps, and spent most of her time in a wheel chair. By remarkable force of will she kept house for her brother in Cincinnati until about a year ago, getting about the rooms in her chair. She had been for many years an intimate friend of Mrs. Sherwin, who is one wife of the roadmaster of the Boston and Maine railroad. About a year ago she came to the city to visit Mrs. Sherwin, and has since remained here. She was unable to sleep when she came here, but she has gradually improved so that she has gotten about considerably with the aid of crutches and her chair. She has never been free from pain, however, since the accident, and has been under the constant care of Dr. Charles F. Lynch. She has also consulted the local oculists regarding her eyes, which were said to be affected with a nervous trouble.

Visited by a Spirit.

Her sudden recovery had its beginning Sunday night, when she was taken ill. Miss Tahse claims that she was then visited by some unseen spirit which seemed to compel her to act against her will. Her hands were made to move in queer fashion and she was forced to go through contortions which were extremely painful to her. The spirit ordered her to take an ice-cold bath and then to don an immaculate gown. After this she was ordered by the spirit to go through further motions with her hands and body, and then rest for a time. At midnight Sunday she awoke and the spirit was still upon her and ordered her to exercise further with her hands.

After another rest she awoke about 3 o'clock, and was then told by the spirit that Jacob's ladder awaited her on the roof of the piazza just outside of her window. She stood out on the roof for several minutes and waved her hands on high, feeling that Christ was to walk up the ladder with her. She awoke from this delusion and returned to her room and slept until morning. She was apparently in the same condition in which she had been for the past two years when she awoke. During the morning, however, she became delirious, and it required the combined effort of Dr. Lynch and Mrs. Sherwin to control her.

During one of these delirious moments she rushed from her bed and hurried her crutches from her, saying that she never again should use them. At the same time she threw off her glasses and declared that those were hereafter superfluous.

The amazed onlookers allowed her to walk about for a time and go down stairs. The delirium continued at intervals during the day, although Miss Tahse can now remember many incidents that happened during the day.

Monday night she slept soundly and when she awoke yesterday morning she was perfectly lucid and without an ache or pain. She can walk up and down stairs and run about the yard almost as actively as before she was injured.

In the transformation the crippled leg seemed to have been stretched, as it was formerly shorter than the right limb, but is now exactly the same length. Miss Tahse said last night that she never again expected to be recovering the complete use of her leg and she is firm in the belief that she was suffering from paralysis.

Naturally she was most happy over her regeneration, as she called it, and she received congratulations from a large number of friends yesterday.

Dr. Lynch does not, however, believe that there was anything miraculous about the healing. He is inclined to believe that there was never any affection of the spinal cord. If there had been, he said, nothing short of a miracle could have accomplished the restoration. He regarded it as a type of hysteria, but said he had never seen or heard of a case which had been suddenly restored to health, or of a case where health had been regained after such a long period. He had known two or three other local cases in which recovery had been made after what appeared to be paralysis. One of these was of a man named Coughlin, who was injured in Tait's coal yard in 1899 by a fall. He was in the hospital for a long time, and the evidence of paralysis was strongly confirmed by the fact that a nail could be driven up to its head into the paralyzed part without feeling. In about two years he regained the use of his limb, and is now as well as ever. He lives on Cass street.

SPIRITUALISM.

Its Manifestations as Viewed by the World of Science.

Spiritualism is the successor of the medieval occultism and of the older magic. To-day science, without accepting its manifestations, studies them, and in these troubled waters almost all the facts upon which the new metaphysics is founded have been fished up. Like magnetism, it has drawn the attention of physicians to the phenomena of induced sleep and has given many of the data for the study of hypnotism and suggestion.

The mediums, who believe, like the ancient pythoneses, that they are possessed by foreign spirits, have served for the study of the change of person-

ality and telepathy. And it has shown that the prodigies, diabolic and divine, recorded in all early religions were not so fabulous as the critics fancied. At all events science admits that there is a force—call it psychic as Crookes does, neuric with Barzetz, vital with Baraduc or the occult force of Reichenbach—a force which can be measured and described, which leaves its mark on the photographic plate, which emanates from every living being, which acts at a distance, which saves or destroys. Plato knew it. Great wizards like Cardan made use of it. The charlatans like Cagliostro blundered upon it. The scientists have the last word.—Everybody's Magazine.

Do not confine your children to your own learning. They were born in another time.—Talmud.

A PROPHETIC VISION.

Rancher Foresaw Death in Well—Wrote Letter to County Clerk Stating Fears—Four Days Later He Was Killed by Blast and Body Found by Neighbors.

Coulee City, Wash.—Four days before death overtook him, Ben Smith foresaw his end and committed his fears to paper. Smith was a homesteader, eighteen miles north of Coulee. On May 11 he addressed a letter to the county clerk of Douglas county stating he feared his end would come before he was through with a well he was digging. The note left directions for the disposition of his effects and was left in his cabin.

On Tuesday the violent death that Smith foresaw overtook him. Two heavy blasts were heard from the well he was sinking and, as the settler was not seen about the place for some days, neighbors investigated the matter. The well was partly full of water and this being drawn out Smith's dismembered remains were found at the bottom. Both legs and an arm were torn off by the explosion.

A broken ladder gave the clew to the man's death. It was evident that after lighting the fuses he started for the surface, only to be precipitated to the bottom of the shaft by the collapse of the ladder.

SLEEPING, NOT DEAD.

Ye silent men, who to the country gave
The last full measure of devotion—
Ye fell asleep with the tumultuous strife
Around you swelled in fury, like the
Which breaks upon the rocks which
prove its grave.

Today, around you all the air is rife
With wailing cries from bugle and
from rifle—
The voice of that dear land you died
to save;

Nay, ye have never died—ye live today
In every soul which joys that it is
free;
In that fair flag with which the breezes
play.

With every flashing star undimmed,
unlost;
In all our hearts, which clay like
yours shall be
Before our land forgets what freedom
cost.

Ninette M. Lowater in N. Y. Sun.

THE PERILOUS ROAD.

"You Must Pay in Coin You Have Given to Him."

The highway to wealth is a perilous road,
All paved with the skulls and the bones
Of victims who fell by the tyrant's
sharp goad,
And led there their murmurs and groans.

To tell of their sufferings day by day,
That plied their vigor and life away.

The pathway that leads to the "million"
Is haunted at every turn
By echoes from myriad hearts that
break.

Because of the mandates stern
That fetter them fast from first to
last,
A miserable pittance to earn!

The greed of the monster who enters
that race
And strives for the coveted goal
Will hesitate not, nor slacken the
pace.

That threatens the peace of his
soul,
But rush straight ahead with a menacing
tread,
Regardless of cries from the "quick"
or the dead.

Oh! inhuman monster, your brother to
crush
By weight of your strong iron rod;
And out of the mortal his spirit to
push.

By dint of your merciless prod!
Stern justice will say for this you
must pay.
In coin you have given to him;
—The groans and the tears and the harrow-
ing fears.

Will fill your sad cup to the brim.
A. H. REYNOLDS.
Auburn, N. Y.

GOOD ADVICE.

"There's a right way and a wrong way
Our lives to live,
There's a short way and a long way
Our help to give.
There's a good way and a bad way
For everything.
A merry way and a sad way—
Don't sigh, but sing."

Truth itself, according to Locke's
fine saying, will not profit us so long
as she is but held in the hand and
taken upon trust from other minds,
not wooed and won and wedded by our
own.—George Elliot.

SAVED FROM THE DISASTER.

Letter From Mrs. Rose L. Bushnell-Donnelly.

To the Editor:—The three books I ordered have reached me safely. "Alphabets" came last. I have read it, both night and day. It is one of the most intensely interesting books that has been my pleasure to read for many years. You, I am sure, will realize a very large sale from it.

Our city of seven hills is struggling to rise from the ashes.

We are the losers of about \$25,000. My own individual property was not touched by fire, but the quake did some damage to it. I have been looking for this disaster for over two years. At last my mother in spirit life said: "My dear child, go South."

My health was not good at that time, so it seemed the proper thing to do. I went, and then business called us back for a few weeks, and we had but just arrived home two days before the shock came that devastated our proud city. I felt all the time while there, that I must hurry away. It seemed as we boarded the cars, that the hurry was not so great. My husband had just shipped his valuable horse, my own carriage-horse also, in time to save the rig.

Oh! I can never tell you fully of the dreadful calamity; the sorrow and the want it is responsible for. I ask those who believe in certain things, "Why their God was so unmerciful to his own?"

I was fearful that the precious Progressive Thinker would not be able to reach us through all the dreadful surroundings, but it came promptly. Angels bless it!

More than ever am I sure that San Francisco will yet go down. I will never trust it, as dearly as I love the sweet memories that cluster around my soul while I sojourned there. The precious dust of my darlings rest there in their golden niche, and flowers are blooming over the spot where once we rambled in the sweet days of their companionable life; but I can never see the same again till I am "at home" over there.

Rose L. Bushnell-Donnelly.
The greatest of faults I should say is to be conscious of none.—Carlyle.

FOREST WAYS.

I wandered down a forest path
With arching branches over me.
My soul within me burned with wrath
And, blind with hate, I could not
see.

From scenes of strife I went that day,
From turmoil and high heavy care,
And sought the quiet forest way
And tried to nurse my anger there.

But all my comrade trees were calm,
The flowers and ferns spoke of
peace,
And of my soul there fell a balm
That bade the angry tumult cease.

And, wearied with my walk, at last
I flung myself upon the ground;
My fluttering thoughts away I cast;
My fettered soul grew free, un-
bound.

The leaves were whispering to me,
Sweet birds were singing in the
boughs;
The demon-cares began to flee
As sun and shadow kissed my
brows.

Full length upon the earth I lay
And through green branches saw
blue skies;
So all my hatred passed away,
While tears bedewed my desert
eyes.

I put a flower in my breast
When I went back to town once
more,
And peace has been my constant guest
Here in the mighty timber's roar.

Here pent within the garish town
Through all the hot and sultry days,
Beyond these walls that grimly frown,
I see those quiet forest ways.

I hear the bluebird and the thrush,
I see the cool green branches wave
And in my soul there comes a hush
As sweet and soothing as the grave.

—WILLIAM DUNROY.

We often have to pay the penalty, in our own persons, of what we call others to account for.—Amos.

Nurture your mind with great thoughts; to believe in the heroic makes heroes.—Disraeli.
Within one's self must be the source of strength, the basis of consolation.—Marcus Aurelius.

Written Through the Mediumship of
Mrs. Carlyle Petersilea.

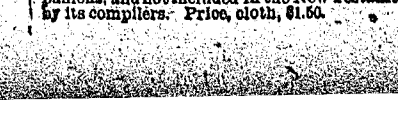
Some of the old Spirituallists may say that this has already been done by

number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

with disagreeable iteration. The gardener put it down to rats, and his wife to the innumerable draughts. But when they took the trouble to

and women stand at the grave weeping. Always—till we have been led into All Truth by the Spirit of the universe—man will desire to know what

(Continued on page 8.)



by its compilers. Price, cloth, \$1.50.

LEGERDEMAIN.

How It Has Overshadowed Our Ranks, Making the Crime Hunter an Absolute Neecessity. One After Another Are Sent to the Work House, or Penitentiary for Their Criminal Work, and More Will Follow as Spiritualists Become Aroused.

The CRIME HUNTER has become a factor. As set forth by Elmer E. Rogers, THE ABNORMAL CRIMINAL. He may be well regarded as one of THE SAVIORS OF MANKIND, as he ferrets out the evils of society, exposing them to view, and demanding a reformation. What would the world be to-day without the CRIME HUNTER? It would be in the hands exclusively of the criminal class. The necessity for the existence of the CRIME HUNTER is rendered more apparent every day.

During the past year more than 7,000,000 pounds of diseased meat, fish, poultry, fruit and vegetables have been kept out of the markets of Chicago, to which their owners were hurrying them. But for the vigilance and activity of the health department, its members being typical CRIME HUNTERS, they would have been sold to citizens and consumed. How many deaths they would have caused can only be guessed, but be sure the number would have been very great. The chief reasons why meat was condemned were tuberculosis, "lumpy jaw," hog cholera, immaturity, and emaciation. Fish was stale or tainted, and fruit and vegetables were rotten.

It is even found that meats condemned in other cities have been sent to Chicago and sold here, as a regular business. But this infamous traffic is not as thriving as it was, for the city authorities in their Fraud Hunting have been so active that shippers have almost ceased to send diseased animals to this market.

There is not a single commercial department of business where the CRIME HUNTER is not a necessary yet.

The Birmingham (N. Y.) Republican says: "It took the jury in the O'Leary case yesterday afternoon about thirty minutes to decide that Patrick O'Leary [the medium] was guilty of the crime of grand larceny in the second degree, thereby convicting him of the theft of the diamond from Mrs. S. L. Smith on March 12 under the pretense that he was going to 'charm' it with a golden dollar piece by sitting it in a solution of alcohol and loadstone."

The case went to the jury at 12:58 p. m. and the jury immediately went to dinner. Returning shortly after two o'clock the case was taken into consideration by these twelve good men and true, and at 2:45, about fifteen minutes after it was announced that the jury was ready, the verdict of "guilty" was recorded by Clerk Bonnell.

One of the lawyers for the prosecution spoke as follows at the trial, as set forth in the Evening Herald of Birmingham, May 18:

"Mr. Curtis began his address at 11:26. He explained that the present trial is one brought by the People of the State of New York, and that Mrs. Smith is not the plaintiff, but a simple witness. It is not an action for recovering her diamond; it is an action for grand larceny, and the duty of the jury is to decide whether the defendant received the diamond from this woman and failed to return it. If so he is guilty. If he did not receive a diamond he is not guilty. Mr. Curtis said in part:

"It often occurs that the conduct of a person is more convincing than the spoken words. She says she gave him her ring, worth \$250, but worth far more than that to her, because it was her engagement ring."

"She was not concerned over the loss of fifty dollars, but when he failed to return her ring she sent for it. Would she have sent for an empty setting? Never. Her actions that morning are plainly corroborative of her testimony. That diamond was what was worrying her."

"It was foolish for Mrs. Smith to go to this fortune teller. I don't take any stock in such foolishness myself. In common law it is a crime to engage in such business. But we are all looking into the future with anxiety, we all have our suspicions. How many of us are there that would not sooner see the moon over our right shoulder than our left?"

"It is religion and the faith of religion that is the cause of superstition. Why then condemn the thousands of men and women who go to fortune tellers. Although counsel may condemn we cannot indicate the phase of human character that the great Creator has implanted in human frames. That prompted this woman to go to this man who claimed to have all-mighty powers—to this 'Pat' O'Leary, this 'Pat' O'Leary who let his pick and shovel and added a professorship to his name."

"His weapon of defense is scandal. No woman who ever told a man the things he says she told him would ever go to him for advice. She would not seek advice, and that proves that he is not telling the truth."

"You will remember that he had a man in the front room. This man was a 'spotter' who stood in the front window and told him who the people were who came in. He would tell him how many children she had, etc. Then this man, who has been told all about this woman, comes in and places his hand on her forehead and says, 'Marry J. Smiracle (7)' gentlemen."

"If this woman told the defendant all he says she did would she have told the public that she had been to a fortune teller? If all he took from her was a ring without a diamond, would she have had him arrested? If this woman had not associated with the best people in town, if she had associated with questionable people, Mr. Hennessey would have picked her out. Not a single person was called to impeach her character except this defendant. I have never seen a post office robber, a burglar or any criminal so debased, so cowardly, so mean as this despicable, this infamous defendant. He would sink a ship for a few dollars, and let perish all on board. He is too cowardly to be in a gang of dynamiters and blow up a safe or a bank, but he is not too cowardly to steal from innocent women and girls."

"Where did he get the \$265 he had in Glens Falls when arrested? He

did not have enough money to pay his board here. He could not afford to pay a month's rate for advertising. He was broke, and it was an easy matter for him to sell the diamond in Albany or Saratoga."

"His plan since coming to Birmingham to this very minute has been falsehoods. He wants you to believe him and acquit him, and if you do you will brand this woman, Mrs. Smith, as a perjurer."

"If he had made a good defense he would have claimed that he did receive the diamond and mailed it back, but that it became lost in the mail. But they did not do it. The line of defense has been a line of trickery and deception; the worst I have ever seen in my years of practice. This is too thin; it won't deceive anybody coming from the audience. The state demands, for the protection of the public, for the protection of the working girl, the conviction of this man and his punishment."

"Mrs. Smith is to be commended for standing squarely up, by this community and bringing this man to justice. Gentlemen of the jury, I thank you."

Thus ends the exciting trial of this clairvoyant medium, and he was justly found guilty. When O'Angelo of Light, Love and Purity, will legerdemain Spiritualism be banished from our midst?

LEGERDEMAIN—FRAUD.

A Noted Medium Deplores the Existence of the Same.

To the Editor:—I have been silent some time, owing to illness and other difficulties, but I have read the papers and the possibilities, especially on the subject of legerdemain and fraudulent mediums. It is hard to believe that so much willful fraud is or can be practiced under the pretense of mediumship, BUT WE HAVE IT BROUGHT HOME TO US BY SOME OF THAT CLASS INVADING OUR TOWN. ONE AFTER ANOTHER COMES IN, REAPS A HARVEST OFF THE UNWARY AND FOOLISH, AND IS OFF TO OTHER FIELDS UNDER OTHER NAMES. One such fellow in town now, holding forth, I enclose his advertisement as it contains his picture. We, of course, hold aloof from all such, but if we try to tell the people they are not what they claim to be, we are laughed at for our trouble.

Years ago my spirit guides said that the time would come when this movement Spiritualism would be TURNED INSIDE OUT TO PUBLIC VIEW, AND THE CORRUPTION WHICH EXISTED IN ITS NAME BE BROUGHT FORTH FROM UNDER COVER. It would create an ILL ODOUR, but after it cleared away the cause would be the better for it, because more correctly understood in its relative practices, so that by and by methods can be adopted to separate the true from the false, and let all wear only that label to which their individual worth and service to the world entitled them.

You, Mr. Editor, are certainly doing the turning out to view, the clearing covered practices. You are WORKING VALIANTLY FOR TRUTH AND PURITY. Truth has nothing to conceal or fear, though error and wrongdoers may for a time be furious and threaten. They can do nothing but reveal themselves. Thus the evidence pro and con is brought before the courts of human reason to be passed upon in accord with the findings. I trust the public becomes enlightened. This is really making history which forms an important part of our world. Aye, so keep on erecting guide-posts to show the moving crowd how to proceed in their investigations.

True mediumship is needed in all departments and needs and should receive encouragement and protection, but when trickery is resorted to it should not be allowed, because it brings those so-active, down in low lines of vibratory interactivity and so weak their own status and is in the truest sense a detriment to themselves, as well as to the public. True mediumship elevates the medium and brings high rates of vibratory connections and mental exchange; thus such a one is benefited personally, and benefits the world through his or her services thereto.

MRS. M. KLEIN, Van Wert, Ohio.

THE CLINTON CAMP.

St. Pleasant Park, the Center of the West for Spiritualistic Work—The Employment of Senator Tillman on the Rostrum Shows the Trend of Feelings: Now Generally Taking Hold of Camp Officials, to Not Make Their Respective Meetings Wholly Spiritualistic, but More Cosmopolitan, More Humanitarian, More for the Good of All.

Since going to press with the announcements for the coming session at St. Pleasant Park, there has been a slight change in the program, as the enclosed circulars will indicate.

For August 12, Mr. and Mrs. Sprague will occupy the rostrum at 10 a. m., and United States Senator B. R. Tillman at 2 p. m. Prof. W. F. Peck will deliver his lecture at 2 p. m. the following Tuesday. We realize that it takes ALL KINDS OF TALENT, ALL "SORTS AND CONDITIONS," TO MEET THE REQUIREMENTS OF UP-TO-DATE PEOPLE.

In securing the service of Senator Tillman we are able to introduce to the audience a statesman who has been bold and fearless in the Senate, and yet it is said of him, "that his fierce brown eyes can soften compassionately and can twinkle with sunniest humor." In fact, with eleven years' service in the Senate, Mr. Tillman has grown into a national legislator, whose intelligence, industry and integrity have won the respect, if not the love, of his greatest antagonist. Every man and woman who desires to keep in touch with the times should avail themselves of this opportunity to hear him.

The exceedingly low rates granted by the Western Passenger Association, and the cheapness with which our visitors are furnished the most delightful entertainment on our grounds, should stimulate many who have never done so, to visit our camp and enjoy not only this lecture upon the problems of the day, but a few weeks' outing as well. Buy your tickets July 26, 27 and 28, and on Tuesday and Friday of each week thereafter. Pay full fare and get a certificate from the agent to that effect. Present the same to the secretary when coming upon the grounds, and she will have it signed and validated, thus enabling you to return for ONE-THIRD FARE.

To those who reside near the Mississippi river, no more delightful trip could be imagined than that offered on the splendid steamers of the Diamond Jo Line, which has also granted our association the usual half-fare transportation for the round trip.

And there are not the only features of excellence. Lectures by Rev. B. F. Austin, Mrs. Stuart-Richings, W. F. Peck, Mrs. Alice Barry, Rev. Thomas Grimshaw, Miss Harlow and Mr. and Mrs. Sprague, followed with their convincing messages, form a program second to none, and with a tendency to make Mr. Pleasant Park the center of the West for spiritual work. "All ye brethren" is a text which will bring you to an altar where all mankind can worship. Make up a party and spend the camp season with us. In the meantime you can receive programs and other information concerning the camp by addressing:

MRS. M. B. ANDERSON, Clarksville, Mo. Secretary.

A MASS-MEETING

To Be Held in St. Louis, Mo., June 14, 15 and 16.

To the Editor:—I have been instructed by the Missouri State Board to inform the Spiritualists through the columns of your paper, that the charter of the so-called First Spiritualist Church of Kansas City has been revoked by the State Board, and is in no way affiliated, I am informed, either with the National Association, or through the Missouri State Association. Any one interested in this society, and wishing further information, can receive same by writing B. B. Gates, 4130 W. Bell Place, Secretary of the Board, St. Louis, Mo.

At a special meeting of the State Board, the Rev. Thomas Grimshaw, speaker at the Temple in St. Louis, also a member of the N. S. A. Board, submitted to the Missouri State Association a proposition to hold a joint mass-meeting at the Odeon, Corner of Finney and Grand avenue. The proposition was accepted, the mass-meeting to be given, and arrangements made to secure the Odeon for June 14, 15 and 16. We have secured the services of some of the best mediums in the United States and Canada to assist in this meeting; also Dr. Warner of Chicago, the vice-president of the N. S. A. All Spiritualists are heartily invited to attend this grand treat of spiritual things, where the philosophy and phenomena of Spiritualism will be expounded by our most able speakers and mediums. I bespeak for this meeting a grand success, as never before in the history of Spiritualism have the people become more interested, and the Missouri State Association is putting forth every effort within its power to advance the cause of true Spiritualism, and to assist and encourage a true mediumship, that all men and women may know the continuity of life is a fact rather than a faith.

On May 11, the Temple Lyceum, of which Mr. L. F. Beauvais is conductor, gave an entertainment, which was conducted by Sister Gates, who is certainly one of the best directors in the ranks of Spiritualists in the United States. Much credit is due herself and husband, H. R. Gates, in making the entertainment the most successful of any the Temple has given this year. It was not only a treat for the youthful children, but for the older people as well, and a snug sum was realized toward the Temple fund. The State Association of Missouri has appointed a committee of the whole to arrange for a picnic sometime in July in some of the beautiful parks in St. Louis. The exact date of this picnic will be announced later. We expect also make this a joyous day, with music, games, as well as a feast of material things, and hope every Spiritualist in St. Louis may come out and make this a gala day, not only for themselves, but for the departed ones who are interested in the development of higher spiritual civilization on earth.

G. A. GILBERT, Editor-at-Large.

3204 Lucas Ave., St. Louis, Mo.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral aphorisms and tersological teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose wise precepts have left a lasting impression upon all subsequent nations. By Marcus R. K. Wright. Price 25cts. In "The World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful. Sent at special uplifting. Cloth bound, price \$1.

As the Flag Went By.

The following Narrative from the Recorded-Herald Magazine, Chicago, is not only a pathetic, but soul-elevating. The grandeur of Spirit Return, and the superlative beauty of good deeds in the walks of life, rate vividly portrayed. Read it and profit by the lesson imparted.

And now I come to a mystery to which I have no key, a puzzle I cannot unravel. I am well along in years, and have studied many books and argued and discussed with many scientists and psychologists, and yet I have never found an absolutely satisfactory explanation of the strange affair. It is, however, my theory that as the earthly tabernacle was dissolved, the spirit burned like a flame, and perhaps the vision of Job's soul was reflected in the mirror of our subconsciousness. But that's neither here nor there. There are more things in heaven and earth than are dreamed of in your philosophy or mine.

It was the night before Memorial Day. Job had dozed fitfully all day, rousing only for his medicine or a bit of nourishment. Milly sat on one side of the bed, which, in order to give Job all possible air, I had drawn out to the middle of the room. I was napping in a big chair on the other side. The windows were open, and only the sound of the stream tumbling down over the dam below the bridge could be heard.

Suddenly Milly's voice pierced my drowsy senses. "Father!" it cried sharply, "what is it, dear?"

I was on my feet in an instant, bending over the bed. Job had struggled up to a sitting posture, and in his eyes was that strange far-away look. He held up a warning hand. "Hush!" he said feebly. "Listen! Here come the boys!"

Then from somewhere the silver blare of a bugle suddenly cut the night. It was followed by the distant long-drawn rattle of drums. And as Milly and I stared desperately at each other, we distinctly heard the tramp, tramp, of hundreds of feet, faintly at first, then nearer and nearer.

"Who—what is it?" gasped Milly. I looked at Job. His face was transfigured, shining with an unearthly light. The tramp, tramp, had now reached the gate. Up through the garden came the sound, now accompanied by the jingling of sabers and the rattle of accoutrements. Milly rushed to the window, tore back the curtain, and looked out. The moon was shining full on her garden. I shall never forget her face as she turned and looked at me.

"Yes," said Danvers as he shifted from his seat on the cracker barrel to a chair near the rostrum, "I was the 'grocery' man, I lay out to go to soldiers' reunion Decoration Day sure this year!"

A shout of ribald laughter greeted this statement. "He's been a lay-in' over ever since the war ended," bawled Miles Tanner; "but he hasn't never got no further than this here grocery store."

Job Danvers bent his quizzical eyes upon Tanner. "Yes, my lady," he said, "when ye see me a marchin' in the parade, lookin' somethin' grand."

"Oh, shucks!" retorted Miles, who was the village jester and felt obliged to live up to his reputation. "All the parade you'll ever be a marchin' in, Job, will be the one for Kingdom Come."

Another roar of laughter greeted Miles' brilliant reply. Every head and shoulder in Treat's grogery laughed at Job Danvers' plans for years. Even so had he accepted their rally with mild forbearance. For years, he had planned to attend the soldiers' reunion on Memorial Day in a neighboring city, and each year had been disappointed. It had come to be a proverb in the village: "You'll do it when Job Danvers goes to the reunion."

I had settled in the village of Clambershire as a leading physician. It was a little bleak backwoods place in the western part of New York state. Here among the usual village types I met and became interested in Job Danvers, a man of about sixty-five, gaunt and spare of frame, with a patient face and kindly eyes. He was an old soldier, scarred with many marks of battle. He lived with his only child, a daughter, in a little cottage on the outskirts of the village, just at the foot of a high hill. A stream ran braiding below his place, and just below made a sudden turn, plunged under a bridge and swept on down over a dam. The rushing of the water made a pleasant sound. The humble cottage was transformed into a bower of beauty by morning glories and scarlet runners and golden nasturtiums, and the little garden plot before the house was a mass of bloom for hours sweet.

Job Danvers tended her pansies and candytuft and larkspur and a host of other old-fashioned flowers. It took me little time to discover that she herself was the prettiest flower in all that tangle of sweetness.

What enchanted hours I passed in that little old garden, helping Milly weed the beds and water the rose-bushes and daisies. I saw her go to her rustic seat which stood under a huge elm just outside the front door, and here he was wont to sit, sunning himself, pipe in hand, watching Milly and me with his kindly, indulgent smile. Dear old Job! I see him now in his battered hat and ancient army coat, puffing away and directing operations by well-defined advice.

It was here that once in the cool of a soft May evening he told me of his serious attempts to forego her for his old army friends on Memorial Day. "Does seem as if the Almighty hed some special grudge agin my gatherin' with the boys," he said, although not complainingly, for Job Danvers was ever as patient as his great namesake.

"Per years I've tried ter git ter Buffalo to line 'em; but everytime I lay by my expenses somethin' comes kerslap and upsets my apple. I'm a hero, that's what I am—a hero, by jiminy pett and all them folks there on the sidewalk a-pawkin' in me knows it and addresses me, 'fer' such. So you see, boy, how easy 'tis ter git puffed up and vain. So, mebbe 'I dunno—but mebbe that's the reason God allus lays a stumbling-block in my path."

"You, Job?" I shouted with laughter. "Yes," he said gently, looking at me with his slow, steady gaze. "Only this a lowly kind of puffed up. I know, boy, ter be a marchin' in the big parade, drums a-poundin', sabers a-jinglin', horses a-tarin' round, and 'O! Glory'—he paused and touched his hat reverently—"Old Glory a-flyin' ter the breeze. It makes every fellow in the procession got-blamed proud—that's what it does. He says ter himself: 'I helped do it, by hook or by crook. I'm a hero, that's what I am—a hero, by jiminy pett and all them folks there on the sidewalk a-pawkin' in me knows it and addresses me, 'fer' such. So you see, boy, how easy 'tis ter get puffed up and vain. So, mebbe 'I dunno—but mebbe that's the reason God allus lays a stumbling-block in my path."

"Then there's envy, boy," he said—"there's alius envy, creepin' in. I know what 'tis ter be envious. I never see no newwinder, but that I kinder liked the fellow that stands up and reviews the troops. Jest think! Every

tramp, of hundreds of feet, faintly at first, then nearer and nearer. "Who—what is it?" gasped Milly. "I looked at Job. His face was transfigured, shining with an unearthly light. The tramp, tramp, had now reached the gate. Up through the garden came the sound, now accompanied by the jingling of sabers and the rattle of accoutrements. Milly rushed to the window, tore back the curtain, and looked out. The moon was shining full on her garden. I shall never forget her face as she turned and looked at me."

The feet were on the stairs now, in the room, marching round the bed. Job said hoarsely up by the pillows. He had hastily thrust behind him his hand to his forehead as he continually acknowledged the salutes of those unseen comrades.

"Hal! there you are, Tommy O'Neill!" he muttered. "It does my heart good ter see you once more. Still the same old cock of the walk, eh, Tom? And the Lord save us, it's Bill! Do you remember that day in the trenches, Bill, before Chancellorsville? And Jocky Graham! Hoot, mon, do ye ken Gettysburg? And there's Captain Terry and Major Smith and Lieutenant Tyler! I am proud, gentlemen, that you should visit a poor old soldier. And here—here come the colors!" With one last supreme effort Job Danvers proudly drew himself up and raised his hand in final salute as the invisible flag went by.

Round the bed, through the doorway, down the stairs, the garden walk, the road, over the bridge, dying away into silence, went the sound of the tramping feet.

We buried him on Memorial Day. And all the village turned out to do homage to the humble hero as he marched in the parade to Kingdom Come.—Edith Sessions Tupper in the Record-Herald Sunday Magazine.

"Wall," he resumed after a moment of silence, "Miles hed a sayin' that Ellen hadn't no other place ter go ter; that she would go out West ter low to live with her sister, if she had the money ter get there with. She'd like ter go away and begin life over again ter make a new start, from the tongue of folks. Ye know, folks, tongues can be awful cruel sometin'."

"And so," broke in Milly with a half sob, "you are going to give her the money you saved?"

Job coughed again in deprecatory fashion. "I hain't a-gein ter give it ter her, honey," he said gently; "ter I've been and gone and done it already."

Milly broke down, and hiding her face on his shoulder wept bitterly. "Now, now, honey, don't take on so," Job expostulated. "I know ye want yer old pap ter go off on a lark and raise Ned along with the boys; but jest listen a minute, Milly. When I went inter Malviny Slocum's house an hour ago, what did I see and hear? I see a poor broken-hearted girl a-holdin' of a little mite of a baby in her arms and a-cryin' over it in a sort of hopeless way. And I heard a gold-blamed sanctimonious old she-dragon jest a-layin' her tongue ter every abusin' and cruel word she could think of and a-hearin' of 'em on that poor girl's head. I jest walked in and says I: 'Ellen, there hain't no need fer ye ter stand such inhuman and terrible abuse as that. Here's money enough ter take ye ter low ter yer sister. Wall, honey, if you've seen her face as she looked up at me through her tears—why, I got more comfort out of it than I ever could out of lookin' at the Governor, or even General Miles. So you mustn't feel I've given up much, fer I hain't."

But Milly had thrown herself into his arms and was crying over him and kissing him and telling him he was the best man she ever lived; which I do not think was far from the truth.

"What did you say to Malviny, father?" Milly at last asked when she had recovered her composure.

"Wall, now, honey," rejoined Job apologetically, "I don't believe you'd better ask about that. It mightn't sound well in repeatin', and it might," here he poked me in the ribs, "scare the doctor so he'd run like a white-hen." He laughed softly. But I'll say this: I didn't talk to her like no bloomin' church member—'drat her!'

Toward the end of May Job's wound, which had troubled him through the month, became badly inflamed, and he took to his bed with a high fever. I attended him carefully, and at first had no special misgivings as to the result. It was this week that, chancing to be in Treat's grogery one evening, I heard the loungers discussing Job's failure to attend the Memorial Day reunion.

As briefly as possible I told the gaping crowd what Job had done with the money he had saved for a year.

A great silence fell on the uncouth throng. One or two men got up and slouched out without a word. I saw tears in the eyes of big Jim Treat, and as for Miles Tanner, he suddenly sprang to the top of the cracker barrel.

"Job's a hero!" he yelled, waving his old brown woolen cap. "Three cheers for him!"

And they were given with hearty good-will.

When next I went to see Job, to my amazement I found Tanner's big bulk blocking up the doorway to the sick man's room. "I was jest a-sayin', doc," he stated sheepishly, "that if Job wants anythin' done he has only ter holler and I'll get a-goin'."

Milly was at his bedside day and night. His eyes constantly followed her about the room and then turned to me with wistful significance. I understood what was passing through his mind, and one day, pressing his hand, asked him if he would give me his little girl. He smiled and nodded with evident satisfaction, and soon thereafter fell into untroubled sleep.

And now I come to a mystery to which I have no key, a puzzle I cannot unravel. I am well along in years and have studied many books and argued and discussed with many scientists and psychologists, and yet I have never found an absolutely satisfactory explanation of the strange affair. It is, however, my theory that as the earthly tabernacle was dissolved, the spirit burned like a flame, and perhaps the vision of Job's soul was reflected in the mirror of our subconsciousness. But that's neither here nor there. There are more things in heaven and earth than are dreamed of in your philosophy or mine.

It was the night before Memorial Day. Job had dozed fitfully all day, rousing only for his medicine or a bit of nourishment. Milly sat on one side of the bed, which, in order to give Job all possible air, I had drawn out in the middle of the room. I was napping in a big chair on the other side. The windows were open, and only the sound of the stream tumbling down over the dam below the bridge could be heard.

Suddenly Milly's voice pierced my drowsy senses. "Father!" it cried sharply, "what is it, dear?"

I was on my feet in an instant, bending over the bed. Job had struggled up to a sitting posture, and in his eyes was that strange far-away look. He held up a warning hand. "Hush!" he said feebly. "Listen! Here come the boys!"

Then from somewhere the silver blare of a bugle suddenly cut the night. It was followed by the distant long-drawn rattle of drums. And as Milly and I stared desperately at each other, we distinctly heard the tramp, tramp, of hundreds of feet, faintly at first, then nearer and nearer.

"Who—what is it?" gasped Milly. I looked at Job. His face was transfigured, shining with an unearthly light. The tramp, tramp, had now reached the gate. Up through the garden came the sound, now accompanied by the jingling of sabers and the rattle of accoutrements. Milly rushed to the window, tore back the curtain, and looked out. The moon was shining full on her garden. I shall never forget her face as she turned and looked at me.

"Yes," said Danvers as he shifted from his seat on the cracker barrel to a chair near the rostrum, "I was the 'grocery' man, I lay out to go to soldiers' reunion Decoration Day sure this year!"

A shout of ribald laughter greeted this statement. "He's been a lay-in' over ever since the war ended," bawled Miles Tanner; "but he hasn't never got no further than this here grocery store."

Job Danvers bent his quizzical eyes upon Tanner. "Yes, my lady," he said, "when ye see me a marchin' in the parade, lookin' somethin' grand."

"Oh, shucks!" retorted Miles, who was the village jester and felt obliged to live up to his reputation. "All the parade you'll ever be a marchin' in, Job, will be the one for Kingdom Come."

Another roar of laughter greeted Miles' brilliant reply. Every head and shoulder in Treat's grogery laughed at Job Danvers' plans for years. Even so had he accepted their rally with mild forbearance. For years, he had planned to attend the soldiers' reunion on Memorial Day in a neighboring city, and each year had been disappointed. It had come to be a proverb in the village: "You'll do it when Job Danvers goes to the reunion."

I had settled in the village of Clambershire as a leading physician. It was a little bleak backwoods place in the western part of New York state. Here among the usual village types I met and became interested in Job Danvers, a man of about sixty-five, gaunt and spare of frame, with a patient face and kindly eyes. He was an old soldier, scarred with many marks of battle. He lived with his only child, a daughter, in a little cottage on the outskirts of the village, just at the foot of a high hill. A stream ran braiding below his place, and just below made a sudden turn, plunged under a bridge and swept on down over a dam. The rushing of the water made a pleasant sound. The humble cottage was transformed into a bower of beauty by morning glories and scarlet runners and golden nasturtiums, and the little garden plot before the house was a mass of bloom for hours sweet.

Job Danvers tended her pansies and candytuft and larkspur and a host of other old-fashioned flowers. It took me little time to discover that she herself was the prettiest flower in all that tangle of sweetness.

What enchanted hours I passed in that little old garden, helping Milly weed the beds and water the rose-bushes and daisies. I saw her go to her rustic seat which stood under a huge elm just outside the front door, and here he was wont to sit, sunning himself, pipe in hand, watching Milly and me with his kindly, indulgent smile. Dear old Job! I see him now in his battered hat and ancient army coat, puffing away and directing operations by well-defined advice.

It was here that once in the cool of a soft May evening he told me of his serious attempts to forego her for his old army friends on Memorial Day. "Does seem as if the Almighty hed some special grudge agin my gatherin' with the boys," he said, although not complainingly, for Job Danvers was ever as patient as his great namesake.

"Per years I've tried ter git ter Buffalo to line 'em; but everytime I lay by my expenses somethin' comes kerslap and upsets my apple. I'm a hero, that's what I am—a hero, by jiminy pett and all them folks there on the sidewalk a-pawkin' in me knows it and addresses me, 'fer' such. So you see, boy, how easy 'tis ter get puffed up and vain. So, mebbe 'I dunno—but mebbe that's the reason God allus lays a stumbling-block in my path."

"You, Job?" I shouted with laughter. "Yes," he said gently, looking at me with his slow, steady gaze. "Only this a lowly kind of puffed up. I know, boy, ter be a marchin' in the big parade, drums a-poundin', sabers a-jinglin', horses a-tarin' round, and 'O! Glory'—he paused and touched his hat reverently—"Old Glory a-flyin' ter the breeze. It makes every fellow in the procession got-blamed proud—that's what it does. He says ter himself: 'I helped do it, by hook or by crook. I'm a hero, that's what I am—a hero, by jiminy pett and all them folks there on the sidewalk a-pawkin' in me knows it and addresses me, 'fer' such. So you see, boy, how easy 'tis ter get puffed up and vain. So, mebbe 'I dunno—but mebbe that's the reason God allus lays a stumbling-block in my path."

"Then there's envy, boy," he said—"there's alius envy, creepin' in. I know what 'tis ter be envious. I never see no newwinder, but that I kinder liked the fellow that stands up and reviews the troops. Jest think! Every

"Father, I am so glad you are going at last!" said Milly, laying her hand affectionately on his arm. "It will add ten years to your life."

Job turned his face aside and coughed delicately. "Wall, little girl," he replied, gently patting her hand, but not looking at her, "I dunno—you can't tell—but mebbe I shan't go."

Father! burst despairingly from Milly's lips.

"There, there, honey," he said soothingly, "don't ye git nervous. You know there's many a slip."

"But, father, what possible slip can there be this year?" Milly persisted.

"Wall," said Job hesitatingly, "I heerd somethin' besides reunions down ter Treat's. I heerd 'em tellin' about Ellen Rogers—you remember Ellen, Milly?"

I heard an inarticulate murmur from Milly.

Job waited a moment, then went on: "Poor girl! She was as pretty as a

PUBLICATIONS

Hudson Tuttle.

Library of Spiritual Literature.

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This work essays to utilize and explain the vast array of facts in its field of research by referring them to a

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SATURDAY, JUNE 9, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Historic Reminders.

Rev. Ezra Stiles, a distinguished Presbyterian clergyman, and president of Yale College, who died in 1795, thus eulogizes one of his parishioners who was captain of a Guinea slave, spending his life in buying negroes in Africa, transporting them to America, and selling them in the open market, a crime against humanity which was not closed in this country until 1808, when it was prohibited by our national Constitution.

Think of it, Christians engaged in the slave trade until less than one hundred years ago, and eulogized by the clergy. Now Rev. Stiles tells of the captain of a slave, with probably 1,000 slaves stifled for breath in the hold of his ship:

"God had blessed him with a good estate and he and his family have been eminent for Hospitality to all and Charity to the poor and afflicted. At his death he recommended Religion to his Children and told them that the world was nothing. The only external blessing on his Character was that he was a little addicted to the marvelous in stories of what he had seen in his Voyages and Travels. But in his Dealings he was punctual, upright and honest, and except as to the File in the Oymant, the disposition to tell marvelous Stories of Dangers, Travels, etc., in all other things he was of a sober and good moral character, aggression in story-telling."

The only blemish on this stealer and trafficker in human flesh was "exaggeration in story-telling."

How was it possible this Christian man, preacher and teacher, could declare this sea captain engaged in such a nefarious pursuit "a good moral man"? Open to Genesis 10, and read from verse 18 to and inclusive of 25. In short:

Noah drank of wine and was drunken. His son Ham, the father of Canaan, saw the nakedness of the old man, and told his brothers about it. The ancient wine-bibber, whom the Lord had made captain of the ark, arousing from his deadly stupor, said: "Cursed be Canaan; a servant of servants shall he be to his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant."

Christians interpreted Ham, and of course his posterity, as black, and Shem was white, therefore the black man was decreed by Capt. Noah to perpetual servitude.

The Pope, the great head of the Christian church, issued a bull authorizing the enslavement of these black heathen; so good moral and God-loving Christian men invaded Africa with cargoes of whiskey and New England rum, involved tribes in war, and bought the captives made by each party, paying for them in distilled damnation; the products of the good deacons at home, and thus our own loved America was peopled with stolen blacks deprived of every natural right, their posterity having increased to now full ten millions.

And who were they who led in making war upon this internal system inaugurated by a drunken patriarch, confirmed by God, not denounced by Jesus, but affirmed by all Christendom? Why Thomas Paine, first by an article in the Pennsylvania Magazine, and again in 1780 in drafting the emancipation act of Pennsylvania, while he was clerk of the Legislature, strengthened by the influence of Benjamin Franklin, and later by Thomas Jefferson, all Deists whom the church denounced in the bitterest terms.

Slavery, the slave trade, and the inciting of wars in Africa for the capture of negroes, originated with, and were productions of Christian wickedness, and as such they should be held up to public execration for those acts. The Deistic leaders in the Revolution as Washington, Jefferson, etc., emancipated their slaves at death, but Christians clinging to the cursed institution until the emancipation proclamation of a Spiritualist president. And Spiritualists were haters of slavery from the beginning.

Enthusiasm is to man what steam is to a locomotive.—Chicago News.

New Zealand.

One of Our Illustrious Lecturers Over There "Sowing the Seeds of Truth."

Items of Interest From Mrs. Lolo F. Prior.

How strange are the changes that come into the lives of many.

"This over year since I spoke to my friends in the dear old United States, through the columns of The Progressive Thinker; a year so full of labor and changing scenes, that the days, weeks and months have gone by with such rapidity, that I was not conscious of their passing until the appalling disaster at San Francisco reminded me that I was far, far away from the land of my birth, and those who are kind by blood, my family, and that my native state, my people, were passing through a night of darkness.

How little we know of the laws that rule this universe. Man builds solidly, firmly, permanently, or so he thinks but in the Great Silence is a power, a will, whose laws he is only dimly conscious of, and which with one breath turns into confusion and chaos all that were to man things of beauty and admiration. How soon have they been destroyed! How quickly has come death and desolation!

The poet says: "Back to earth again, see ancient and holy things." Back to the elements go all that man constructs upon this mundane sphere.

How much better if he would learn to build for eternity, where earthquakes come not, where fire cannot enter!

Were it not for the dim but pure light that comes from the land of souls, we would seek to lay the burden of mortal existence down. In that light we learn the need of keeping on, no matter how dark, how dark or how depressing may be the conditions of earth life (all are necessary experiences); we must, as Walt Whitman has written, "Ever in darkness marching, on in the ranks, the unknown road still marching!" Marching, some of us think the road familiar, but when a calamity confronts us, we realize how little is our wisdom, how small are we, how great is God and God's laws!

In learning how to live, how much of life is missed! How often the emotions of the human heart sweep in torrent waves the banks of mortal consciousness, while the warring waters carry away all that are sacred and holy in our temporal existence. If we have commenced to learn the true lesson of life as shown in the light of the soul, we go bravely on, feeling that all is well and not one grain of mustard seed is lost.

Blanco White's sonnet becomes an inspiration to higher living and nobler being:

"Mysterious night, when our first parent knew
 These from report divine, and heard
 thy name,
 Did he not tremble for this lovely frame,
 This glorious canopy of light and dew,
 Yet with the curtain of translucent dew,
 Bathed in the rays of the great setting flame,
 Hesperus with the host of heaven came,
 And, lo! creation widened in man's view.
 Who could have thought such darkness
 Within thy beams, O sun! Or who
 could find
 While fly and leaf and insect lay revealed,
 That to such countless orbs thou mad'st us blind?
 Why do we, then, shun death with anxious strife?
 If light can thus deceive, wherefore not life?"

And thus is the deeply thoughtful man and woman made strong for the work of mortal life, knowing "what is best," recognizing that all is law, hoping that what takes place is for the good of the larger number, and that no life is taken in vain.

I am back in Wellington, N. Z., after an absence of eight months. My travels took me to Sydney and Melbourne (Australia), Hobart (Tasmania), and Dunedin, Christchurch and Wellington (N. Z.), and I may well feel that I have had some of the best of interest in this part of the globe.

In Melbourne Spiritualism is making rapid advancement, and has been greatly aided by Mr. T. W. Stanford, brother of the late Senator Leland Stanford, of California. The position he has taken and the published results of his seances with Mr. Chas. Bailey,

Not a Creditable Example.

King David is presented to us as a man after God's own heart. Pupils in Sunday-schools are expected to take him for an exemplar. The Lord was displeased with him for virtually murdering Uriah to get his wife, but in all else he had the approval of that heavenly functionary.

II Samuel 12:29 tells us David gathered all the people together, and went against Rabbah, and fought against it and took it; then he took their king's crown from off his head, and put it on his own, and brought forth the spoils of the city in great abundance, but, note, verse 31:

"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln; and thus he did to all the cities of the children of Ammon."

He who should lead in battle in our day, and should copy David's acts would be universally execrated. It was the cruelty of a barbarian people, whose savage acts should be forgotten. Instead, though the Bible abounds with equally abhorrent acts, Sunday school children are asked to contribute pennies to place in the hands of heathen copies of this infernal record, and it is claimed millions of copies are sent out annually.

The influence must be to instruct the reader to follow the example of these terrible atrocities, instead of cultivating the nobler virtues. How can we hope to do humanity a service when such soul crushing acts are blazoned on nearly every page of a book claimed to be inerrant which is in everybody's hand?

No story is the same to us after the lapse of time; rather, we who read it are no longer the same interpreters.—George Eliot.

one of the best physical and trance mediums it has ever been my privilege to meet.

Mr. Stanford is doing all that a man of wealth can do to give to the world the knowledge which he possesses of Spiritualism, after an investigation and belief in Spiritualism of forty years. Would that we had a few more like him! It is his greatest desire to endow a Chair of Psychology at the Leland Stanford University, so that the phenomena of Spiritualism will have a fair and unbiased investigation at that seat of learning. I find myself hoping that the late disaster to the beautiful buildings at Palo Alto will not interfere with his plans. My reference to Melbourne compels me to speak of a few of the noble workers in this city.

Mr. W. H. Terry, former editor of the Harbinger of Light, is still the same staunch and faithful worker that he was when at the head of that valuable paper, and is doing much to aid in the work of truth. I spent many happy hours at his beautiful mountain home, some miles out of Melbourne, at Fern Tree Gully, where the tall gum trees sing one to another sweetly.

Mr. Otto Waschitz, the president of the Victorian Association of Spiritualists, is a tower of strength and faithfulness, whose every effort is to place our teachings upon the highest plane. He is ably supported by his good wife, who finds no task too hard that will help the cause they both love.

Mr. M. Bloomfield, the hard-working secretary of the V. A. S., to whom I owe much for the earnest and conscientious manner in which he made all arrangements for the debate which was held in Melbourne, and the constant attention which he gave to every detail when we visited Sydney.

Mrs. M. Redfern, editor of the Messenger, an up-to-date Spiritual paper, and a public speaker, is working nobly against many odds, and her faithfulness will bring its own reward.

Mrs. Annie Bright, the energetic editor of the Harbinger of Light, is putting before the reading public the best there is in Spiritualistic literature.

Mrs. Rising is Melbourne's oldest and most faithful medium. When it meant more to be a Spiritualist medium in that city than it does to-day, it was her proud privilege to uphold the banner.

Miss E. Nings's "Progressive Book Shop" is well known throughout the colonies. I might name others prominent in the work—in fact I feel that were I to go on enumerating the faithful and true in Melbourne, so much space would be required in your paper that more interesting matter might be crowded out.

The five months I spent in Melbourne, were, without question, the happiest I have ever spent as a public worker.

Three weeks in Sydney, and here I met noble men and true women laboring for the upbuilding of Spiritualism. I was two months in Christchurch where the Spiritualists have a nice meeting-place, at one time the German church. They are led by Mr. Fabling, a young man whose heart is in the work, and a worthy number of assistants.

I am now serving the Wellington society for four months. From here I shall go to Gisborne, and then to Auckland.

In looking over the past year's work I trust it will not seem like the utterances of an egotist if I say, "I have served my master faithfully, and trust that my itinerancy will be fruitful of much good."

Mr. Moan, president of the society in Wellington, is anxious to test the "settled speaker" plan, and hopes that in the very near future such a method can be carried out. His idea is to pay a speaker and medium about \$1,500 per year, and place him (the speaker) upon the same footing as a minister of orthodox is. The system, we hope, can be adopted ere long, for when COMMERCIALISM is once out of the way, and our teachers paid a living salary, there will no longer be an incentive to produce fraudulent manifestations.

In the past we have avoided a paid ministry, but I feel the time has come when to keep our phenomena pure and our philosophy and religion upon a high plane, we must recognize the need of paying, educating, and guarding our teachers and mediums; THEN AND NOT UNTIL THEN WILL WE BE ABLE TO PLACE SPIRITUALISM BEFORE THE WORLD, CLEANED OF ALL THE FILTH THAT IT HAS BEEN DRAGGING WITH IT.

LOIE F. PRIOR.

The Tyrant Still Active.

Bigotry never slumbers, but is ever laboring to maintain and advance its empire. It grasps every opportunity to invade the rights of others. "Failing in its attacks to-day it renews its assaults to-morrow with renewed energy. No human right is free from its touch. Its principle ambition is to gain control of childhood and youth, and mold them to its will, thus enslaving mind in its very inception, making it ever after its co-laborer in tyrannical over those who will not willingly submit to its unreasonable decrees.

A conference of Bigotry's votaries, usually known as clergymen, recently assembled in New York, to plan a new campaign. For years, ever since our free public school system was inaugurated, preachers have sought, under the pretext of teaching good morals, to secure control of those stepping-stones to the future, and make them serve as highways into the church. Plan after plan failed, but government with a heavy hand barred success.

The new proposition is for all schools to suspend afternoon sessions on Wednesday of each week, and require the pupils to assemble in the churches, such as the parents shall direct, and there be taught religious truth, otherwise pernicious bigotry, under the direction of the pastor.

A Boston Journal says: "The scheme has this in its favor: It is cordially approved as an experiment by most of all faiths." If that statement is true then we have fallen into evil times; but it is not true. It is a project of designing religious demagogues, and it cannot succeed.

Consult the criminal statistics of this country. To do so visit the pen-

THE PROGRESSIVE THINKER PROPHECY.

By What Law Is the Future Foretold?—A Few Thoughts Upon the Subject.

The Destruction of San Francisco Foretold by Mrs. Maud Lord Drake.

The split of prophecy has not died out of the imagination.

Some may contend that no prophetic utterance, disclosing events of the future has ever been delivered to man. Others contend that in primeval days God, through personal interviews through priests and prophets, commanded with man and revealed to him things that should transpire on earth in other days, or distant years. But these they regard as miracles, and claim that the days of miracles have long since passed; and now they contend that the day of miracle, having passed, no prophetic declaration is given. But from the standpoint of science we may safely conclude that whatever inspires in the universe, ending laws of nature, and unending laws of nature, are given in prophetic declarations were given in the past they may recur in the present. But whenever they are given they recur pursuant to natural and eternal law.

The declaration of the astronomer that an eclipse of the sun, or a transit of Mercury will occur at such and such times, and in such and such places, is a prophecy in accordance with natural law, calculated and determined by human intelligence.

Such a prediction is a miracle to the uninformed, and a prophetic declaration to the enlightened.

Some of my readers are able to place a column of figures upon the blackboard and instantaneously write down the aggregate sum of all the figures. I have seen men who could stand by one while he was writing a column of six or ten figures from top to bottom of the blackboard, and as soon as the last figures were written, he would tell the party what figures would be written as the total sum of the whole column.

This was a special providence. The trained intellect of such a mathematician was able to group and comprehend the facts and laws of nature so as to give an instantaneous result; while the great majority were obliged to plod over the addition, figure by figure, the result was obtained.

Now, there is no phenomena in nature, physical or psychical, but that occurs pursuant to the laws of nature; and while there is such a wide margin of difference between an occasional skilled mathematician and the majority of men as above described, why it is not possible there are exalted spirits in the realms spiritual who are also far advanced that they can grasp and comprehend the facts and laws of nature—that from the causes of future events they can instantaneously see the result that may happen in distant days and years.

The writer believes it to be possible, and believes also that in these facts a solution of the problem of prophecy may be found. But be that as it may, be your beliefs or disbelief as to the question of prophecy in the future, have a few stubborn facts to relate, and the reader may account for them as best he can.

We see from the columns of The Progressive Thinker that all over the country there have been prophetic utterances given foreshadowing to a greater or less extent the awful destruction of San Francisco.

But the facts to which I would especially call your attention are as follows:

A Righteous Verdict.

Talleyrand, the learned Frenchman, who shaped the policy of the courts of Europe for a generation, born in 1754, died in 1838, was educated for the priesthood, and in 1788 was installed a Bishop. In his famous letter to Pope Pius VII, with practical knowledge of what he was writing about, said:

"It is a truth now well established by experience, that the only aim of priests is to fatten on the superstition of the grossly ignorant. This is the reason why enlightened men have denounced the priesthood as a class always ready to avail themselves of the simplicity of their unlearned devotees, so that they might increase and preserve their tyrannical sway over the children of men."

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25c.

"The Molecular Hypothesis of Nature." By Prof. Wm. Z. Calkinwood. Professor Calkinwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis for Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies for schools and homes; compiled by L. K. Washburn. This volume meets a public want. It comprises 250 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents, from all sectarianism.

On Sunday evening, February 4, 1906, Dr. York, the well-known apothecary and eloquent lecturer, Mrs. Lord and myself, with several others from San Francisco, attended a public meeting in Oakland at which MRS. MAUD LORD DRAKE was the speaker.

Mrs. Drake gave one of her most eloquent addresses under spirit control. During the course of her remarks a change came over her countenance. A slight tremor seemed to thrill every fiber of her body. She seemed to be standing in the presence of some overshadowing, some imminent danger, and pausing a moment said:

"I see a great, a most terrible calamity overshadowing San Francisco and the Pacific coast. I see the buildings in San Francisco wrecked, and falling in all directions, and hundreds of human beings are crushed in that dire, that most terrible disaster. Now, I see the smoke arising here and there amidst the ruins. Volumes of smoke arise. The flames are arising. I see the flames! They spread with long, curling tongues of fire! They leap from building to building! Now it is a vast ocean of flashing flames of fire! The force cannot be stayed till that fair city is reduced to ruins, to ashes and desolation. It is now an utter desolation that defies all human description."

I was hard to believe, I must confess, that such a calamity should so soon befall that fair city, the Queen of the Pacific. As the prediction was out of the ordinary, I made notes of it, but did not believe it would occur in my day, or in this generation.

The time of the disaster was not mentioned, and I felt that it might be possible at some time in the far distant future; but the prophecy was given more than two months before its fulfillment.

The facts are before you, and now my friends, solve the problem as best you can.

In the month of March, Mrs. Drake, while under control, repeated the prediction in my own home; also in the month of March, in the rooms of Dr. Park, at 1206 Market street, while under control, she again foretold the destruction of San Francisco by seismic shock and fiery flames.

On the 11th of March, 1906, Mr. and Mrs. Drake were in San Francisco on business. Mr. Drake had an appointment to meet Mr. Bonebrake, of El Reno, Oklahoma, but as Mrs. Drake saw the destruction of San Francisco so imminent, and so near, she could neither rest by day or night, that Mr. Drake was obliged to leave before concluding his business, or awaiting his appointment with Mr. Bonebrake.

While some of our good ministers have said that the destruction of San Francisco was an expression of God's wrath on account of its sins, I believe that God works through cause and effect, through natural and universal law.

No scientist, no human being is able as yet, to discover the cause of earthquakes.

Hypotheses are to be found in an abundance, but these are, one and all, the merest suppositions and guesses; but depend upon it, whatever the causes are, they are scientific, and in full accord with the eternal facts and laws of the universe. If you could only collect sufficient data, pertaining thereto, he could readily compute the time and place of an earthquake as can the astronomer the time and place of an eclipse.

GEO. W. LEWIS, A. M.

1519 Broadway, Alameda, Cal.

ECHOES FROM THE 'QUAKE.

A Letter From George F. Perkins.

To the Editor:—Things are getting rather monotonous again. We have not felt an earthquake shock since last Saturday, and hence must turn our attention to the already approaching mutterings of jealous wranglings over the merits, demerits, honors, etc., due the participants in the recent catastrophe, and the distribution of monies, land titles, etc., and finally it begins to appear that this is a good country to migrate from.

The festive real estate agent is in evidence conspicuously in the unlimited raise of house rents and forcing of payments on mortgages and notes until it will soon be positively unbearable.

There is a tremendous army of homeless families camped in the available parks in San Francisco, Oakland, Alameda, Berkeley and inland towns, that is being fed from the generous eastern contributions.

Just what they are going to do when the fund is exhausted, and while they are rebuilding the "San Francisco Beautiful," is an open question.

It is an overwhelming proposition, and the optimistic optimist will have his mind taxed somewhat to adjust things, I am thinking.

Acres and acres of ashes, bricks, stones, twisted steel and iron confront us when we stand on any street of the burnt district.

There is no way of ascertaining how many people were caught in the collapsing of the large tenement buildings that could not withstand the shock, nor the quickly following fire flood. The "Brunswick" was only one of many similar houses. It was supposed to have contained over 200 people, among them some ten mediums. Only three or four out of the lot have been heard from.

However brave we may try to be, or scientific in our philosophizing, the awful calamity is past description, and man's vocabulary too limited to portray it.

After noting the sudden annihilation of hundreds of millions of dollars of property, it brings to our mind very forcibly the folly of living entirely for the sole purpose of acquiring money and property.

This affair has leveled things in a few hours more effectively than a century of anarchism or other reformatory movements, lessons of life given to us in a ghastly manner, and horribly realistic. Shall we profit by it? Oakland, Cal. G. F. PERKINS.

A Sample Copy.

Spiritualism is having an upward tendency. Spirit Return is being manifested in all departments of life, and in all religious sects. The American Institute for Scientific Research, if put in successful operation, will mark a new era in Spiritualistic and Occult Matters; in fact, it will be instrumental in giving Our Cause a wonderful impetus.

MY DEAR FRIEND: IF YOU FOUND "SCINTILLATIONS" FROM ARE NOT A SUBSCRIBER TO THE THE PEN OF HENRY MORRISON PROGRESSIVE THINKER, THEN TEFTT, ALSO OTHER VERY INTERESTING MATTER. MR. TEFTT AL- LETTER, FOR IT IS ADDRESSED WAYS WRITES CHARMINGLY.

WE SEND YOU A SAMPLE COPY THIS WEEK AND ASK YOU TO GIVE IT A CAREFUL PERUSAL. EXAMINE THE FIRST PAGE, ARTICLE BY ARTICLE, AND YOU WILL FIND IT CHOCKFUL OF INTERESTING MATTER—SOMETHING YOU SHOULD KNOW.

THEN TURN TO THE "SECOND PAGE, AND READ THE "LETTER FROM THE SPIRIT WORLD," AND "SPIRIT VISITATIONS." THEY WILL INTEREST YOU.

PAGE THREE IS OF EQUAL IMPORTANCE. "LEGERDEMAIN" WILL SET YOU TO THINKING IN REGARD TO THE ACTUAL CONDITION OF OUR CAUSE. "AS THE FLAG WENT BY," A CHARMING NARRATIVE, SWEET, SOUL-ELEVATING AND SPIRITUALIZING, AND WORTH A YEAR'S SUBSCRIPTION TO THE PAPER.

PAGE FOUR ABOUNDS IN MANY CHOICE INSTRUCTIVE THOUGHTS, LEADING YOU TO A HIGHER PLANE.

ON THE FIFTH PAGE WILL BE

J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Levitation and Cure.

A well-known gentleman of this city, a banker by profession, met me on the street one day recently and said:

"Mr. Harding, do you believe you will live after you die?"

"Yes," said I, "I know I will."

"Well, how do you know?"

"I would take too long to explain just now, but sometime I will write on the subject, and hand you a copy of the paper."

"Most men will not be satisfied without having an experience of their own."

"Very true," I replied, "but the statements of one whose veracity is known will do much to remove obstructions and cause the subject to appear reasonable."

Now the peculiar sensation which, in my case, accompanied conviction, attached a seal, so to speak, to all knowledge. The influence never left my wife all next day. Of course we slept no more that night. It seemed to me there was no such thing as death; that every object in the house was, in a manner vitalized. Everything she touched seemed to possess life. We were alone in the house, and she did the house work. She made the bread, and while mixing it she called me.

"Now, just look at my hands. I am not mixing this dough. Some one else is using my hands."

Again she said, when sweeping the floor: "Just see this broom; it is merely resting in my hand, but it appears to be doing the sweeping itself."

When I returned to the house some time after breakfast, I missed her from her usual place. I knew she was under a peculiar "spell," but opening the sitting-room door I saw her on her knees at the lounge; tears were rolling down her cheeks as she prayed most fervently for forgiveness.

"Oh! God, my Father, forgive me for opposing that which I now know to be Thy truth, and with Thy help I will never again condemn anyone's religion."

I closed the door softly and left her to her prayers.

That was many years ago but she has never violated her promise.

That great and good spirit whom we call "Blue Jacket" was her best and most powerful friend she had for the full space of twenty-five years. He healed her sicknesses, and proved himself her guardian angel in various ways. Let me tell of one among many of the so-called "miraculous cures" which he effected, and I hope to tell of many things done by him, the modus operandi of which none of us had any idea.

Sturgis, Mich.

(To be continued.)

THE RAISED VEIL.

Joy to the world! there is no death,

For life will always be;

Life individualized in man

SCINTILLATIONS

From the Pen of Henry Morrison Tefft, Norwich, New York.

"What an Enigma! What a Strange, Chaotic and Contradictory Being! Judge of All Things, Feeble, Earth-Worm! Depository of Truth! Mass of Uncertainty! Glory and Butt of the Universe!"

In each life is a mixture of virtue and vice. There is no one person that is all good, nor all bad. The richest ore is mixed with more or less slag. We condemn men's doctrine, as we do their lives, without knowing their true value. A brilliant man once said, "Some people would destroy the sun to prevent the growth of weeds." Goodness carried to excess becomes weakness. It takes brawn and muscle as well as intellect to make a full grown man. A slang word sometimes expresses a deeper truth than the most classic sentence. There is more virtue in some persons' profanity than there is in the prayer of others.

I pity the individual who has never shed a tear, never felt a deep sorrow, never sinned and repented—never committed an act worthy of being repented of.

Life when viewed in all of its terrible realities, its tragic and fearful experiences, is really more to be dreaded than death. There may be more tragedy, more grief, more real experience wrapped up in a single tear, than in the whole history of many an individual soul. Our deepest thoughts are the saddest. Primitive people who live near to nature are more serious in their manner and life than civilized races. "The solitary wild state is always a serious one. . . . the savage American tribes have been noted by travelers for their gravity and taciturnity." The mountain seems solemn and the hills look sad. All the grand, the beautiful, the inspiring manifestations of nature, whether in landscape, mountain, waterfall, cloud or sky, ever speak to us in the minor key—never with joyful note.

It requires no priestly voice or intervention to make a place holy. The soul's purest worship needs neither temple nor altar. The touch of a hand, the imprint of a foot, the sound of a voice, may be a more sacred dedication of a place to the human heart, than prayers, hymns, and ritual. The immanent God manifests Himself in all the glory of this world, in every physical beauty seen, and in every mental thought and truth expressed. "Whose dwelling is the light of settings suns, And the round ocean, and the living air, And the blue sky, and in the mind of man; A motion and a spirit; which impels All thinking things, all objects of all thought, And rolls through all things."

No man is so low or degraded but somewhere in his heart lies hidden a desire for nobler ends, a kinship with the divine purpose. Food, shelter and clothing are all that is necessary for animal happiness. Man's capabilities of happiness, of enjoyment, are balanced by his capabilities of misery and unhappiness. The language has not been invented, the words have not been forged, capable of expressing either the gladness or the sorrow, the darkness or the light, which the human heart can endure.

There are certain select souls who never have any commonplace experiences, but grand; events are not dreadful, but grand; events are not useful, but tragic; with them it is never merely excitement, passion, emotion, but their minds are always stirred as a tempest. Yet the vast majority are incapable of deep feeling on any subject—either of joy or sorrow, love or hate, disappointment or fruition. They could never become martyrs for a cause, a principle or a person.

The man that knows little is happier than the man that knows much. Poverty and wealth, want and satiety, live side by side. Great accumulations cannot exist in one person's hands without a corresponding deficit in a thousand others; but riches breed as much discontent as poverty. No condition in life is satisfactory. Our hopes all center in the future, the present is uninteresting. "The promised land lies before us like the mirage. The fruits of the tree of knowledge turn as we grasp them to apples of Sodom that crumble at the touch."

The past has a glory all its own. Everything is beautiful in retrospect. The most trivial things in our lives become interesting as we recede from them. Even our sorrows become sacred, and we would as soon drop from memory our joys as our griefs. Many of our experiences, as we look back upon them, seem more ideal than real, more like dreams than realities. Events in life are interpreted according to the standpoint from which they are viewed. If a person's fancy runs different from ours in style or dress, we call him vain or eccentric; if his logic does not correspond to our opinions, we say his reasoning is unsound; if he is extraordinary adept on some lines, we accuse him of being one-sided and unbalanced. A great man is first a crank, then a genius. But the highest philosophy accounts things healthy, normal, and beneficial. There is nothing abnormal, ugly or defective in nature. From the vantage

ground of science each separate fact stands in its true relation to all others. "Robert G. Ingersoll liked to think and say that evil is more or less accidental, and has an imaginary, rather than a real existence; that only when at bay and in the midst of hostile circumstances is human nature inclined toward what is actually criminal and vicious."

Everything moves upward. The most filthy substance may in time become purified, glorified into the flavor of the fruit, or unto the bloom and fragrance of the flower. Science changes, theories change, divinites change. Doctrines that are fit and proper and satisfying to one age and people are entirely unfit for another age and another people. Formerly a God of vengeance, a God of rewards and punishments was held up before the world, but now it is a God of love.

Some one has said of a well-known author that in his work on dogmatic theology "Two pages are given to heaven and eighty-eight to hell." The old-time preaching was very harsh, commendatory and inflammatory, so was the religious literature; but all that has been modified, and the way to heaven has been smoothed and made suitable to a more educated and intelligent condition of society.

What is truth to one man is error to another, "For as he thinketh in his heart, so is he." It all depends upon our faith, our belief in the doctrine, in the form, in the symbol by which the desires and aspirations of the heart are fed. The heathen, prostrate before his idol, receives the same answer to prayer, as the Christian bowing before his spiritual God. The answer comes from within and not from without. "The kingdom of God is within you," and it is nowhere else located. "Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."

The matter of faith is more or less a natural endowment. Some people are naturally credulous; they easily take all statements at their face value, while others analyze, question and dispute every point in the proposition. It is a queer notion many have, that while science changes, society changes, philosophies change, religious doctrines, creeds and formulas must always remain the same; that centuries ago, God revealed Himself fully, completely, and finally into the world and that He had no further revelations to make known to man. The same religious formulas exist now that have been stated for hundreds of years; men believe them no more, but the rules are unchanged.

All rules are arbitrary and artificial except what nature furnishes. Too much learning deadens the imagination. The fear of violating some rule, custom or habit, laid down by the critics, is a check on originality. A genius must have a free rein or his work is dwarfed. Truth cannot be too closely defined. Questions answered by yes or no often convey as much error as fact.

A certain writer speaking of the doctrine of transcendentalism says: "The principles of transcendentalism are to be felt as religious emotions, or grasped by the imagination as a poetic whole. They are not to be proved, neither are they to be set down in propositions as the articles of a creed. The truth comes to us not when we are critical, not when we are working, but when we are receptive and passive."

Definitions are misleading. We cannot define beauty, poetry, oratory, inspiration, genius, nor religion.

Great stress is laid on finalities. The world is always looking for authoritative statements. There can be no shadow without substance.

Whether Christ is a historical figure or a fiction; whether his life is false or fact; it makes no difference; the character portrayed is divine, the words said to have been spoken by him are true and the teachings set forth are the highest that the mind of man can conceive.

Fiction must appeal to our experience, otherwise we ignore it. The novelist does not create the men and women he depicts—he finds them in actual life. Shakespeare created no characters; he painted in words that which he saw and heard. He made no originals, he merely shows us those already in existence.

Whatever addresses itself to the universal heart is eternal. There is only one kind of blood, only one kind of water, only one kind of air, only one kind of matter; everything we see is but different manifestations of the same primal element.

All events come and go in regular order. First the egg, then the worm, then the butterfly. Man is nature's finest and last expression. Everything else was made subordinate to this final act in the order of creation; yet man is only an animal. All his religion, morals and refinements are veneering—easily thrown off. When conditions are right, an individual or a people, move backward with more alacrity than they ever move forward.

Decay is a swifter agent than growth.

We profane ourselves by small talk, by gossip, by inferior associations and by weak and unprofitable thoughts. There is no form of vice, no form of corruption, no condition of degradation but what constant association will make it common place and it will cease to be a matter of either aversion or reprobation. When we realize how little people know individually, it is a wonder they act so wisely collectively. The crowd of fawning sycophants, paying humiliating deference to power and authority is every year growing larger. Wealth, not genius will soon be crowned king. Where the fountain is corrupt the whole stream is impure. The heritage of a people stamps itself upon the mind and body of a race the same as it does on a family. A nation of slaves can never become a nation of freemen only in name; obsequiousness, obedience, servility, become a part of the individual nature which nothing but death can wipe out.

Men and women in the higher walks are responsible for the sins of society. If those in authority, if the people of wealth and position, would set the example of temperance, economy and honesty, these virtues would become popularized among the mass and be as common as vice, dishonesty and intemperance are now. Wealth to-day stands defiant, it defies justice, laughs at right, and scorns the feeble efforts that are being put forth to make it observe the law, obey the statutes, and conform to the good order and well-being of society.

"The aristocracy of the priesthood is broken; the aristocracy of birth is dead; but the aristocracy of the dollar is in its meridian."

No man whose life is dominated by the philosophy and teachings of Christ can ever become a millionaire; to make any such claim shows either dense ignorance or flagrant hypocrisy. The system of weights and measures, which God uses in weighing and measuring the moral and spiritual qualities of men are entirely different from ours. Goodness is not practical. The ideal life and the practical life never agree. The mind formulates plans, conditions, institutions and societies, that look righteous and beautiful, but they are never realized. The model seems perfect but there is always trouble with the machine.

Man, both beautifies and deforms this world; he builds up and he tears down. The laws of growth and decay hold equal power and balance each other. Strange as it may appear, with the increase of knowledge, refinement, and civilization, vice increases, disease increases, and poverty increases. It is only one step from poverty to crime. Sin lives upon squalor, wretchedness and unrest. Prosperity dries up the springs of iniquity. Doctors cannot diminish disease, priests cannot wipe out evil, neither can courts and statutes prevent crime.

It is not the anarchist, nor the highwayman that the people need stand in fear of, but it is the man holding high business, social, legislative and judicial positions—men clothed with authority in their chosen walks of life. It is the gentleman, not the loafer, that from a menace to good government and to civilization. As long as the results of successful villainy are more applauded than the smaller accumulations of honesty and frugality there can be no reformation in the morals of the people. A false man, whether in word, thought, or deed, is a blight on community, a hindrance to reform, and a block to progress. But falsehood shows just as well in print as truth. The old cry "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits," still goes up. The majority of mankind prefer fable to fact, show to substance.

"Good God!" said Napoleon, "how rare men are! there are eighteen million in Italy, and I have with difficulty found two."

"All things are shows, And vain the knowledge of their vanity; Thou dost but chase the shadow of thyself! Rise and go hence; there is no better way. Then patient scorn;—nor any help for man!"

HENRY MORRISON TEFFT, Norwich, N. Y.

"I HAVE DONE MY BEST."

As Vividly Portrayed by WILL F. GRIFFIN in His "Creed."

I believe the life that we lead to-day is the life that was all decreed and planned.

That the blooms and thorns along the way were meant for us by the Master's Hand.

I believe the casework stones that bruise and the grief that follows the wrongs that burn.

Were meant for us—that we might know that we might understand and learn.

I believe the storms of life's great sea, that sometimes send frail souls afar.

Are sent to us that we may see how very weak we mortals are.

I believe that every sin-stained soul has in its depths the seed of right.

And that some day, tho' far away, 'twill see and recognize the light.

I count no creed; but I believe that when the worldly race is run, When all the task, the joy and pain, the strife and sorrow are done, That man shall come into his own and find the long-sought, cherished rest.

If he can say, all truthfully, when all is o'er, "I've done my best."

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

A Remarkable Experience.

Converted From Methodism to Spiritualism—A Soul Divinely Illuminated.

Later in my evangelistic tours of the soft ethereal light above me! The preaching I came to Bardwell, Ky., where Brother J. B. Crisney kindly and patiently tried to explain to me the philosophy of spiritualism. No! I was too set in my ways. I told him that he undoubtedly meant well, but his spirits were "imps and devils personifying his dead friends," and saying beautiful things only to lure "the soul deeper into the quagmires of religious error."

Invited, I went to his house, and in his room several of us bowed down in prayer, and my prayer was for "the devils to be cast out." While thus on my knees in earnest prayer, the heavens were opened to me, and I saw the hosts celestial—myriads!—floating in

To the Editor:—For several months I have felt a desire to give some account of my conversion to Spiritualism, and the reason for it. I was brought up a Methodist and became a preacher in their conference, thinking that it was the most liberal, and in brief far more broad than any Calvinistic form of theology. I received my appointments year by year, emphasizing in my public ministrations a spiritual religion.

"If you, being evil, know how to give good gifts to your children; how much more will your heavenly Father give the Holy Spirit to those that ask him."

I must not forget here to mention that when a child I heard while in the South of the "spirit rappings," and heard also how they spread over the country, and for a time our neighbors would meet at night from house to house, trying to "raise the spirit rappers," but this work was not then brought to any perfection, being only the initial stage of Spiritualism.

At my father's house I could occasionally hear at night-time, rappings in my room overhead. Then the sounds would come down the stairs about as fast as a person would naturally walk, and would rap all along the way to the foot of my bed. These phenomena produced funny feelings in my heart, and many times I covered my head with the bedclothes taking a thorough sweat-bath to avoid hearing these strange sounds.

Several years passed, and we had ceased "raising the spirits," but in the meantime I read a book by Robert Dale Owen entitled, "Footfalls on the Boundaries of Another World." One night after this as I lay upon my pillow thinking of what I had read, all at once the wind rapped, and blew a gust I could hear it strike and whistle. Then all was still, and at the next moment I SAW A FORM FLOATING IN THE AIR ABOVE ME. I could only see it from the waist upward. It glided along with the face turned toward me, grave, sedate—a real spook. No word it gave, nor sign, but soon faded or vanished into the air. It startled me! I was thoroughly awake, and I shall never forget that face! That large forehead and flowing white beard caused me to think of a dignified Roman senator. Since that time I have met many persons in the body, but none to duplicate that picture so well as Dr. J. M. Peebles, whom I had the pleasure of meeting at the Litchfield camp-meeting.

I wonder if the Doctor ever leaves his body and appears to sensitive, as is reported of many mediums. Time passed, and I read, thought, prayed, and finally settled down in the belief of angelic ministry, but believed this to be open to us especially only at the moment of our passing from this world to the great unseen. Then our spiritual eyes would be opened, but otherwise angelic visions were, I supposed, few and far between. As for Spiritualism, at this crisis, what was not fraud or evil spirits I supposed might be genuine, and it looked to me more and more reasonable as I pondered upon the subject more deeply. I prayed earnestly for light, more light! I was at that time preaching in the South, and one day I passed through Memphis, Tenn., then the home of Dr. Samuel Watson, author of "When the Clock Struck One," and I heard a man prominent in Sunday-school work relating an exposure of Spiritualism which took place in the city the evening previous.

"And what did Dr. Watson think of it?" I inquired.

"Oh," said the Sunday-school teacher, "he is prepared to believe everything connected with Spiritualism, no matter how many exposures should be made." I did not quite fancy his method of treating the subject.

Later in my evangelistic tours of preaching I came to Bardwell, Ky., where Brother J. B. Crisney kindly and patiently tried to explain to me the philosophy of spiritualism. No! I was too set in my ways. I told him that he undoubtedly meant well, but his spirits were "imps and devils personifying his dead friends," and saying beautiful things only to lure "the soul deeper into the quagmires of religious error."

Invited, I went to his house, and in his room several of us bowed down in prayer, and my prayer was for "the devils to be cast out." While thus on my knees in earnest prayer, the heavens were opened to me, and I saw the hosts celestial—myriads!—floating in the soft ethereal light above me! The whole heaven was illumined—was full of divine glory! O, the grandeur, the beauty of that scene! No pen

can describe it. I shall never forget it, for it seems to linger with me like a sweet, perpetual perfume, possessing my soul forever. I arose from my knees convulsed. I was converted, and never so realized before the dignity and wondrous power of the human spirit and the glories of the spiritual world. The words impressed upon me were: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those that love him, but He hath revealed these to us by His spirit."

Since that time my horizon has been widening and I have progressed from faith to knowledge—a knowledge of a future immortal life; of progress over there, and of a more glorious brotherhood here in this present world.

There are none of the churches that seem broad enough to satisfy me. My soul has drunk deep from the fountain of life. My nature is eclectic and naturally now takes in the best things of the Methodist, the Universalist, the Unitarian, the Swedenborgian, the Quaker, the Shaker and the Salvation Army. They are doing their noble work in their way. I can be bound by no sect, nor can my nature be crushed again by any creed. Though I have peace and hope will to all men, I like best the keynote in the temple, and that keynote is Spirit. I seem to fit nowhere else. Now, to me inspiration is not confined to what was written two or three thousand years ago—a small pond, dammed up and stagnant. No! No! Give me the fresh flowing stream, a present inspiration embodying the Fatherhood of God, the brotherhood of man, the present ministry of spirits and a good, pure life, and then with the Apostle I can rejoice "with joy unspeakable."

Now brothers, I want work. I have been an evangelistic preacher for years, but I have grown up into the broad, liberal truth of Spiritualism, and I want work in the field. My good wife is as zealous as I am and has spiritual gifts, and my daughter is quite proficient at music. Give me calls—give me work, for I long to be breaking the bread of life to those who doubt the future existence or are starving in trying to digest old orthodox theology.

J. H. COLLINS, Bardwell, Ky.

Accompanying this letter from the Rev. Mr. Collins are a few lines from Dr. Peebles stating that he heard Mr. Collins speak several times last summer at the Litchfield camp-meeting, and he is an enthusiastic speaker, and himself and family are singers and real workers. Mr. Crisney, a banker in Crisney, and others, informed the Doctor that he was a man of strict moral integrity and highly esteemed by all who personally knew him.

We trust that he will find work in this great whitening field of Spiritualism.—[Editor.]

AN ETHEREAL BODY.

"They Say They Have Seen the Ethereal Body, One of Man's Subtler Bodies Interpenetrating the Dense Physical Body."

The Orientals have long claimed to have seen it with a high vision, and the Occidentals are now seeing it by the aid of instruments. In being able to see the skeleton of a live person by Roentgen rays we have gone far to surmount difficulties in making out the shadow of the ethereal body. A hazy, semi-transparent mass surrounds the bones in a skiagraph which seems to invite definition by simple methods of research requiring little more than a better understanding of the offices of the different rays of light to give us a glimpse of the man that survives the mortal casement.

The ethereal body, erroneously termed the soul, seems to be a compound of those electric corpuscles of which matter is supposed to consist, with the unknown principle of animal life, and it is obviously a connecting link between mind and matter. A discovery of this sort is calculated to revolutionize the mental sciences and correct many erroneous ideas. It particularly is important to ascertain how the ethereal body acts during life. Many doubt the existence of any inner form of this kind. But it is an established belief in the east, especially in India, handed down from ancient days. It is difficult to see how their knowledge could have been so complete, even including the fact that the ethereal body never grew old after attaining maturity, unless they had been able to catch sight of the inner form.—Chicago Tribune.

You are not simply to be kind and helpful to others; but whatever you do, give honest, earnest purpose to it.—Trowbridge.

AN IMPRESSIVE EXPERIENCE.

Carlyle Petersilea Manifests to His Wife—He Comes Fully Materialized and Affectionately Greets Her.

To the Editor:—Feeling that I am in duty bound to give to the world that which I know to be strictly true in regard to the spiritual manifestations of my dear departed husband, is the cause of my writing this article.

Mr. Petersilea, shortly before his departure to the spirit life, said to me many times in the most solemn manner, that if materialization was true, if he should depart first, he would certainly "come to me in a materialized form."

We together had attended from time to time a number of materializing seances while he was still in the body; but unfortunately all that we attended were surely fraudulent. I became very much discouraged and finally came to the conclusion that there was no truth in materialization; not so, my dear husband. He said that he believed all things were possible to spirit, and although he had never witnessed a genuine materialization, nevertheless he firmly believed that materialization was possible, and then he added: "If I go first, and it is possible, I will surely materialize to convince you of the truth." Do not go to any seance. I will come to you when you are alone by yourself; and promise me now that if these things happen, that you will give that which occurs to the world.

I most solemnly promised; yet I did not think my husband would go to the spirit life first.

Well, I waited for many weeks after he departed, but nothing occurred like materialization. He was controlling me to write nearly every day, but nothing like a tangible form appeared.

I became more deeply discouraged than ever about materialization being true; but at last something has occurred.

I was alone when two tangible hands were placed within my own. A thrilling shock ran through me. "I did not see the hands, for I happened to be in the dark, but they were the hands of my husband as real as they ever were in life. I pressed them hard, to assure myself that I had not fallen asleep and was dreaming. They were soft, and gave way slightly under my fierce squeezing, though they had no bones within them."

I still held his hands within my own, but did not press them quite so hard, and he pulled me with his hands just as he would pull something that resisted, and as he pulled gently, but firmly, I felt that all the living principle within me was being drawn forth from my body. At last I was entirely out of my body about three feet away from it. He still drew me toward him, took me in his arms and kissed me again and again. He then, with a sorrowful look, let go my hands and I sank back into my body; but my body was cold and stiff as though dead, yet soon it was all right once more.

Now, this I most solemnly affirm to be true, and I would willingly swear to the truth of it in any court of justice. Of course I cannot prove it to the Psychological Research Society, for I was alone at the time it occurred; but my oath is as good as that of another, and my most solemn oath I give.

MRS. CARLYLE PETERSILEA, Garvanza Station, No. 1, R. F. D., Los Angeles, Cal.

IN BEAUTIFUL CRYSTOLA.

Mr. John W. Ring Sojourning in Colorado—He Expresses His Great Admiration for the Humanitarian Spiritualist, Henry Clay Childs, and Crystola the Beautiful.

To the Editor and Readers of The Progressive Thinker:—As I had long promised myself the recreation of a summer in Colorado, I grew anxious, with the first indications of summer in Galveston, and here I am at Crystola, the Beautiful, where as yet we are.

We intend to make this the ideal spot for the summer, and for the entire year as far as that goes, where our people, and all people who love truth, can come and enjoy the grandeur of mountain nature, the climate, the scenery, the water and the birds, and all this the property of a devoted Spiritualist, Henry Clay Childs, formerly of Illinois.

This wonderful estate, Crystola, is on the Colorado Midland railroad, up the east, eleven miles from Manitou. All these acres and properties have been accumulated by this veteran Spiritualist, and now that the lights upon the other shore grow brighter to his sight, he looks around to his own, the Spiritualists, to possess that which he has gathered.

There is a depot on the estate as the railroad runs for several miles through it.

We have a hotel, printing plant, store, in fact every necessary convenience for modern living.

The fertile valleys are being converted into gardens, and the breasts of the mighty mountains are being torn open to give forth their rich deposits of various minerals, principally among them, gold, as Crystola is but eighteen miles from the far famed Cripple Creek gold fields.

Here will be found free camping ground, free water and fuel and congenial association. Where can another such opportunity be found?

I avail myself of this opportunity to let The Progressive Thinker readers know of the ideal camping place for the summer.

Bring your tents and come for a stay in the Rockies in sight of mighty Pike's Peak and the wonderful and majestic beauties of mountains.

The first Sunday I was here the college of inhabitants organized a Lyceum. The following officers were elected, and each Sunday afternoon in God's own cathedral we will hold a session of Lyceum: Conductor, Mr. John W. Ring, formerly of Galveston, Texas, and National Superintendent of Lyceum work appointed by the National Spiritualist Association; Guardian, Miss Sarah Ann Parr, of the Home Lyceum, Galveston, Texas.

Watchman, Joseph Farr, of the Lyceum, Galveston, Texas; Treasurer, Mr. Auer Green; Secretary, Mrs. George B. Lang, whose husband is manager of the Crystola Publishing Company; Librarian, Mrs. John Petersen of Home Lyceum; Guards, Misses Lina Grace North, and Ethel Farr, and Messrs. Milo Lang and Moral Peterson.

I want those who are coming this way to know of this resort where they can spend a day or longer amid magnificent natural scenery and pleasant company just outside the whirl of the city, yet far enough removed to be deprived of the conveniences of the city.

Mr. Childs tells me that he wants the attention of all Spiritualists for these possessions are to be theirs, to give to humanity; so come, my dear friends, and possess your own.

JOHN W. RING, Green Mountain Falls, Col.

Remarkable Invention.

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Spectacles Can Be Abandoned.

This instrument, which the inventors have patented, is called "Actina"—a trademark word.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or dragging the eye for most forms of disease. Cataracts, pterygia, and other abnormal growths can be removed and weakened vision improved or restored by the new and more humane method. If it is a fact that there will be no need to go blind or to wear spectacles,

"Actina" has affected marvelous cures. Sooner are the inventors that this device is an article of great merit that they give absolutely a free thorough investigation and a personal test of "Actina." One will be sent on trial postpaid. They issue a book of 100 pages, a complete dictionary of disease—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its own use—all is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas City, Mo.

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WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address: DR. BYE, Broadway, Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corner, responds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the face of reality and are a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

POEMS OF PASSION. By Ella Wheeler Wilcox. Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

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STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, covetousness, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities, an eye-opener concerning the method and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

AFTER HER DEATH. The Story of a Summer. By Lillian Whiting. Permeated with pure and beautiful spirituality of thought, instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price \$1.00.

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THE SPIRITUAL ALPS And How We Ascend Them. How to reach that altitude where spirit is supreme and all things subject to it. By Miss Lillian Whiting. 40 cents. Paper 25 cts. For sale at this office.

Molecular Hypothesis of Nature: The Relation of 14 Principles to Continued Existence. By E. W. Lockwood. Paper, 25 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World-Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up as a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on the reverse of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that we may or may not have to abridge or omit or less, or otherwise limit the length of the item. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

W. C. Marshall writes from Denver, Colo.: "The Psychical Research Society of Denver has discontinued the public meetings in Normal School Building, until September 1, when the lecture course will be resumed with speakers of national reputation. The meeting will meet at the home of its pastor, Alice Gehring-Patterson, 1434 So. 15th street, on Sunday afternoons for conference and discussion along the lines of Psychology, Advanced Thought, and Spiritualism. All persons desirous of joining the society can do so by applying to the secretary at the above number. Visitors to Denver desiring to compare the society with the one in sympathy with this work, are invited to spend two hours with us on Sunday afternoon, from 3 to 5."

H. W. Henderson writes from Lawrence, Kansas: "The Lawrence Spiritualist Society is doing a good work with Mrs. A. L. Lull and others who stop on their way through Kansas. Mrs. Hattie Johnson of California, was with us last week; all seem cheerful, and thus the good work goes on. At the Ottawa camp-meeting, August 17 to 27 inclusive, we expect to have a good ten-days' meeting. With all our old friends and many new people, and with Will J. Erwood and Mrs. A. L. Lull, and many more tried and true friends of Spiritualism, the work will go on in Eastern Kansas as of yore. The Progressive Thinker is doing a great work here, and we are gaining ground all the time. Better people are reading the paper and your books."

M. Severance writes: "Kindly allow me to thank you for the great good being done by you editorially and otherwise, in combating the rank errors of the Christians' holy? man-made book, the Bible, so-called. Let the good work go on! Isn't it strange, passing strange, how any semi-intelligent man or woman can read and believe all the nonsense contained in the 'sacred scriptures'? Does it seem possible in this enlightened age that such a thing can be? My father having been a minister for some forty odd years, and having read the Bible through from Genesis to Revelation myself, I feel that I am in a position to appreciate all that you say relative to the same. You cannot make your statements too strong nor your protests any too forcible. Of course there are many people in the ranks of Spiritualism who retain certain ideas inherited by them concerning the Bible, that it is difficult to rid themselves of."

C. H. Matthews writes: "A fairly good audience in the town hall, at Uhrichsville, Ohio, was addressed by Prof. Riley, a Spiritualist, on Sunday evening, May 27. A good field for missionary work is Mill Township, Tuscarawas county, Ohio."

D. G. Hill writes: "The Golden Rule Spiritualist Society held its business meeting May 26, in the parlors of Sister and Brother Hill, 705 W. Madison street. There was a large attendance of its members; all business matters promptly attended to; all bills paid, leaving the society without any debts, and quite a snug sum in its treasury. The May party dance was a fine success financially. The regular Sunday session of May 27 was as usual, short talks and messages in the afternoon, which were most interesting. In the evening Mrs. S. F. DeWolf-Klizer lectured from a most inspiring spiritual standpoint, and held her audience spell-bound. A letter from Sister Hill reports her doing a grand good work in Michigan, not only for herself but for the benefit of others as well. Sister Hill is also the recipient of the new Illinois State Spiritualist Association's ordination. Mrs. Hill remains for an indefinite time in Michigan. Dr. J. H. Randall was elected last evening in the business meeting, assistant pastor to the Golden Rule Spiritualist Society. Mrs. Isabelle R. Hall was elected assistant secretary to W. D. W. Elizabeth J. Jaquet, who has been with us the past few weeks on our platform, leaves to-morrow; the 28th, for Sheridan, Ill. A vote of thanks was tendered Mrs. Jaquet for her aid to us, not only as a willing free worker, but for her assistance as corresponding secretary pro tem, for

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOISES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The month of May. A vote of thanks was also tendered Mrs. Sexsmith for kindly aid as corresponding secretary.

The Society of Spiritual Unity held a good meeting Sunday, May 27, with good messages for all. Mrs. Kusserow and Madame Josephine, mediums.

W. R. Cooper writes: "I wish to say that The Progressive Thinker has been decidedly above par this last term, and I feel sure that the firm stand you have taken in opposing fraud has won many converts to the cause. How would like to clasp hands with your Editor-at-Large; he is the right man in the right place—our worthy Hudson Tuttle."

L. G. Brown, M. D., writes from Rockford, Ill.: "The Psychical Research Society of Rockford, Ill., was favored on Sunday evening by the presence of Mrs. E. J. Hanson of Chicago. Her talent and personality are keenly appreciated by the friends here, and they hope to have her with them again. The meetings are suspended for the vacation, and only occasional sessions will be held until Autumn."

Amanda L. Coffman writes: "Returning from a visit covering a space of two weeks and serving as a period of rest, I feel refreshed from the influence left from the association with friends in Buffalo, N. Y., and Akron, Ohio. In Buffalo, it was my pleasure to meet Mrs. Georgiana Ripley of Toronto, who is the present speaker at the temple. To listen to good things such as she advanced is a privilege that is seldom mine to enjoy, and the time I spent thus rapt in attention explains why so many did likewise. I found the society in a flourishing condition, much credit of which is due to the work of the president, Mr. Richard A. Hoyt. I also attended a service at Bro. Hulbert's Harmony Circle on Main street, and was furnished with treat in the sound philosophy of 'Uncle Ned.' I was cordially welcomed by all our friends, and made the honorary guest of many a friendly gathering, one in particular being a birthday party given at the home of Mr. and Mrs. George I. Allen, in honor of my guide Oweena. On this occasion the parlors and dining-room displayed the pride of the Old Glory decorations, and the tables groined under their weight of delicacies. Many local mediums were present, and with their guides, each taking part in the program, the evening became an event and passed only too quickly. But this was only a little of what I shared with Mr. and Mrs. Allen, with whom I stayed the greater part of my time. In Akron I had equally as much to be grateful for in the home of Mr. and Mrs. Kepler. A week in each place seemed a very short time to stay where so much was done to entertain me, and the best was none too good, but my duties were imperative in their call, and I arrived home feeling better than I have in some time and realizing more than ever the value of my vacation."

C. A. Sollinger writes: "At the ninth annual convention of the Ohio State Spiritualist Association, held at Cleveland, Ohio, May 26, 27 and 28, the following officers were elected for the ensuing year: President Fred D. Dunakin, Cedi; first vice-president, Harry E. Boerstler, Columbus; second vice-president, Thos. D. Bellis, Cleveland; third vice-president, C. A. Sollinger, Cleveland; treasurer, Samuel W. Mahaffey, Conneaut; trustees, Mrs. Elizabeth Schauss, Toledo; D. A. Herlick, Akron; O. B. Clark, Ashabula, and Mrs. Hattie G. Webster, Columbus. National delegate, Fred D. Dunakin, Cedi; alternate, I. W. Pope, Cleveland; the next convention will be held at Dayton, May 1907."

Correspondent writes: "Memorial services in honor of our arisen heroes were held Sunday, May 27, in the Second Spiritualist Church, Thompson street, below Front street, Philadelphia, Pa. The church was prettily decorated with many flags and one large flag draped the altar, over which was hung a large green wreath. The afternoon address was delivered by Mr. Henry T. Greenwood, of D. A. R. veteran and conductor of our local twenty-four years ago. Mr. Greenwood spoke in an eloquent and impressive manner, and was followed by Mr. James Wallace and Mrs. Augusta C. Volk with many excellent messages. In the evening Mrs. Volk made a short address, after which she answered written questions. Her work in the evening was nearly all done under trance conditions, and proved very satisfactory."

Mary B. Hill writes: "The first of a series of socials will be held by the members and friends of the Band of Harmony, Thursday afternoon and evening, June 7, at the home of Mrs. Hattie F. Reets, No. 874 W. Madison street, near Leavitt. There will be progressive euchre from 2 till 4 p. m., score cards 25 cents, including coffee checks. Playing commences promptly at 2 o'clock. Six prizes. Everybody expected to bring lunch. Coffee served at six o'clock. Coffee checks 10 cents. A delightful evening is anticipated, as extra artists have been secured. Our pastor, Mrs. Richmond, will be with us. All are cordially invited to come and bring your friends."

Mrs. J. M. Kingman writes from Pittsfield, Mass.: "The First Spiritualist Society of Pittsfield, Mass., closed its meetings for this season with Rev. Oscar A. Edgerly for speaker the last two Sundays in May. Mr. Edgerly gave the best of satisfaction. In these days when the instruments of the visible world are being tried in the crucible, it is refreshing when those

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, June 10, 1906: Kindness Is Dearer and Better Than Gold.

Gem of Thought—

"Be kind and be gentle to those who are old, for kindness is dearer and better than gold."

For information concerning the Progressive Lyceum, authorized Lecturer on the subject of Spiritualism, Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

are found not wanting when put to the test as Mr. Edgerly has been. The Pittsfield Society will look forward with great anticipation to a year from now when, if possible, they may again have the pleasure of Mr. Edgerly's services. The society is young, and as yet among the struggling ones, but with great hope and much interest. All communications with this society should be addressed to Miss L. A. Abell, secretary, 48 West Housatonic street, Pittsfield, Mass."

Ferd C. Schurer writes of the Rising Sun Mission: "The friends of President Kirkham were sorry to learn that he was confined to his home owing to a granulated eyelid, but at this writing is able to be out again. Vice-president Thompson conducted the services Sunday June 10. Interesting lectures will be delivered by able speakers both afternoon and evening and will be followed by the guides of some of our popular workers. This will be our last Sunday at 378 West avenue. On Sunday, June 17, we will dedicate our temple on Oakley Blvd., between Adams and Jackson, with appropriate services. Services will be held at 10:45, 3 and 8 o'clock with lyceum or Sunday-school at 2:45. Send or bring the little ones to learn of the higher life."

Oscar A. Edgerly writes: "Since concluding my two months' engagement at Baltimore, Md., on Sunday, April 29, I have been very busy filling engagements in New England. The first two Sundays of May I was with the society at Worcester, Mass. I found their membership in excellent condition, a most genial and progressive people. They are bound to do a good work for our cause in their part of the Old Bay State. From Worcester I went to Pittsfield, Mass., a beautiful little city in the grand old hills of Berkshire. I found there a new society, few in numbers, but making up in enthusiasm for what they lack in numbers. I found that the Pittsfield people held in high appreciation the philosophy of Spiritualism as well as its phenomena. Judging from the general interest manifested by outside people, I conclude that the society is destined to grow much larger during the coming year. While at Pittsfield, I had a most pleasant experience. Through an arrangement made by Mr. Rhodes, a member of the Pittsfield society, I was invited to visit the Shaker families at Mt. Lebanon, N. Y. I can truly say that I never spent a more interesting two days than I had with these pre-eminently intellectual and spiritual people. I think they are Spiritualists in the truest sense of the word. On May 29, I delivered a trance address at the assembly of the North family. I am sure that the friends received the address with as great an interest as it would be received by those who we call our own people. I was pleased to hear, while at Lebanon, so many kind words spoken of our grand old patriarch, Dr. M. M. Peabody. He is surely held in high appreciation by our associate workers, the Shakers, who speak at Providence, R. I., on Sunday, June 3. At present my time is all engaged until April, 1907, with the exception of January, 1907. I will be pleased to hear from western societies desirous of engaging a trance speaker. Address 42 Smith street, Lynn, Mass."

R. writes from Denver, Colo.: "It has been many years since I sent you a communication for publication, but I thought a line from me would not be amiss, and that your hundred of readers would be glad to know what the Spiritualists of our city are doing. Mrs. Nellie C. Noyes of Boston has been holding regular Sunday evening meetings as speaker for the Spiritual Church of Truth, for the last seven months. The guide, 'Charity,' through Mrs. Noyes, gave an eloquent address on Memorial Day, which was listened to with great interest. The readings given by Mrs. Noyes are truly grand, and the kind and genial way she has of greeting her friends has won for her a lofty name. Two weeks ago she celebrated her seventh anniversary of becoming a medium. Many of her friends gathered in the parlors of the hotel, where singing, recitations and speaking were given, after which she was presented with many tokens of affection and love by those present. We hope to be able to keep her here a long time, for she is doing a good work which is fully appreciated."

Special entertainment has been provided for the opening Sunday, June 17, at Chesterfield camp-meeting. In addition to the lectures by W. F. Peck and music by the Remington band and the mandolin club, the Anderson male chorus of forty voices will give a concert in the auditorium during the afternoon. Mrs. Dr. Pierce will hold a message meeting after the close of the afternoon lecture. Mrs. Mary E. Lease speaks on the following Sunday, June 24.

R. Mitchell writes: "The Spiritualist Society Students of Nature, 461 W. North avenue, corner Robey street, will hold an Indian camp-meeting every Sunday evening during June, July and August. English and German speaking. Conference meetings in general. Test given by mediums. A Spiritualist chieftain of children, Sunday evening, June 10. Our pastor, Mrs. M. Schumacher, will dedicate them to the spirit by placing beautiful flowers on them; also giving each child a spiritual name. Do not miss these meetings, as many mediums will take part."

Mrs. George Williams writes: "The Ohio State Spiritualist Association held its annual meeting at the First Spiritualist Temple on Fulton street, Cleveland, O., May 25, 26 and 27. It was largely attended, the visiting delegations being quite large. Most excellent vocal and instrumental music was furnished during the sessions. The services were of a varied and interesting character, and were greatly enjoyed. The ladies of the Temple were heretofore to entertain the officers and delegates, and succeeded nobly. Rev. D. A. Herlick of Akron, will officiate at the Temple during the month of June."

Miss Beesie C. Ellis writes from Battle Creek, Mich.: "Mrs. Anna L. Gillespie of San Francisco, Cal., has just closed a four weeks' engagement here with good success. While here she delivered heretofore a plea for justice and equality in all the relations of life between men and women. Leatherette, 40 cents."

The Society—LIGHT, MORE LIGHT.

Will hold a **SOCIAL PARTY**, with the Best Music, Large Program, and Dance, Saturday evening, June 9, 1906, at 8 o'clock, at Mrs. Shamus R. Roennau's Hall, 1800 N. Ashland avenue, Chicago. All welcome. Admission, 15 cents at the door.

side of life, and christened six little girls and one boy. From here she goes to Port Huron, and then to Cleveland to give lectures. Then she goes to New York, and back to Ohio, where she has eight weeks of steady camp work. We are doing fine, as we have fifty-two members in good standing, and hope and mother in the near future to have a little home of our own. We had Mrs. Cora Fuller Williams of Vicksburg, with us May 27. We only have three more Sundays before vacation and when we open in September, Mrs. Anna L. Gillespie will be with us with joy to us all."

PASSED TO SPIRIT LIFE.

Cultivators to the extent of ten lines only will be inserted free. In excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Mrs. Olive Carlson passed to spirit life May 17, 1906, at her home, No. 11 Levee street, Detroit, Mich., aged 81 years. She was a kind, loving and devoted wife and mother, respected by all for her noble qualities. She leaves a husband and little daughter. They are blessed with an assurance of a life beyond. Services conducted by Rev. Laura L. Crawford.

Alexander Love, a veteran, in his 89th year, passed on May 22, 1906, at New Philadelphia, Ohio. Mr. Love had a strong leaning toward the Unitarian church and was a faithful student of the sermons of Rev. Minot J. Savage. "Pope's Essay on Man" was more familiar to him than the Bible, and it is safe to predict that St. Peter will at once give him a front seat among the angels in heaven. It is hoped that he will telephone his continued existence to his devoted daughter. He was buried at Fredericktown, Knox county, Ohio, on the 25th.

C. H. M.

Mrs. Emma T. Logan, 507 Parish street, Philadelphia, Pa., suddenly passed to spirit life, May 26, 1906. She possessed a full knowledge of the occult, and was a wonderfully kind-hearted woman as well as a good medium. Mrs. Augusta C. Volk of the Second Spiritualist Church officiated.

James Leach passed to spirit life May 16, 1906, at the home of his daughter, Mrs. Henry Slechts, Hartford, B. Dak., after a lingering illness of several weeks. His funeral services were held the following Friday. Deceased was nearly 73 years old, and leaves a wife, two sons and four daughters, together with a host of friends, to mourn his loss. He was a Spiritualist for thirty-five years.

Passed to spirit life on May 14, J. K. Moore of Sumnerland, Cal., aged nearly 84. He was born in Devon, county N. Y. He became a Spiritualist in 1870, and remained firm in the knowledge thereof until the end. The hall and chairs were beautifully draped with flowers by his many friends. Music and services were conducted by Mr. and Mrs. R. S. Lillie.

THE SEASON CLOSED.

Miss Elizabeth Harlow, Highly Appreciated by the Society at Columbus, Ohio, Closes Her Season's Work, With a Profusion of Flowers and a Diamond Ring.

As the warm days come and all nature sings forth in its renewed glory, one begins to think of changes which are good for human nature. As is the custom with most Spiritualist societies, they close for the summer months, and the speakers he themselves away to pleasure grounds and camps for the summer. Accordingly the First Church of Columbus, Ohio, closed its most successful season's work on Sunday evening, May 27.

There is great interest being taken in the work here. We have tried another year with philosophy only, and have success in every way. Those who come to us now, come to work and stay. The board of management has decided to try next season in the same way, with the exception of two months, which will be given to phenomena. The undersigned is to return to the church in September.

The Ladies' Auxiliary, which has been organized this year, has done efficient work in every way. It has earned \$400 which it turned over to the working board to help carry on the meetings. Now its members are planning a bazaar to be held in early winter for next year's work. Any one who has an interest in Columbus is cordially invited to send some little article for this fair. The chairlady of this work is Mrs. Hattie Beck, 138 Monroe avenue.

On Wednesday, May 27, the ladies and their husbands gave a farewell reception to their speaker, serving a sumptuous banquet. Just before going to the banquet room we were all called to the parlors, and there in behalf of the ladies, Mrs. Saile presented the speaker with a beautiful bouquet of fifty roses, and a diamond ring, as a token of their love and appreciation of her efforts during the season. It came as a great surprise to the speaker, and will always be one of the sacred gems in her life. She loves the people of Columbus, and nothing will deter her from using every effort to make the church and what it stands for a true monument to the life of the world, which gave it—Mr. Barcus. (11)

It is with a pang of regret we say good-bye, but with anticipation mounting high, for we are to be united again soon. The old board of management did excellent work, and we feel the new one will be its equal. Mr. A. J. Maxson is president, C. P. Parsons, secretary, and W. E. Smith, treasurer. Now for a visit with mother, then camp work, and so the summer will quickly pass away.

Sincerely, the speaker of said church, ELIZABETH HARLOW.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. "Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conner. An appeal to reason for the highest spiritual law. A plea for justice and equality in all the relations of life between men and women. Leatherette, 40 cents.

FORESHADOWING THE FUTURE.

Extraordinary Assertions Made in Reference to Future Events—Mr. Strasser Declares Without Any Qualifications That the Mind of the Hypnotic Subject Is Omnipresent and Omniscient, and That Everything Whatever in the Past, Present or Future, Is Right Before Him.

A contributor to The Progressive Thinker says:

"We do not deny the possibility of predicting the future under limitations as a conclusion from cause to effect. What we deny is a present faculty, either of man or spirit, enabling the future to be foreshadowed. It is time that there be a limitation to the powers granted to spiritual beings, and Spiritualism relieved from the odium of fortune-telling, and spirit direction in the common affairs of life."

According to this statement, the above contributor does not believe in the possibility of predicting future events in nature, or in the lives of persons or nations, except the respective prediction be a conclusion from cause to effect.

All right; but where does he intend to draw the line? Is he sure that not all predictions are conclusions from cause to effect? And does he know all the causes in the universe in order to be able to at once classify a certain prediction?

No doubt many readers of The Progressive Thinker would be greatly obliged for further information on this subject.

The writer of the above item does not believe that man (or spirit) does the present faculty which enables him to foreshadow the future. Evidently he has never studied the science of hypnotism and clairvoyance; if he had he would know that in the sixth stage of hypnosis—in the deep or dead trance—the mind of a hypnotic subject is omnipresent and omniscient; that everything, whether in the past, present or future, is right before him; that space and time are no barriers to it; he would know that a hypnotic subject in the sixth stage is able to see, hear, feel, taste, and smell what nature and entirely independent of his education, that he can talk in any language, although he never learned it, that he can see and describe any person you may mention to him, no matter how near or far away the same may be in space or time; that he can see into the depths of the earth and locate layers of gold, etc., in short, that nothing can be hidden from his mental eye. These unlimited powers of the human mind are scientifically established facts, and any good hypnotist having a good hypnotic subject at hand is able to demonstrate them; yes, man has a present faculty which enables him to foreshadow (foresee) the future, and some day, on the other side of life, he will see clearer still.

The powers of the mind of man and spirit are so great that any attempt to set limits to them will prove a miserable failure.

What Mrs. Emma Strasser and myself have seen and experienced during the last five years is of such a character that we are forced to assume that almost anything is possible to spirit power.

We are firmly convinced that in addition to foreseeing the future there are such as genuine etherizations and materializations, spirit photographs, slate writing and tablet writing, flower apparitions, etc., although we well know THAT THE VAST AMOUNT OF THE BASEST KIND OF FRAUD IS GOING ON IN THESE LINES.

For the possibility of foreseeing the future, ample proofs could be furnished, but this is hardly necessary at this time.

The spiritual press of the day teems with the testimony of people in all parts of the globe, and their testimony should certainly be of some value, and have some weight, unless all of these people are either fools or frauds. Even our daily newspapers every now and then relate instances in which events have been foretold by clairvoyants or mediums long before they happened. Such prophecies are indisputable facts, but whether or not they are conclusions from cause to effect, the writer does not pretend to know.

Your contributor also thinks that Spiritualism should be relieved from the odium of fortune-telling, and spirit direction in the common affairs of life.

What does that mean? Perhaps, the word "fortune-telling" is not the very best expression or designation, but whether or not it is of some value in fortune-telling depends entirely on what is meant by it; if a fortune-teller is regarded a fraud, then, certainly there is an odium in fortune-telling, but if he is a person giving honest and true advice in regard to the future welfare of his or her children on the earth plane, that a son or daughter, brother or sister on the other side of life still have a deep affection for him or her parents, brothers and sisters on this side, and that our spirit relatives and friends will avail themselves of every opportunity to further our material and spiritual well-being and happiness; that is, to give us, whenever possible, good inspirations and good advice, to warn us of danger, and to inspire us, in the hour of adversity and despair, with new confidence and hope by foreshadowing the brighter times, and more fortunate events which the future may have in store for us?

Why should these spirits not care for our common affairs of life?

Are they not our fathers, mothers, brothers, sisters and friends the same as before?

There cannot be any such thing as an odium of spirit direction in the common affairs of life, for it would not seem to agree with the plan of the universe, supposed to be established by the highest intelligence, wisdom and benevolence.

I uphold the possibility of predicting the future without limitations.

Man has undoubtedly a present faculty enabling him to foretell coming events.

The powers of the spirits, in this and other respects are practically unlimited, and it is their (the spirits') constant endeavor to guide, inspire, advise, comfort, assist us in our common affairs of life as well as in our spiritual development, and man has reason to be thankful for it.

J. H. STRASSER.
Minneapolis, Minn.

IS GOD AN AVENGING BEING?

Does the Supreme Being Send His Wrath Upon the People?—These Are Questions That the Editor of the Medford, Oklahoma, Patriot Puts to His Readers.

The eruptions of Mt. Pelee and Vesuvius and the earthquake and following dreadful fire at San Francisco have been heralded by many as the visitations of an avenging God upon the people for their great wickedness. If God were an avenging being, inflicting his wrath upon those who know him not and obey not his commandments, the sins of the earth, especially the great cities, are so great that nothing but a deluge or a fire that would destroy the face of the planet would purge it of its wickedness. If the great fire at Chicago in 1871 and that of the recent earthquake in San Francisco were the acts of an avenging God, what may we not say of New York, admittedly the most wicked city in America, or of London, in England, where all manner of crimes stalk abroad at high noon, or the great cities in heathen lands, who know not the God of the Christian world?

Following the great calamity on the Pacific coast an opportunity was presented and embraced by the great majority of ministers to "point a moral and adorn a tale" while impressing their audiences with the necessity of more righteous lives to escape the wrath of an avenging God.

Taking texts from Genesis of the destruction of Sodom and Gomorrah, they proceeded to make comparisons and urge their audiences to flee from the wrath likely to come upon them because of their wickedness.

If those ancient cities were a fit comparison there should have appeared to those in San Francisco who served the Lord, an angel or other visitor to warn them, as was Lot, of the direful visitation. Not so, as the good and evil suffered alike in San Francisco, San Jose and other coast cities. Surely an all-wise and all-powerful God would not have permitted those who suffer from his wrath to be like those because of whose wickedness He would destroy the cities and country surrounding.

If we are to attribute to Deity the destruction of cities by volcanoes, earthquakes, tornadoes, etc., we must set aside the laws He has established by which these great calamities are enacted. We must cease to study natural causes and content ourselves with placing upon the Ruler of the universe the great responsibility of producing these destructive scenes that He may be avenged.

If it were true, and the people could be convinced of the truthfulness of it, we could go about our daily avocations unmindful of the dangers that beset our paths, leaving all to the interpretation of Divine Providence.

It was certainly no consolation to the distressed people of the Pacific coast, whose homes lay in ashes, whose business places were in the wind, whose places of worship, where they met to offer thanks to God for protection and favors, were destroyed, to say to them that they, too, must suffer the wrath of God because they had not been able to stop the wickedness of their neighbors.

These sermons suggest to the reasoning mind a kind of thought which leads to questioning the existence of a Supreme Being; they cause people to doubt the watchful care of One of Whom it is said that not even a sparrow falls to earth without His knowledge. They cause people to question an interest in their welfare of Him to Whom they have daily prayed for Divine guidance, and in doubting wonder if, after all their efforts to live a Christian life, they must suffer the fate of those who do wickedly. In doubting they are driven from the very attitude that the purpose of such sermons are intended to impress upon them and in the end to even question the existence of a Supreme Being.

Better, we opine, is it that people are taught to believe that these calamities come from natural causes. That volcanoes, earthquakes and storms are the results of changes in conditions of the earth by which they are induced.

Better that we study them from a realistic view rather than a supernatural one, as then we may retain respect and love for the God whom we adore, whether He be as to us a personal Deity, or as to the Indian, a Great Spirit; to the Chinese a hideous Joss, or a power that pervades all life.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby terse. Correspondents are asked to wait for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what I can, I am unable to do so, not from any lack of courtesy of correspondents is expected.

HUDSON TUTTLE.

Charles L. Waffers: Q. What was the language used by the Egyptians during the six hundred years the children of Israel lived in that country? and did that people use the same language during any part or all of the time they remained in that country?

A. The ancient Egyptians were of the same race as the Jews, belonging to the Semitic family. This is proven by the sculptures on the walls of their temples and the features of the monuments. Their language was a dialect of the Hamitic, really another name for Semitic. The Copts of Egypt, descendants of the lower classes, spoke this language until about two hundred years ago, when it was superseded by Arabic.

I do not mean that they spoke the ancient language, but in the same modified form, that the Italian is a descendant of Latin. The ancient language died with the overthrow of the Egyptian empire. Writing was the sacred prerogative of the priesthood—too holy for common people. The written word was alive, had a spirit that could talk; and here in this belief, inculcated by the priesthood, is a full explanation of the wonderful and divine power given to writing. A book was a living entity, and when imparted by a god, it became a part of that God, and hence the word—the Logos—became a part of the Trinity.

The ancient Egyptians labored under great disadvantages in writing, as their method was the hieroglyphic, and more suggestive than accurate. The language spoken by the priestly ruling class was the sacred tongue preserved in its purity, and in the legends, doctrines, and ritual, were like the "unwritten word" of our secret societies, handed down by memory from generation to generation. The lower classes spoke the same language, but corrupted, and for they had no written forms as a guide or to insure permanency.

The children of Israel, according to the custom of those times, were kept isolated, and their arrogant pride of race would have prevented mixture to any great extent, but that their leaders, mingling with the Egyptian ruling class, should absorb their beliefs and customs, and the lower class yet more be influenced by their neighbors, would be impossible. In fact so much was absorbed that the "Books of Moses" are indebted for their cosmology, their theology, and the deologic and connected myth, to the Sacred Book of the Dead, the oldest scripture preserved. All the wonder-works and necromancy of the Egyptian priests, Moses had studied, and on trial surpassed them as an expert.

The Jews spoke another branch of this great language, and had the advantage of having early adopted phonetic characters, instead of picture writing. Hence the sacred tongue was preserved in the writings, although the people spoke a degraded language with a large mixture of words from surrounding tribes.

The glamor cast over the Jewish nation by the reverence for the Bible, has caused the greatest misunderstanding as to the character and civilization of this people. There were not the least removed above the present wild Bedouin clans of the desert. They were wandering shepherds, and delighted by pillage and plunder. Their compulsory residence in Egypt tended to soften and modify their character, and they became settled and agricultural. They absorbed a share of the splendid civilization of Egypt, but were incapable of being influenced by its refinement or its social life. Their tribal god represents the cruel, relentless tyranny of their character.

J. J. Hollingsworth, M. D.: Q. Having read your reply to the question about Symmes, of "Symmes' Hole" notoriety, was he not impressed by spirit control with this insane idea? The question is, in cases like this, where is the line between the responsibility of the individual and those received from without? Ideas can be originated in this mortal life as well as in the next.

A. It is obvious that spirits might impress the wildest ideas, for there are "cranks," ignorant and unreliable spirits on the other side as well as on this. There is, however, no necessity of calling in their aid to explain the freaks of cranks and fakirs. It is not necessary because they produce nothing beyond their own narrow and intensely egotistical minds. There is nothing in the "hollow globe" theory, which conflicts with every known example and law, in space, requiring operation from a higher source. It is not desirable to escape the consequences of our own acts. If interference is granted, in cases like this, where is the line between the responsibility of the individual and those received from without? Ideas can be originated in this mortal life as well as in the next.

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Review of Passing Events.

BY HUDSON TUTTLE, EDITOR-AT-LARGE, N. S. A.

"The Rockefeller Institute Begins Its Great Work."

The millions of Rockefeller were gathered by cruelty, they increase by cruelty, and it is fitting that they should be devoted to cruelty.

How a portion given to the University of Chicago was employed in the pursuit of science, meaning the vivisection of monkeys in lieu of human beings, has been already mentioned. It would seem that the heartless cruelty of that school could have no parallel and yet another started out in New York City, with public laudation. It is the Rockefeller Institute for Medical Research, formally opened May 11, with éclat. It represents an outlay of three millions of dollars; is five stories high; built "for business"; has a staff of fourteen professors, and an accommodation for fifty students. A reporter says:

"The equipment of the institute is said to be perfect. Every detail for a scientific investigation, from a large gathering of live dogs—cats, guinea pigs, rabbits and monkeys, to the most delicate instruments, have been provided. On the roof of the building, in a series of well ventilated and well kept inclosures, are the cells of many dogs which have been gathered for the first experiments. During the inspection of the building yesterday, they eagerly leaped toward the glass upper panels of the doors, giving wild greeting to those who had visited them. One fox-terrier bounded up and down like a rubber ball, even neglecting his food, preferring a kindly and friendly glance of a human eye. In an adjoining room was a lot of monkeys. One of them had been already injected with the virus of so many diseases that he enervated his term. He was the best of his life practically assured to him. He has had in a mild form about everything worth having."

In his address on the occasion, President Elliott of Harvard, said that although the work of the school might entail pain to the lower animals, it was the most humane work that could be done.

In the days of the Inquisition, dungeons were prepared in connection with the torture chambers, where men and women were kept until the time came for them to be brought forth to torture. It was to gratify hate and love of pain in the name of religion. Religion, in thy name what suffering has been borne!

In the day of the great universities rooms are furnished for the multitudes of animals kept in store, to be brought forth before gaping students by red-handed professors, to torture such as no dog or cat could ever dream of, in the name of science. Science that is the type and symbol of all that is noble, pure and truthful, which seeks to blend all phenomena in harmony as expressions of one beneficent cause. Science that in its inner courts culminated righteousness of human character, pure and magnanimous as the conception of God; Science, in thy name altars are made racks of torture, thy courts shambles, and the floor of thy temple flows with blood of the innocents.

"Medical" science has become a synonym of remorseless torture, and its now most lauded remedies are products extracted from the blood of animals made putrid by fever produced by injections of toxins.

Equipped for Business.

What is the business? The vivisection of animals; experimentation with the toxins and anti-toxins, according to the freak or whim of professor or student. "Most delicate instruments!" There are the racks to which animals may be bound so firmly they cannot move; gags to force into their mouths that they cannot cry out; electric coils to apply to the nerves, and forceps, hooks, and scalpels to tear and cut.

The "material" was stored in liberal supply, to be constantly renewed as used up.

What Is the Method of Study?

It is illustrated by the monkey "that has had about everything worth having," that has been inoculated with every disease germ and toxin and toxin. He has been made a herald of what is to come to all his unfortunate tribe who fall into the hands of the men sent to the tropics to secure them for these musk-scented professors. He was inoculated with one disease, and after deathly sickness recovered. Then he was given another and another. Recovering he had diphtheria serum injected into his blood, and after the fever of that corruption had subsided, was given tetanus serum, to test its anti-toxins, etc., etc.

This merciless process was continued until there was no reaction against the injected poison. What was it for? What was discovered. Of what benefit to man are these experiments on monkeys?

Again what will come to the fox-terrier so delighted with "a kindly and friendly glance of the human eye?" He was, as his actions proved, a pet accustomed to loving caresses. He probably was stolen and sold to the manager of this department of the Institute. He had longed for the company of his friends, as a prisoner longs for freedom. His release will come when he is dragged to the dissecting table. There a "wonderfully delicate instrument" is prepared to receive him. Clasp his limbs, a loop holds his neck, a gag is thrust into his mouth. He cannot move or flinch. The fifty students gather around in the seats, while the dapper professor neatly removes the skin from leg or side, showing the muscles, lifting the arteries and veins with hooks; cutting through the ribs to show the action of the heart; removing portions of the skull to show the brain; or inserting an electric wire to give illustration of the spasms produced by electric currents.

"Horrible!" Yes, horrible! "Too shocking to write or to read!" True, but how can such an accursed thing be exposed without shocking words? If so shocking to speak of, what must it be in reality? And for what is it done? What is gained by a mob of students seeing a professor cut a living dog into shreds?

Not one dog, but scores and hundreds of dogs, cats, guinea pigs, goats and monkeys! Every day! for it is a college for "work," not for learning from books. There is to be a constant experimentation. Hundreds of animals will be constantly kept subject to some form of disease, and toxins. Every student can have "material" for "study," that is, experimentation. When one crop of students are graduated, another takes its place and the work goes on and in its infernal cruelty.

Do they not give anesthetics? So they pretend; but first of the experiments do not allow of it. In none of the inoculations can it be practiced. In other experiments, the value, prolongation of the animal's suffering.

What Good?

The most eminent physiologists, pathologists, surgeons, and physicians, have given their evidence of the worthlessness of such experimentation. Lawson Tait, spent the last years of his life in repudiation of the conclusions to which he had arrived by the vivisection of animals. Surgeon-General Gordon, Sir B. W. Richardson, Sir Charles Bell, Sir Thomas Watson, Sir William Ferguson, who stated before the Royal Commission that he did not know of any advance in surgery from vivisection of lower animals; Dr. Edward Berdieu, who said that he knew of no advance in medicine from experiments on animals, but of many mistakes, and the impartial witnesses.

Is an Apology Needed?

because this subject is brought before the spiritual public? It appears that no other class of people are alive to the great moral issue involved. There is not a leading secular journal in this country that will admit an article reflecting on these institutes. They have only fulsome praise. The professors fill the ears of reporters and editors, and the most wonderful things are promised. The college doors are closed against the public and no inarticulate cry of pain can reach the outer world through the deadened walls of the dissecting rooms. Medical journals publish detailed accounts of revolting experiments without comment or disapproval, or rank the red-handed torturer among the foremost scientists. When Senator Gallinger introduced a bill in Congress, asking the government inspection of such laboratories, he met a storm of opposition. All he asked was publicity—that the people might know what was done in the dissecting room.

The Humane Association desired room at the St. Louis Exposition to exhibit some of the "delicate instruments," and other object lessons, but President Harper succeeded in making the board rescind this privilege, already granted, and confine the exhibit to a narrow book stall. The humane people wanted to show the public the appliances of this modern inquisition, and if they could not, if anything could be shown, why was such effort put forth by the vivisection professors to prevent them?

It is this experimentation that President Elliott, head of one of the foremost institutions of learning in this country, calls "most humane!" If it is humane, what is cruelty? How can the human mind be dwarfed and distorted as to take such a view? Only by believing as taught by the Bible, that man is given dominion over the animal world; that animals are inferior beings, without rights, and not demanding mercy or attention from him.

Spiritualists, as a class believe in evolution and the corollary of the solidarity and unity of all living beings. They are humane, and believe in absolute and impartial justice; in pity, mercy, and that wrong done to the least, is nevertheless a wrong. They believe that needless suffering inflicted on the lower creation, is as reprehensible as though on human beings. The infliction of cruelty, makes cruel men and women, an unfeeling, debased and brutal people.

Its Influence on the Students.

We may deplore the suffering of the animal victims, but the influence on the students is as deplorable. The most feeling and sympathetic will under the influence of the pervading spirit, grow unfeeling and hardened. After gaining a diploma, will the fledged doctor have the sympathy for his patients that he should? Will he not have desire to sell or experiment and proceed with his experimentation on human "material"? Will he have acquired a correct knowledge of disease and its cure? Will he not trust largely in the innumerable toxins and anti-toxins strained from fever putrid blood? Who would dare trust the life of one they loved to the mercy or skill of such a doctor? Yet these are the men who have made the "medical truth" the most grasping and tyrannous of all truths, and constantly urge legislatures for laws to make them more secure in their position.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

THE VILLAGE STREET.

Illustrating Life in Various Phases.

I hear the sound of childish feet
Come patterring down the village street.

And while the lightsome echoes fly,
Fair little ones come dancing by.
With tales and pouts and airy play,
They steal along the pleasant way.

And life, and love, and song, passing sweet
While loitering down the village street.

I sigh to think of coming years,
My patients dimmed with tears;
The faint light footsteps, weary grown,
That walk the path of life and pain.

Oh! sorrow old and new will meet
Those footsteps dancing down the street.

I see a youth and maiden fair,
The roses bind her shining hair;
With tales and pouts and airy play,
They steal along the pleasant way.

And life, and love, and song, passing sweet
While loitering down the village street.

But, O, too surely pain and care
Will dim the brow of passing fair;
Death will divide and life may seem
To them like some dim, distant dream.

O, heaven! what trials sharp may meet
Those dreamers on the village street.

I see with footsteps swift and slow,
An aged pair with locks of snow;
Withered the rose-cheek and the brow
Where life's crown of glory once grew.

Yet happiest are the aged feet
That falter down the village street.

For soon, O, soon, the enfolding clay
Shall drop from their "fading" souls
Away.

All the long tolls journey o'er,
What joy to find the immortal shore;
Where life's crown of glory shall greet
Those footsteps on the golden street.

MRS. S. E. MACKLEY,
Ferndale, Cal.

Report of Editor-at-Large.

To the Executive Board of the N. S. A.—Respected Sirs:

I have the pleasure of reporting the work done in this office for the last three months, by way of contributions to the press:

"Evolution of the God Idea,"—The God of Spiritualism," Harbinger of Light, Melbourne, Australia.

Reply to Rev. Knowlton's attack on Spiritualism, St. James' Gazette, St. James, Minn.

The Rev. McFarlane came to the assistance of his brother preacher, and this called forth a rejoinder in the same paper. The editor demanded pay for such lengthy discussions, and the Spiritualists came back with more hate and anger than argument, and received a final reply—final because they retired from the discussion.

"Dr. Randall on Evolution and the Bible," Port Huron Times.

"Review of Passing Events, Our Anniversary," The Progressive Lyceum, Banner, The Progressive Thinker, and Sunflower.

"Straws Show the Drift of Public Opinion Regarding Spiritualism, Spiritualism and Marriage," Banner of Light and The Progressive Thinker.

"Revival of the Torture Chamber, Vivisection in the Chicago University," Banner of Light and The Progressive Thinker.

"The Only Guide," Reply in Times-Union, Albany, N. Y.

"Is Spiritualism a Fraud or Truth?" Providence Journal.

"Review of Passing Events, The Proof of Immortality, Eater and the Resurrection of Jesus," Response to Bishop Courtland Whitehead, Meadville, Pa.

"Ghosts to the Front,"—Prof. Services on Ghosts, The Regular Press Yields to the Inevitable," Banner, The Progressive Thinker and the Sunflower.

"Father Sherman as a Revelator, The Velvet Claws of Theocratic Despotism," Banner and The Progressive Thinker.

"Modern Spiritualism," reply to correspondent in Milwaukee Free Press.

"The San Francisco Disaster, What Is It For?" Norwalk (Ohio) Reflector and Chronicle.

"Lesson of the Great Disaster," Banner of Light. In a changing form this was sent to the Harbinger of Light.

"The Crapsey Heresy Trial," Banner, The Progressive Thinker and the Sunflower.

"Exploiting Ghost Stories," The Argus, Albany, N. Y.

I wish to express my appreciation of the interest of the friends who have sent marked copies and clippings, and earnestly request them to continue this essential helpfulness.

I am respectfully,
HUDSON TUTTLE.

THOROUGHLY ANALYZED.

The Miraculous Cures at Lourdes, as Analyzed by Goldwin Smith.

A copy of "Les Grandes Guerisons de Lourdes" has been very kindly sent me by an upholder of the miracles, whose courtesy I welcome as a proof that we are different without hostility. The work is elegant, and even sumptuous, giving full accounts of the cases, with photographs of the patients. Such a work is in itself a tremendous pledge of sincerity on the part of those by whom it is put before the world. For what disaster could befall their church greater than conviction of a series of false miracles?

Of cases of disease I am no judge; but what strikes me is that these are all cases of disease, and therefore at least open to skeptical investigation. Why has there been no raising of the dead to life? Why has there been no restoration of an amputated limb? If the Almighty had thought fit to interpose by miracle, would not the miracle have been of a character past doubt?

I am not skeptical by nature, nor do I put limits to omnipotence. Let me see or be assured that medical experts have seen a limb restored to life or an amputated limb restored and I shall be convinced.

Of the maladies of which the Lourdes votaries are cured many seem to belong to the neurotic type, affording room, as I suppose, for the play of diseased fancy. Lourdes, we are here told, "offers a vast field for the study of nervous maladies." It is well known to what lengths diseased fancy will go. A lady of a very temperamental nature in a neighborhood where I once lived was possessed with the belief that she was dumb, and could be induced to speak even on her deathbed, though she talked in her sleep. I had this from the physician who attended her.

In telephatic stories the retractive imagination, dressing up the incident, seems to play a great part. May it not do the same in stories of miraculous cures? The cure of a mortal disease by dipping in the pool of Lourdes would no doubt be as real a miracle as a raising from the dead or the restoration of a limb; but can we be sure that the disease was really mortal and that it had not been invested with that character by the delight and plety of the person cured?

To medical evidence, which is given in some cases, I should of course defer if I were assured that the medical man was unbiased and that his opinion was confirmed by the profession. This seems not too much to ask when we are called upon to believe a miracle.

I of course cannot with justice deny that I am biased against belief in miracles, which, if genuine, would confirm a religious faith at variance with my own convictions, and in the forum from which I most recoil, that of ultramontanism, with its syllabus claiming for the Church temporal as well as spiritual power; asserting her right to the use of force, that is, of persecution, and launching defiance against the leading principles of modern civilization.

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A CURIOUS CASE

"A dead silence followed this short command of the physician. In the

SCINTILLA

As They Come From the Spirit World.
Free Moral Mediumship of
Mrs. Petersilea.

As a feather
Every one
I ran this
And settled
the case.

With anatomy, physiology, success-
fully for the period of ten years, and
understands well all about the spinal
cord. In Mr. Tuttle's review of the
book, "Unseen Forces, and How to
Use Them," by S. R. Maxwell, he has
shown in a truthful and masterly
manner the fallacy of the sophistical
reasoning of the author of that
book.

All that Mr. Tuttle stated about
the cerebellum, spinal cord, nerve
fibres, vertebrae, ganglions, and nerve
cells, is strictly in accord with all
that every well-read physician knows
to be true. Mr. Tuttle's article should
have been read and re-read by all
who are at all interested in the intri-
cate question of the sub-conscious
brain—in other words the sub-con-
scious self.

Ministers and other writers on this
subject have, no doubt, never studied
medicine, and consequently know
nothing of this all-important ques-
tion, and yet they write as though
they knew all about it. This sub-
conscious self has been the great bug-
bear that has stood in my way since
passing out of my body of flesh. My
poor wife, her mind clouded by grief,
has been nearly on the verge of de-
spair, fearing that it was her own
subconscious self that wrote these
letters purporting to be from me. She
had formerly known all that Mr. Tut-
tle has so well shown in his article;
but thirty years of time and her deep
grief had nearly obliterated it. Her
memory returned in full force as she
read, and how her soul leaped for
joy that the truth was at last made
manifest, for, dear readers, one and
all, every word in Mr. Tuttle's ar-
ticle is the solemn truth, and I now
hope the question is forever settled
at last in the mind of my dear wife,
for I long to continue my work with-
out having to face this bugbear.

My dear wife is exceedingly consen-
suous and would not for the world
write that which she supposed the
spirits wrote, if she thought it was
merely her own sub-conscious self.
That we often control the nerve sub-
stance of the spinal cord and sub-
conscious brain is true, especially in
automatic writing, and more especially
still in writing these messages or let-
ters. In fact, it is principally the
way we do write them. How else
could we do it where the medium is
not conscious of what she is writing
or of that which we are writing
through her.

And now when the matter comes
to be thoroughly sifted, T. J. Hudson
and others have unconsciously con-
ferred a favor upon Spiritualistic writ-
ers generally, especially those who
are controlled to write, for now it can
be made known to a certainty that it
is really this very subconscious brain
that we especially make use of, for
the sub-conscious brain and spinal
cord are not in themselves intelligent
and conscious.

Those who have near and dear
friends in the spirit world ought to be
very grateful rather than sad and
dejected. How sad and lonely one
would be, who had no near and dear
ones to meet one when one should ar-
rive in the spirit world.

A husband passes into the spirit
world and leaves his wife dejected,
lonely and unhappy. Cheer up, dear
heart, whoever you may be. That
husband waits for you. Be glad that
he is there to receive you when your
time comes to go. He is lonely, too,
without his wife. He waits for her
in spirit life just as she is waiting on
earth. How much better that one or
the other should be in the spirit
world first. Nature makes no mis-
takes. Sometimes, to the short-
sighted, natural laws seem most
cruel; but wait a little and a joyful
balance is struck. The time has at
length come when the one left behind
is to go, and lo! there stands the one
who went first ready to receive the
weak, trembling, new-born spirit of
the one who was left.

Jesus of Nazareth is supposed to
have said: "In my father's house are
many mansions. I go to prepare a
place for you. And if I go and pre-
pare a place for you, I will come
again and take you unto myself, that
where I am there ye may be also."

It really does not matter whether
Jesus or some one else said this. The
saying itself is most true and beau-
tiful. Through natural law a dearly
loved friend goes to the house or
home above, within which there are
many mansions. This wife, husband
or other loved friend goes to pre-
pare a place for the dearly loved left
behind. How happy and eager they
are to prepare this place. We will
suppose the one who goes to pre-
pare the place is a kind and loving husband,
and he says hopefully and joyfully: "I
must look to it that this place or man-
sion that I have been sent first to pre-
pare for my wife, is as perfect and
beautiful as I am able to make it.
She must miss nothing when she
comes that a husband ought to pro-
vide. When I was with my wife on
earth, I thought no toll or sacrifice too
great to make her comfortable and
happy; and now that I am here in the
spirit world, or, as Jesus said, in the

father's house, or the eternal heav-
ens, can one think that I would do
less? No! I am delightedly prepar-
ing a place for my wife, that where I
am there she may be also.

"And if I go to prepare a place
for you, I will come again and re-
ceive you into myself; that where I
am there ye may be also." If I go I
will come again. Can anything be
more explicit?

Now I am a spirit here in the spirit
world, and I find these old sayings
are strictly true; they not only were
true in the case of the man Jesus, but
they apply to each and every spirit
within the spirit world, or the
father's house. Each and all go,
that they may prepare a place for
some loved one, that they may come
again and receive that loved one to the
mansions which they have prepared.

I wrote some time ago how my own
father came and received my spirit;
how he prepared places for me in my
weak and new-born state; how he
guided and sustained my trembling
soul, and how he remained with me to
guide and instruct me until I should
be able to take care of myself. He
had gone that he might prepare a
place for his loved ones, I being one
of the children that he so dearly
loved.

How lonely and miserable I should
have felt if there had been no dearly
loved one to receive me when nature
said I must go. Love is stronger
than death and survives it. Love
binds the universe together. But for
the cohesion and attraction of love all
things would fall apart.

And what is love? You all feel it
but yet do not fully understand it.
Attraction and cohesion. Attraction
is magnetism, for by magnetic at-
traction all things are held together.
And what is magnetism? It is pure
spirit, and nothing else. As we have
written many times before, the heart
of every atom is a point of pure mag-
netic flame; in other words it loves
matter, and by the great law of this
love or attraction, it holds matter
firmly to itself.

Magnetism or spirit is invisible to
material eyes, but matter is visible.
You want to know why people love
each other? For the very same reason
that atoms love each other—be-
cause of spiritual attraction. A
soul or entity is a magnified unit.
It cannot be divided. It covers itself
with spirit or magnetic flame, this
again covers itself with matter, but
matter has no power of attraction or
cohesion unless spirit dwells within it;
and it is the attraction of one spirit
for another that you call love; and
it is this spiritual attractive force that
holds all peoples together.

Love belongs entirely to the soul
and the spirit, and not to the material
body. But spirit cannot remain long
unclad, for by the great law of its
attractive power it must cover itself
with matter.

We will say a soul has developed up
through spirit and matter. At death,
or that which is called death, the soul
and spirit separate themselves from
matter that they can no longer use,
for the matter is either worn out by
age or disease and there must be a
separation, and by a natural law the
spirit, together with the soul, rises to
a more exalted clime or sphere; but
here again the great law holds good;
for, by the power of attractive force,
this spirit and soul must again cover
themselves with matter; but the mat-
ter in this former clime is more re-
fined and sublimated yet it is mat-
ter just the same for all that.

Mrs. Petersilea, my wife, has been
very ill with appendicitis and is hard-
ly able to write for us now, yet we are
very anxious to go on with our work.

The night she was taken sick, in the
evening at dusk, she at that time feel-
ing very well, took her pencil and
called upon me to come and write
through her. But I told her no; not
this evening. She could not under-
stand why not, and thought it very
strange that no spirit would write
through her, as she was willing to give
her time for that purpose. But we
could see what she could not, that
very shortly she would be taken vi-
olently ill; we also knew that she
could not furnish the requisite
strength. This ought to be another
test that it is not Mrs. Petersilea who
does the writing, but a power beyond
hers.

Abby Judson wants to take the
control and write another letter to
her old friends on the earthly plane.
There are a great many renowned
men and women who would like to
write through my wife, but she is not
yet strong enough. Abby's influence
is calm and soothing and as she is
very practical she falls in with Mrs.
Petersilea's character in an extremely
sisterly manner.

CARLYLE PETERSILEA.
(To be continued.)

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THE PROGRESSIVE THINKER

AN ANGELIC QUESTION.
How Big Would an Angel's Wing
Have to Be?—Prof. Trowbridge, of
Columbia University, Figures Out a
Curious Problem About Angels on
Solemn Scientific Lines.—Bone of a
Bird's Wing Compared With a
Man's Arm.

The flying power of an angel has
recently been made the subject of a
profound study by Dr. C. C. Trow-
bridge, of Columbia University, who
has been trying to find out exactly the
wing area that would be required to
sustain such a celestial creature if of
the same avoirdupois as a human be-
ing.

Just at present the learned Doctor
is not ready to give out his results in
definite figures, but it is easy for any-
body to make for himself a similar
reckoning, basing it upon the known
wing-area of a buzzard or some other
soaring bird. The wing-area of a
buzzard, which is a typical soarer
of the type which makes of flying an
easy thing, is about five and a half
square feet. It weighs about five and
three-quarters square feet. Five pounds
is about the weight of the fowl (which
may be compared to a racing yacht,
with great spread of canvas and small
hull), and, inasmuch as an ordinary
man tips the scales at about 150
pounds, the problem is an easy one
to solve.

Taking this as a basis of reckoning,
then, it would appear that a fairly
robust male angel—all real angels are
recognized as belonging to that sex
since the female examples in stone on
the front of the Cathedral of St. John
the Divine, in New York, were trans-
formed in respect to gender by direc-
tion of the highest ecclesiastical au-
thorities—would require for its sup-
port in the air a wing-area of, approxi-
mately, 160 square feet, which would
imply that each wing should not be far
from eighteen feet in length.

The relation of the length to the
wing to its area varies, of course, with
the species of bird. And just here
comes in an important question, name-
ly: What kind of wings does the con-
ventional angel wear? Are they pig-
eon's wings, swan's wings, or what?
The answer is, that in type they do
not correspond exactly to the flying
apparatus of any bird. It is not pos-
sible to identify them with definite
ones; but they are certainly the wings
of a soarer (as opposed to the flap-
per), and, apparently, they bear a
closer resemblance to those of the al-
batross than to any others known in
nature.

It is a fact—however odd and bi-
zarre the notion may seem on first con-
sideration—that man, anatomically
speaking, is from one point of view,
hardly more than a modified bird. The
late Prof. S. P. Langley, secretary of
the Smithsonian Institution, so de-
clared and made the likeness obvious
by placing side by side the skeleton of
a bird and a human being, drawn to
the same scale. Thus exhibited, the
similarity of structure is undeniably
startling. The likenesses are differ-
ences merely of detail.

Nature has evidently not designed
the present type of man to fly. But
(lest this be regarded as a discourag-
ement), it should be considered that
human ingenuity has devised artificial
means imitating the wings of the
feathered creature, and the puzzle is
to make the imitation practical.

The lesson Prof. Langley sought
most anxiously to teach was that there
is no truth in the popular notion that
a body heavier than the atmosphere
cannot be sustained in that medium
unless it moves rapidly. A kite of
stick and paper, or a balloon, or the
aerial fluid which it displaces—yet it
is sustained aloft. An example
much more striking, however, is fur-
nished by the eagle, or the frigate
bird, which, though an animal of con-
siderable weight, remains poised in
the sky on extended pinions, motion-
less for hours together, so that a tel-
escopic may be trained upon it. Thou-
sands of feet above the earth it is up-
held without movement of a feather,
though in a rarefied atmosphere—a
thing possible because the fowl knows
how to utilize the air currents for its
support.

We know how birds fly. There is
no longer any mystery about the pro-
cess. The question is, can we imitate
them successfully? Wings eighteen
feet in length are easy to construct,
but we lack the muscular power to
utilize them effectively. Hence it is
that (according to the arguments of
advanced "aviators") we must employ
instead, to uphold us in the air, some
sort of mechanical contrivance—either
an affair consisting of a series of
huge extended sheets of cloth or light
material, or the other words, an aeroplane,
or else some similar device.

To furnish power there must be an
engine—a fact which has hitherto
seemed to present a serious obstacle,
inasmuch as machinery is necessarily
heavy. Another great difficulty has
been the problem of steering. Both
of these troubles are overcome, how-
ever, by the newest idea, which is to
attach the flying machine to a trolley
wire beneath, running the aeroplane
(with a car suspended from it) at an
elevation of only 100 feet or so, enough
to clear the tallest trees and buildings
outside of cities. With dynamo sta-
tions arranged at suitable intervals, a
current sent along the wire would give
the requisite propulsive force and the
steersman could devote his attention
to inclining the planes of his airship
in such wise as to take advantage of
every atmospheric current.

Dr. Trowbridge draws from his in-
vestigations the conclusion that if an
artificial angel were put together on
the most correct mechanical principles
it would not be able to fly with pin-
ions of the size which we have seen
that the celestial order of the angel
question are ordinarily equipped. The
wing area of the angel usually repre-
sented in art would be far from suffi-
cient. As a matter of fact, wings
are merely modified arms, and the an-
gel as represented in art must be re-
garded as a man with an impossibil-
ity being provided in effect, with four
arms of their equivalent.

Passing this matter by, as savoring
of hypercriticism, we may accept the
angel as a winged creature of the soar-
ing (as opposed to the flapping) type.

Its manner of flight has been studied
by Dr. Trowbridge chiefly through the
medium of certain humble representa-
tives of this type—namely, hawks.
These "humble" creatures, however, be-
cause they fly on what has come to be
known as the aeroplane principle—in
other words, after the manner of kites.
An important discovery incidentally
made by Dr. Trowbridge is that birds
in flight are sustained to a great ex-
tent by upward currents of air.

Dr. Trowbridge calls attention to
the fact that a bird weighs as much,
bulk for bulk, as a man. Deprived of
its feathers, it sinks in water. Its
power to fly represents an accomplish-
ment which by no means defies imi-
tation. There have been much bet-
ter flyers in this world, in ages past,
than any feathered creature of today.
Namely, the winged reptiles called
pterodactyls, which were the most
admirable flying machines ever de-
vised by Nature. Ingenious man, with
all his store of accumulated knowledge
ought to be able to invent something
better yet in the way of a contrivance
for aerial locomotion; and the chances
are that in the not very distant future
he will do so.—Chicago American,
June 3.

SEEN IN THE SEANCE ROOM.

A Theosophist, Who Is a Clairvoyant,
Describes Some Seances Which He
Attended, Illustrating the Im-
portant Fact That This World Is Made
Up of Many Minds, Each One of
Which Looks at the World From a
Different Viewpoint.—"Fixing My
Thought, not on the People, but on
Plants and Animals in the Most
Out-of-the-way Parts of the World,
These Became More and More Visi-
ble, and at Last Floated Round the
Circle. Had It Been Possible to
Keep the Thought Absolutely Fixed
Those Flowers Would Have Been
Handled by the People in the
Room; They All Saw and Described
Them Accurately. If by Chance I
Forgot the Detail of a Petal or Leaf,
the Flower Was Imperfect, or the
Animal Deformed."

There are many mysterious rooms
in the world (as set forth in the Theo-
sophical Review), but some of the
most eerie, and perhaps the most mys-
terious, are the seance-rooms.

Let us look into these rooms, may
be, for a few minutes, to see what
a few thinking minds.

It is the scientific side of Psyche
(the Soul) which is so fascinating,
just as it is the scientific side of Phys-
ics (the Body) which attracts.

There were, I found, as far as my
experiences goes, three kinds of medi-
ums:

- I. The ordinary medium or nat-
ural clairvoyant.
- II. The semi-trance medium.
- III. The trance medium.

The ordinary medium simply held
the client's hand in her own and shut
her eyes (generally), sometimes put-
ting it to her forehead, and proceeded
to read the past, present and future.

This is what I saw, as far as any-
one untrained in anatomy can describe
it.

After waiting a few minutes a fine
electric current passed from the finger
tips of the client into the hand of the
medium, ran up her arm and neck,
until it reached the top of the spinal
cord, the pineal gland, which then be-
gan to vibrate very rapidly.

The vibration of the gland affected
the nerves at the back of the head and
passed the vibrations on to the lower
and upper brain.

As long as the gland continued to
vibrate at that rate the medium was
able to perceive pictures, words, or
different colored lights, which
streamed out of her forehead between
the eyes. Whether they were pic-
tures, words, or different colored
lights, seemed to depend on the pecu-
liar characteristics of the medium.

She then had a very difficult task
to perform; namely, to translate to
the client what she saw in such a way
that the latter could clearly under-
stand. This was tiresome, and often
very wearisome, since the brain of the
latter was much denser, and often
there was very little constructive pow-
er in the thick material. When this
stick and paper medium ran the
chance of slowing down her own rate
of vibration in order to meet in some
way the brain-rate of the client; and
unless the memory was very strong
the pictures, words or lights would ap-
pear before they were construed.

It was also difficult to say whether
it was present, past, or future, since
the line of light was continuous; it
could not be judged by the space
which lay between each set of words,
pictures, etc. There were several
other difficulties, but I will not dwell
on these now.

The semi-trance medium was visit-
ed next. Her clients were arranged in
a circle holding hands. A candle
was lighted and placed at a little dis-
tance from her, but in such a manner
that it did not cast a shadow on her
remainder of the room in darkness. A
hymn was then sung to steady the
minds of the people. After a short
time the face of the medium appeared
to change, or rather to recede. In
front of her face a series of faces
passed one by one.

and at last floated round the circle.
Had it been possible to keep the
thought absolutely fixed, those flowers
would have been handled by the peo-
ple in the room, as all saw and de-
scribed them accurately. If by chance
I forgot the detail of a petal or leaf,
the flower was imperfect, or the ani-
mal deformed.

The third class of medium was the
most interesting of all. There are
two kinds of trance mediums: those
who entrance themselves and those
who are put into a trance by others.
The results are the same, and there-
fore all the latter will be mentioned.

As the medium lay in a trance a
subtle shape freed itself from the
physical, called out by the will of the
operator, and disappeared. It looked
like masses and masses of minute
white corpuscles bound together by
matter of the very finest kind. In
the centre of each corpuscle was a lit-
tle eye; these eyes were of different
colors. This shape soon returned
with another one, which appeared to
act as its positive counterpart; the
two intermingled, and re-passed
through the body of the medium,
when they became visible in the room,
and appeared to be made up of the
atoms as a white luminous mass; to
me it had the same appearance as be-
fore, only it was more compressed, and
therefore somewhat denser.

There was, however, one difference
which seemed peculiar: some of the
little eyes had changed their color;
they were black.

This apparently luminous form ap-
proached one of the persons in the
room. As soon as it came within the
radius of that person's coarser aura or
atmosphere it took upon itself the
form of the chief thought in that aura.
If they wished to see husband, wife,
child, or grandfather, the shape be-
came that relative.

Thus one shape was able to person-
ate many forms, and gave back cor-
rectly any little trick of the person it
became. These little tricks or move-
ments were only known to the per-
sons themselves.

This shape was attached to the me-
dium by a very minute thread-like
film, like a minute silver cord. Some-
times while personating some particu-
lar person, a voice was heard and the
shape would be seen to vibrate like
a telephone wire. It was this vibra-
tion focussing in the medium
which caused her to speak.

There was also a kind of inocula-
tion going on. If there was any dis-
ease or possibility of disease in the
person which corresponded in any way
to the little black eyes before men-
tioned, the possibility of that disease
was very much attenuated, and some-
times became virulently active.

This was of course the same along
any other line which had a corres-
pondence with the other little colored
eyes.

Tracing the lives of some people
who went to the seance-rooms I found
that a kind of tie or attraction was
formed, which drew them back to the
seance-rooms again and again, just
as a drunkard is drawn to the pub-
house.

In making these statements I have
merely recorded a number of personal
experiences made in different parts of
the world, and have used terms which
seemed most clearly to express what
was seen. I am, however, quite open
to criticism and correction.

M. F. W.

AN OPEN LETTER.

From Geo. H. Brooks, and an Earnest
Appeal to the Spiritualists of
Wisconsin.

To the Spiritualists of Wisconsin:—
At the convention held in Milwaukee,
Wis., April 23, 24 and 25, the associ-
ation elected me as their president for
the ensuing year, an honor and posi-
tion I did not expect to fill, and I trust
I fully appreciate. I shall en-
deavor to show to the people their con-
fidence has not been misplaced by try-
ing to extend the state association in-
fluence, strengthen the societies that
are already chartered by the state, visit-
ing each society as often as I can,
and to organize new societies and
build up the cause generally as far as
I can.

I shall also try to get as many of
our mediums and speakers at work in
the state, by establishing circuits for
them, and keep our scattered forces to-
gether; also to organize lyceums and
young people's societies wherever
there is a chance for that kind of
work.

Let us have some kind of a meeting,
if no more than a parlor meeting. Let
there be an awakening all over the
state such as there has not been in a
long time. I feel that there should be
a perfect understanding between us in
every direction, and hence am going to
tell you just how we are situated.
I am sorry to say there is an indebted-
ness on the state association of a good-
ly sum, that I trust ere the year rolls
by can be lifted. The following is our
true state of affairs; and the cause of
it:

Bank of Oakfield, \$875.
Interest on note for one year, due
last February, \$43.75.
Loan from W. J. Houston, \$100.
Loan from Mr. Kohlitz, \$100.
Mrs. C. McFarlin, camp services,
\$25.00.
Mr. E. McFarlin, camp services,
\$36.50.

All these bills to be paid have been
due since the Waukesha camp, four
years ago. Rev. Nellie K. Baker, sal-
ary as secretary W. S. A., \$160.75;
total indebtedness, \$1,217.50.
They you see just how we stand,
and why we stand as we do. It is my
earnest desire to lift this debt, and to
have the state association take its
place as a power for good.

So I make an appeal to the friends
everywhere in the state to send what
amount they can to our secretary, Miss
Louise G. Loebel, 159 Lloyd street,
Milwaukee, Wis., and an ac-
knowledgement to run at once on the
receipt of your donations. I have per-
fect confidence in the loyalty of the
Spiritualists of Wisconsin, who will
rally to the call of the state associa-
tion and help to liberate the associa-
tion. I desire all to have confidence
in the board of directors and the pre-
sident of the state association; we are
doing our best to meet this indebted-
ness.

So I appeal to the friends to send
what you can as soon as you can.
Let us work with a will and we are
aware of it the debt will be raised.
REV. GEO. H. BROOKS.
President W. S. A.
114 President street, West. St. IL.
MISS LOUISE G. LOEBEL,
Secretary W. S. A.
159 Lloyd street, Milwaukee, Wis.

DEFENDS THE JEWS.

They Are Charitable, Have Many In-
stitutions for Taking Care of the In-
firm and Poor, and Are an Honor to
any Society Where They Live.—As a
Rule One Never Finds a Jew in a
Poor House Sustained by the Public.

To the Editor:—I am surprised to
see in The Progressive Thinker such
an insulting and shameful lying ar-
ticle as that of Mr. Short in reference
to the Jews. The untruth of it ANY-
ONE CAN SEE. Jewish people are,
as a rule, good, law-abiding and char-
itable people; look after their busi-
ness, family and health, with great
care and reason, and that is WHY
THEY PROSPER. Men like Mr.
Short are usually unkind and filled
with hatred against other people who
are doing well. No true Spiritualist
will think or write such baseless
falshoods. A. BODENHEIMER.
New York City.

ANOTHER PREDICTION.

Dr. Agnes Winzell Predicted the San
Francisco Disaster, Brought About,
as She Claims, to Bring the Wealthy
Down to a Level With the Laboring
Class, Forgetting That Natural
Laws Are Apparently no Respecters
of Persons.

To the Editor:—I wish to give a
prediction made in the Seaside Hotel,
Larkin street, San Francisco, the
last part of February, by Dr. Agnes
Winzell of Salt Lake City, Utah. She
had been invited to speak and give
tests, and when she predicted the de-
vastation of San Francisco, it was so
horribly in all its details that many
in the hall shuddered.

I have talked with the lady since
the destruction, and she claims she
saw it in all its horror, 20,000 lives be-
ing lost. She says the destruction
had to be, and was brought about for
several reasons, one of the most pos-
sible being that the immense amount
of money locked up in the vaults of
that city should go into the hands of
the laboring class. She says the busi-
ness portion of the city will be built
again before the year is over, and that
before 1908, four of the principal
cities of the United States will be de-
vastated, and the capitalists and un-
principled money-grabbers will be
brought to a level with the laboring
class.

It seems as if the spirit world is en-
gaged in bringing justice to those who
are trying to live an honest life.

Let us watch these predictions.
Many of the Spiritualists of San
Francisco and Oakland people heard this prediction
made. Two years ago I heard the
lady make a prediction in reference to
a man losing his hand by accident,
and it came true. I also heard her
say to an official when he told her he
was to attend a very important meet-
ing two days hence, "Oh no, you'll
not go; you will be confined to your
bed as a severe attack will be upon
you." There are many more pre-
dictions that this lady has made
which came true to my knowledge.

MRS. J. A. LEWIS.

Huntington, Utah.

TAMPA, FLORIDA.

The Good Work There by Mrs. Carrie
Firth Curran.

To the Editor: Although Tampa
doesn't enjoy the advantage of being
so centrally located as to receive fre-
quent visits from mediums of wide ex-
perience and known reputations, we
have a few progressive Spiritualists,
and had the advantage of two visits
from Mrs. Carrie Firth Curran during
the last two winters on her return
from the Southern Cassadaga at Lake
Helen, Fla., at each of which visits she
lectured for us about a month, which
has resulted in great benefit to the
cause in this city. It would, of course,
be superfluous for me to undertake to
tell Spiritualists who Mrs. Curran is,
as a lecturer and medium of her rare
ability cannot fail to have a national
reputation among Spiritualists.

A slight indication of the consideration
Mrs. Curran received from the public
generally and the local press I append
the following clipping from the Tam-
pa Morning Tribune:

"The lecture on the 'Religion and
Natural Science of Modern Spiritualism,'
delivered at Woodman's Hall,
Sunday evening by Mrs. J. F. Curran,
of Toledo, Ohio, was heard by a
large and appreciative audience of
representative people.

"Mrs. Curran is a lecturer and me-
dium. In addition to the lecture,
which was the feature of the evening,
and in which Mrs. Curran held the
closest attention of her audience, she
gave a number of messages and read-
ings of taking notes of jewelry, or
something worn from persons in the
audience, from which she described
the character and habits of the wearer
and departed friends or relatives
which were admitted by the owners of
the articles to be correct in each in-
stance.

"Lack of space will not admit of
giving even a synopsis of the lecture,
which related to the power and influ-
ence of spirits over the life and con-
duct of people, in which she contended
that spirits who have their earth lives
out short by being killed in a brawl, or
by the public executioner, and passed
to the next sphere of life without
proper preparation and training, and
with malice harbored in their souls,
become earthbound spirits and go
about influencing the weak to the com-
mission of crime and wrong doing to
reap vengeance for their end, and that
for this reason, if no other, it is wrong
to legally take the life of a fellow be-
ing."

While we are at a disadvantage in
having visiting mediums, we feel espe-
cially fortunate and proud of the fact
that our worthy president, Mr. J. F.
Ireland has recently been influenced
by powerful guiding spirits, and is
rapidly developing into an inspira-
tional lecturer of the highest order.

J. J. LUNSFORD.

SCINTILLATIONS

As They Come From Michigan, Illustrating Free Moral Agency.

As a feather from the wings of Fate,
Every changing breeze beguiled me.
I ran the scale from earth to heaven,
And the pace from peace exiled me.

Should I ask you if you were a free moral agent, unless you had taken some previous thought in the matter, your answer would most surely be, "Of course I am; I do just as I choose."

But are you? Is it possible for you under all circumstances to so conduct yourself that no man shall step in front of you and cry out, "Halt! You're trespassing on my premises?"

Has there ever been a day that in the evening thereof you could honestly say, "This day my every hope, my every desire has been realized." I trow not!

Out among the hills and dales and in the enticing depths of the woods we feel our natural freedom, and in ecstatic thoughts we sing praises to the very power behind our existence, thanking our God for the effluence of His spirit in our lives. But, ah! how fleeting this vision of freedom as we again near the city on our return. We only enter the suburbs when the stygian enthrallment of the strife and discord, selfishness and greed, hate and revenge, throws their somniferous influence over all our finer feelings, and we again become enslaved by the commingling waves of passions and emotions of the masses, and it is a battle royal to keep up our own individuality.

Education and environment dating back for generations shapes a course in our lives, and we are prone to follow THE LINE OF THE LEAST RESISTANCE along this course. There is a value to our existence flowing down through life's pathway, pliable and adjustable to surroundings—depth to its narrowness, and shallowness to its breadth, completely filling all the niches, and no more, no less. We manifest life as per liberty—now murky and muddy, now dashing upon the rocks and over the precipice, and again clear as crystal and full of life, ever flowing onward with Fate to the sea of Death!

You say, "Yes; but a river may often change its course."

True!

But why? Because the new course is in THE LINE OF THE LEAST RESISTANCE. "How about a flood forcing the change?" Environment lifted the vapors from our surface and some other environment in which they were cast condensed them and started them back to us with awful force; and thus the floods of disaster or the floods of prosperity suddenly change our course in life by breaking through the resisting banks and opening them new channels.

And right here, let me say whatever emanations we give out in our associations with our brethren, WILL COME BACK TO US as surely as the floods carry the vapors back to the sea, and the question for us to decide is whether there is a way for us to become free enough to at all times dominate what class of emanations shall radiate from our lives.

I do not believe there is an intelligent person living who will gainsay the assertion that we as individuals are not free agents in any sense of the word in our present condition; but out in the dim distant future I see the beacon light of freedom for the individual.

"Come into my parlor," says the Spider of Greed for wealth, power and fame, to the Fly of Humanity, and it is there, living the epicurean life of the physical until we have become an ephemeral race of enslaved people. WE MAY BECOME FREE MORAL AGENTS ONLY AS THE SPIRIT BECOMES MASTER OF THE BODY. Living for the gratification of worldly desires, man is purely a creature of circumstances. The rise from this condition is only by gradual evolution through higher education. Phrenology and palmistry teach us of the stamp nature has placed upon us as a result of prenatal conditions over which we had no control whatever, and indicate the natural tendencies of our lives if left unfettered or unbuffed by changing environments. But it has been discovered that these markings of head and hands are not infallible, and that they change perceptibly with every change of surroundings and through education. This gives us proof positive that Fate is not master of the universe; her winds all blow in one direction, toward the grave. But somebody has gleaned us this beautiful message:

"One ship drives east and another west

With the self same winds that blow.

'Tis the set of the sails and not the gales

Which tells the way to go.

Like winds of the sea are the ways of Fate,

As we voyage along through life;

'Tis the set of the soul that decides its goal,

And not the calm or the strife."

Then with our eyes on the spirit we see the coveted goal, for spirit stands for perfection and absolute unity of action in all matter. Into each being is a spark of this spirit implanted. Shall we not strive to learn the mode of expanding and energizing it into full control of all our desires? It is like the water in a boiler—useless to the engine until expanded in vapor to the full capacity of the boiler. Shall not mentality be the fire that fills us with the spirit to the full controlling point?

With all the divisions and classifications man gives to the mind, the fact remains that it is all one mental force that is manifesting itself. We may manifest it by precept or concept, yet its origin is the same.

All great achievements, all great inventions, and all great actions, are the result of the desire and needs of the masses, or the concentrated mental energies of the many, and not entirely the effort of the single individual who produces the result, though the masses may be unconscious of their part in the construction. The man who concentrates his mental energies toward a desired end is as potent a factor in its production as the man who actually does the work.

Pat carries the hod and Mike lays the brick. Did they build the structure? The foreman told them what to do; the contractor gave the foreman his instructions; the architect furnished the drawings to the contractor from mental pictures furnished him by the owner; and the owner in turn got his mental picture from comparisons and combining the best features of what had been produced in the past, and adding but here and there an improvement to meet the present advanced demands. Now I ask, who built the house? Did Pat and Mike, or did the needs of the masses?

This thought in connection with a careful review of existing conditions throughout the past ages leads me to this conclusion: HUMANITY AS A WHOLE CONSTRUCTS AND CONTROLS THE VERY FLORA AND FAUNA OF THE AGE IN WHICH IT LIVES. It is an unconscious control but it is a fact nevertheless. As a mass we are free moral agents in the broadest sense of the word.

Man's improved mentality causes him to look more to the sanitary conditions around him; the result is the passing of the vultures of every description. And so as the mastodon and his kindred of the pre-historic ages have become extinct, so will the elephant, camel, ox, horse and all other beasts of burden become but skeletons in the sands of time and be looked upon as monstrosities by our posterity. Why? Because they will have passed the period of their usefulness to man's mentality. Vegetarianism will take the place of cruel carnivorousness, and then the swine and beef shall be known no more; already has it gained such proportions that in connection with the increased demand for leather, the scarcity of hides has advanced the price of leather almost triple in half a decade.

Fruits and vegetables have been grafted, crossed and cultured until they have become exclusive to this period only, and their properties are integral to the necessities of this age.

The buffalo and deer were the food products of a savage mentality, and they are both rapidly becoming extinct with the advent of civilization over their domains.

Science even now is preparing the way to obtain food from the dead past without resorting to nature's slower process of growth and development. Dr. Emil Fischer, professor of chemistry in the University of Berlin, has just announced that coal furnishes the necessary fuel for tissue building in our bodies. On the force of it this may seem to be an absurd assertion, but go back with me to the origin of coal. We are told it is carbonized vegetation—carbonized by natural chemical action. Nothing has escaped from it but the liquids. Now science proposes to reverse nature's processes, restore the liquids and give us THE TISSUE BUILDING PROPERTIES of the original vegetation; and so the process goes on from age to age, man's mentality supplying all necessities, no matter what the emergency demands.

It does not behoove us to worry about what our posterity will do for meat and drink, heat and light. Even that great truth was taught by

Jesus nearly two thousand years ago in his famous Sermon on the Mount. (See Matt. 6: 25-34).

Now listen to Swedenborg's message to the world a hundred and sixty years ago: "The natural world is the outbirth of the spiritual world, and the spiritual world of the invisible mental world. Man is a summary of nature; nature is man in diffusion; all things; therefore, in nature, in fire, in air and in water; every tree, herb, fruit and flower, REPRESENT UNSEEN THINGS IN THE MIND OF MAN."

Swedenborg, like Christ, manifested a mentality far in advance of the age in which he lived.

We are now entering upon the electric age, and so wonderful are its products and achievements, that we have ceased to be surprised at the marvels given the world through this channel.

But, my friends, I see the dawn of yet another age, closely following, yea, commingling with the electric, whose achievements will be as much more grand and wonderful than the electric as the electric is in advance of the dark ages of the past. It is the mental age. All hail to the glory of its coming, for then and then only shall man become free from the slavish bondage of the flesh. Then shall all individual desires blend in one sweet harmony, ceasing to vie with each other for supremacy in any line, and men will each and all see and feel the glory of lifting, and thereby being lifted, to heights undreamed of.

Let us make the Spirit Law our God, and then in truth we shall have a God whose center is everywhere and whose circumference is nowhere; and then we each and all may become that which we should be in nature—GOD-CENTERS FROM WHICH THE LAW SHALL RADIATE AND MANIFEST IN ALL ITS POWER. "As a man thinketh in his heart, so is he." Know thyself and control thy thoughts.

In strolling about the city I could not help but observe the network of wires that connected with myriads of electric light bulbs, all complete and in working order. I followed the lead back to the power plant; the dynamo was bright and shining and belted to the engine; the boiler was full of water and the fuel was in the fire-box, and in the hands of the fireman was the lighted match, and all that was lacking to make the machinery active, the wires pulsate with life and the whole mass of bulbs sparkle and glow with radiant light was the application of the tiny match.

Brethren, our system is complete, the lighted match of spirit law is within our grasp. Study well its application. Whatsoever law is manifested by the masses may be fully exercised by the individual, and then

Throughout the world's domain

Glad Freedom's bell shall ring

Justice through Love shall reign

And peace to man will bring.

Reading, Mich.

O. V. LABOYTEAUX.

An Absolute Necessity.

The Fraud-Hunter in Spiritualism and the Crime-Hunter in the Adulteration of Food Are Absolute Necessities. The Whole Nation Is Shaken from Center to Circumference by the Awful Crime of Actually Poisoning the Food One Eats, Thereby Endangering Human Lives, While Spiritualists Are Appalled at the Numerous Exposures of Materializing Mediums Who Use Artificial Toggery to Dress Themselves With, and Thus Deceive the Public With Their Bogus Spirits.

The Fraud Hunter, the Crime Hunter, or the earnest Seeker after the Exact Truth is absolutely needed at the present time more than ever. Legerdemain has become so advanced, so wonderfully skillful, that it is often exceedingly difficult to detect the difference between the true and the false, the genuine and the spurious, hence Spiritualism has been polluted thereby. The great need of purifying

New York.—On top of the countless accusations against the Beef Trust, the American Examiner has discovered in the form of an affidavit from a butcher employed for years as one of the chief agents of the trust, a most remarkable arraignment of the Chicago shambles.

It comes from Herman Hirschauer, author of "The Dark Side of the Beef Trust," the book written by him as the first expose of the beef industry and is an amazing statement of horrifying facts, going even further than his book.

Hirschauer is the man who gave to General Miles the first information on which the "embalmed" beef inquiry was based.

Text of the Affidavit. The affidavit in part is as follows: Briefly, here is the process, showing how, for practically nothing, the trust produces a filthy article of Extract of Beef which it sells in little jars at a thriving price.

The canner, as the public has by this time learned to classify all cattle that are of the very lowest grade, has been cut up and its various portions disposed of until there is only left that portion which is sold as "canned beef."

To begin with, it must be remembered that the canner from which the meat comes from is probably suffering from some horrible disease. The meat scraps are thrown into a great vat and boiled with soda. The soda has the effect of making the scraps tender, for the extract of beef has been made these scraps are to be made into canned meats of various sorts, which are sold wrapped in gold brick labels. While the meat is boiling, or stewing there arises from the vat something that is called steam, but might more properly be called stench. The steam rises into a condenser, where it is condensed into a slate-colored mess.

Mixed With Patented Syrup. This condensation is mixed with a patented syrup and is disposed of in a way that is enough to MAKE ANY GOD-FAIRING MAN FRANTIC.

Out of the packing-houses it goes to every corner of the country where there is a sick man, woman or child, and the tremendous popularity it has gained through the ignorance of the physicians who prescribe it is frightful.

In 1888 I was engaged by Swift & Co. to take charge of their cold storage plant at Jamestown, where I had been in the meat business since 1885. It was in 1894 that my conscience made me give up their work.

I had sold some of our rotten meat to a local butcher, who retailed part of it to the family of a justice of the peace whom I knew personally. The entire family of the justice was poisoned, and later he questioned me about the meat. I told him frankly that when I received it from the Swift plant in Chicago it was partially decayed, and that I had done exactly what the trust expected me to do in all cases—treated it with a preservative which had the effect of temporarily arresting the decay and making it look nice.

He warned me never again to do such a thing, and I put my thinking cap on.

IT DIDN'T TAKE ME LONG TO MAKE UP MY MIND THAT I HAD BEEN ENGAGED IN A MOST NEFA-

ring-bad. But it is on the beef from that half-fatted or lightweight cattle that it flows in rivers of stink, showers in every street agency in the country.

Excitement and lack of food in shipping produce a condition for which there is only one remedy after butchering, and that is the dope and preservatives. The American packers are so intent on making money that they do not think of feeding cattle properly, and every day thousands of animals are driven, wildly excited, from the incoming trains to the slaughtering pens.

Of course, these half-fatted cattle, can be purchased from the cattle raisers more cheaply than the good steers can.

The above is an awful showing, one that will appal every thinking mind. But fraud and deception in material things is not half as bad as when connected with things spiritual—the presenting of the absolutely false for the true. Just think of it—a coarse, brutal, lying medium presenting herself as a "spirit," your angel mother, perhaps, dressed in artificial toggery of various kinds—does it not bring the crimson blush of shame to your cheeks? In England, the fraud question in Spiritualism is upmost now, as presented in the following from Light, London:

I think the late deplorable exposures of materializing mediums may have at least one good result. Surely they force upon us, once for all, the necessity of putting our psychic "houses in order" and coming to some definite conclusion as to future research?

We are now at the parting of the ways. There are put before us good and evil, blessing and cursing.

Materialization is either a scientific fact, capable of proof like any other physical fact, or it is the most audacious and contemptible fraud and superstition. How long shall we be content to halt between two opinions? Content to be convinced one month that we have met and conversed with our departed friends and relations, and the following month to be equally well assured that we have been wasting our emotions upon the faked-up figures and stockinette faces and tumbled wigs concealed in a convenient chair-back or a musical box?

These demonstrations of fraud are continually cropping up, even when confidential relations between materializing mediums and their clients have been established for years.

The inevitable crash comes some day; half the sitters drop the whole subject in disgust, and the other half will probably elect to trust their hearts rather than their heads, and to conclude that the half loaf of a pleasant illusion is better than no bread at all.

But this is not science; and I am now addressing those who have some scientific interest in getting at the truth of the matter.

Opportunities for fraud could scarcely have flourished so long but for some residuum of truth at the bottom of it, well of turbid deceit and misrepresentation.

Some of the explanations and excuses urged in these vexed cases may also have a modicum of truth with a large amount of error; some such explanation may be possible in supposititious cases, and yet absolutely untrue in the special case in point. Even stockinette and a wig may be out of place in the special case.

I am not perfect but perfectly honest materializing mediums, years ago, I have seen materialize, forms with ghastly looking sockets where the eyes should have been, and have heard them reproved for such indecent haste and sent back to repair the omission, the same form returning in a few minutes in proper order and apologizing for the eager haste which had been the cause of the earlier and in complete appearance.

But I am not a skeptic; I am a skeptic only in the sense that I will say this was a mere trick, intended to make the imposture less crude and more convincing. Be it so. I am not concerned in arguing the case for the defence. I only wish to emphasize the fact that owing to the ever-increasing number of demonstrated "exposures," investigation of the alleged phenomena of materialization has become impossible under existing conditions, that is to say, with paid and professional mediums.

Pending the arrival of Mr. Thurston's Glittering Palace (I note that he insists upon the glitter), which will doubtless include amongst other things, an immaculate materialization medium, "warranted sound," so far as we and other fakes are concerned; for must we not hope the only really satisfactory solution of the problem—private enterprise, and non-paid mediums.

Such a step needs time and much patience and perseverance. But science has never hitherto gone begging for lack of devoted martyrs. Why should we suppose that they will now be wanting? If only eight or ten intelligent and earnest seekers men and women could be enlisted in the case and had sufficient scientific instinct to make some sacrifice of time, strength, and even prejudice, the investigations could begin at once.

I remember Dr. Younger, of Oxford street (whose name will be known to some of your readers), telling me of a series of sittings he had instituted for materializations amongst his personal friends. They say with dogged perseverance and no very appreciable results, no less than eleven times; but the twelfth seance rewarded them for all their trouble. They obtained a splendid demonstration of the truth in the materialization of a fine, tall, male figure, and at later sittings Dr. Younger's little son appeared, and ran with glees into his father's arms, whence he was dislodged with some difficulty, when a kind guardian spirit came to warn him that he must return to the other sphere.

It is true that Dr. Younger's evidence could only convince himself and his friends; but if these experiments occurred on a sufficiently large scale, many such converts would be made, and it is surely not vain praying for that such men as Lodge, Richet, Hyslop, etc., might some day find the problem of sufficient importance to sacrifice even a well-earned holiday in trying to solve it amongst themselves and without the ready-made assistance which is so convenient, but which again and again has proved both untrustworthy and unsatisfactory. I think my friend, Dr. Abraham Wallace, will admit that such a suggestion is at least desirable and might become feasible if only the will and determination were present. The only real difficulty lies in getting people to consider the problem worthy of such self-sacrificing attention.

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exact quality of mediumship necessary within these limits. He must religiously keep each appointment made, and let no other duty or pleasure interfere with his punctual attendance. It also added that it would be advisable to give up smoking and wine during the time. At this point, saw my friend's face growing longer and longer, and it was needless to go into further details of the scheme.

"Good gracious! You don't suppose I am ready to do all that!" he gasped. "No," was my answer. "I don't suppose the paper will ever be read at the Congress!"

"This is where the real hitch occurs. There is no such word as 'impossible' has been the battle cry of many discoveries and of most inventions. Can we not score another victory by discovering, not a fresh continent on this old earth, but the Bridge of Life and continuity between this sphere and the next?—the Jacob's ladder—and down which we and they may sometimes pass for mutual help and encouragement under the unfolding laws of Being which are now coming slowly, but so surely, within the horizon of our present experiences?"

E. KATHARINE BATES, St. Leier, Switzerland.

THE PASSING OF DOWIE.

The Rise and Fall of an Anomalous Personage.

Anomalous characters are born into the world at different epochs. Being heralded by trumpets and brass bands, they have as ever ready following the credulous and non-thinking classes. Their actions are guided by a misconceived stations in life, perhaps the result of an obsessional triumph. They have a meteoric career, following at a tangent the horizon for a time, then paling, disappear and are lost save to the memory of archives and folk-lore.

Dowie is no exception to the historic past in the respect of being an anomaly. But as a strategist, a bold, scheming financier, drawing millions of dollars to his project by his matchless effrontery, he is without a parallel. The Rockefeller, Morgans, Pierponts and Carnegies are mere pigmies in point of comparison. Yet all of his accumulations will crumble and fall when touched by the magic wand of stability and reliability of Truth. Resourceful and cunning, filled with a filippine of platitudes, busy in his denunciations, he was a living crater belching forth anathemas of hatred. Bound and limited by his egotistical exaltation, his love of pomp and splendor, led him into extravagance and the expenditure of thousands of dollars for his own personal adoration.

That he should have such a following in a hard and uncomely, but it was the irony of fate which led away. Napoleon in many respects, outgeneraled his generals, and with a domineering spirit forged manacles of belief that so dazed and stupefied his followers that they became as putty in his grasp.

Now that Dowie is shorn of his vested power, he will sink into insignificance, along with other traditional characters, and the only monument erected to mark his stricken consciences upbraiding the folly of having been the victims of an incorrigible and idolatrous prophet.

But what are the lessons to be learned from such characters? They teach that from out the wilderness of hope, sentience man grasps at every passing straw and clutching it, he clings to a cauldron of deformed truth, and may go out reincarnating themselves, with negative brains, thereby obsessing to a clear understanding of life. It also teaches that many are ready with the belief that God manifests through the pilgrimage of men on earth, clothed with divine attributes, and in each and every instance their hopes have been shattered by the intense humanity of the supposed deities, when stripped of their masks.

And, that other freaks will follow and have a following, is very apparent. For the love of idols is instilled very deeply in the minds of humanity, and only by the seismic upheaval of faith can they be made to see with a clear eye, a strong personality and the light, which is the only God, the only Christ, and that abide within your soul.

I. N. RICHARDSON, Delphos, Kan.

"SODDEN IGNORANCE."

Some Excellent Reasons Why Women Should Vote.

The great argument in favor of woman suffrage is not that it will make politics purer and better, but that it is demanded by that equality which is justice. Woman shares with man the whole burden of the state. She bears and rears the soldiers and laborers. She contributes by domestic labor to the income and resources of the states. There is a growing class of independent women, who own their property and manage business affairs. Even were it true, which it is not, that argument by say women are represented by their fathers, brothers and husbands. The great law of equal justice requires that they have this political power in their own right. It is simply silly to say only bad and ignorant women will vote, for experience shows the best women vote when they have the chance, and it opens their intellectual eyes. A woman is in fact purer than men, so their influx will make politics purer, but this is not the real point, for will the difference, in my opinion, be very great. The real point is that now every male background and ignorance can vote if he wants to, and no woman, however cultured and intelligent, can vote if she wants to. Neither good nor bad women now have a chance to vote. Give all of them the chance all men have, and justice will have been done. It will then be a woman's own fault and choice (just as it is now man's) if she stays away from the polls. With the chief argument that she will be insulted at the polls and the fine gloss of her femininity worn away I have little patience. If our men are a mob of every right incident to manhood. Neither womanhood nor manhood is lost by freedom. Much that is mistaken for womanhood is sodden ignorance and pitiful helplessness. Charles Erskine Scott Wood, in the Pacific Monthly.

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Incontrovertible Facts.

It is represented by critics that 127,000 errors have been found in the Invariant scriptures, made by translators and translators. The interpolations are numerous, and frequently very important, changing the entire character of the book. Many of these were pointed out by the commentators, as were also the false renderings. The latest revised Oxford edition of the Bible directed attention to interpolations, made when and where no one can determine. The longest of these in the New Testament is that added at the conclusion of Mark, embracing all of the 16th chapter after verse 8 to the conclusion. The revisors say, in a marginal note:

"The two oldest Greek manuscripts, and some of the authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

In this interpolation occurs the information that after Jesus was risen "he appeared first to Mary Magdalene, out of whom he cast seven devils"; and in verse 16 "he that believeth not shall be damned." And in verse 18 is the test of a Christian: "If they drink any deadly thing it shall not hurt them"; a test no preacher is willing to accept.

John 8:1 to 12 is included in brackets by the revisors, who say in the margin: "Most of the ancient authorities omit chapter 7, 1 to 11. Those which contain it vary much from each other." Those bracketed passages contain the story of the woman taken in adultery, with Jesus' statement, "Neither do I condemn thee."

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—I. John 5:7.

Dr. Adam Clarke, commenting on this good trinitarian text, says:

"Though a conscientious believer in the doctrine of the God-blessed, holy, and undivided Trinity, and in the proper and essential divinity of our Lord Jesus Christ, which doctrines I have defended by many and even new arguments in the course of this work [Commentaries on the Bible], I cannot help doubting the authenticity of the text in question; and for further particulars, refer to the Observations at the end of this chapter."

In these "Observations," p. 478, Dr. Clarke says:

"One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John, and the text in question is wanting in 112."

The Revised New Testament omits this 7th verse in toto.

Thus the reader can see how the Invariant Bible, "heaven's truth from cover to cover," has been manipulated in the interest of dogma. A religious faith was formulated; then Gospels, Epistles, and pretended history were written to confirm the faith. Additions and interpolations were made from time to time, until the art of printing came into general use, to confirm these dogmas. This last cited text we are assured was added so late as 1516, about the time Martin Luther began to appear on the ecclesiastical stage. The great mass of the people, and even learned scholars who have not given special attention to the Bible, its history and its contents, are ignorant of the facts we relate. The traveler, with his "I have been there, and sure I ought to know," and the clergy who have no leisure for critical research, remain ignorant of the truth, and content themselves with crying "heresy," and thus try to prolong a system of religious faith built on fraud, whose foundations are gradually slipping away, as did those great old skyscrapers, towering piles of marble and steel, which went down, burying their occupants in the recent terrible calamity on the Pacific coast.

The greatest of faults I should say is to be conscious of none.—Carlyle.

Do not confine your children to your own learning. They were born in another time.—Talmud.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Spirit Form at a Death-bed, Not a Materialization.

The people of the other world, when in rapport with us, can read our most secret thoughts, our lives are as open books to them. I have proved that to be true by many tests, and the deep meaning underlying their answers is positively astonishing. In this letter I wish to relate the circumstances of my having seen and conversed with my daughter at the bedside of my son, who passed away soon after. But in order that the reader may understand the steps of the hidden ladder which led up to the fact and realize that they are under-standed and that they sympathize with us it is necessary that I should give a short sketch of my history previous to the event.

When I had become unfortunate in the old country and property had been taken to itself wings and nearly all material of value had flown away, I resolved that if it was my fate to be poor I would be poor in America and not stay amongst my former acquaintances. I arrived in New York early in the year 1851, and applied for employment at the newspaper offices as reporter or scribbler of some kind, and editors were very kind; one of the sub-editors of the Tribune, Horace Greeley's paper, was exceedingly so. "Don't leave New York," he whispered. "I should like to have you with us, but Fort Sumpter has been fired upon, and the war spirit is abroad, so we had better pack more than half our people, don't leave New York. This excitement will blow over in a few days; North and South are hot now, but that heat will soon cool and this quarrel will end. Call in again in a couple of days."

I did call again, and again and again, week after week but there seemed no prospect of business revival, my money leaked away, paying bills and so forth, and at last I took Horace Greeley's advice, "Go West, young man." I traveled over railroads and in steamers, in wagons and on foot, but I could find no rest until I reached a little hamlet named "Udina," near Elgin, Ill. While there I got a letter from Mrs. H. "Dear Tom," it said, "your baby girl is born, a sweet little thing. What name shall I give her?" I wrote back to the old country at once, "Give her any name you please, but your mother and mine were named Elizabeth; but whatever name you give her be sure to add the word 'Udina.' That word will always mean 'rest' to me, for it was the name of the place where I first found a temporary home in America. The child was named Elizabeth afterwards, when the child and her mother were crossing the ocean, the ship rolled heavily one night and next morning the baby was found dead in its hammock. Sixteen years after that I sat watching alone

by the bedside of my son Robert—a young man 19 years old. He was sleeping under the influence of a drug and my eyes were fixed upon the bright blaze of a lamp on a distant table. I saw (as though I had an eye just back of my right ear) a tall young woman standing at the head of his bed. I was startled but my nerves were quieted down, as I believe by supernatural means, then the form became perfectly plain. Seeing that I had perceived her she came forward and stood in front of my chair, about two feet from me. She was clad in a white dress or robe; it was gathered in around the neck and fell below her hands and feet. She had an aureole around her head, it extended about six inches horizontally all around, and was as thin as paper. I knew by my feelings that I was for the time a resident of a new and strange world, she was not brought down to my level, but I was elevated to hers. We conversed as souls converse, a question and answer flying quicker than a flash of lightning, no word was spoken audibly, every thought was internal.

At this interview I observed that as I became more perfectly spiritualized, material things faded away and vice versa, and material objects were not perceptible until the spirit form seemed lost. In an interview with Dr. A., the English L. L. D., who was secretary of the American branch of the Psychical Research Society, he told me he had a remarkably similar experience in his own home.

I had never seen her before. I noticed that the aura around her head had dashes of darkness intermingled with the light. I wondered at this because she, a child a few months old, had never done anything to be repented of, and when I inquired she replied in substance:

"The aura is usually an indication of character, but it is not so in my case at present, but I am in sympathy with my brother in his sufferings. Then I said: 'All earthly things are gone from me, what was your name?' I have forgotten."

She answered, "Udina."

"Ah, yes," said I, "place of rest. It will always bear that significance to me. But you had another name."

She repeated the word Udina.

"Yes," said I, "that was a good name; it represents my rest here, as well as your rest, and your brother's approaching rest, and my final rest, but you had another name."

But she only said, "Udina." She knew me as a soul knows another.

I don't know whether the above tallies with the experiences of other people, and in a sense, "I don't care," for I am telling the simple truth as it came before me. In about thirty-six hours after the above interview, our son Bobbie died.

THOS. HARDING.

Sturgis, Mich.

(To be continued.)

Paul's Epistles Found in Spain.

Paley, the English theologian and moralist, a voluminous church author, born 1743, died 1805, is reported by the Duke of Somerset, in his "Christian Theology," p. 77, to have assumed, "The Acts of the Apostles, and the Epistles of St. Paul were accidentally discovered in an old Spanish library."

We have not Paley's productions so as to verify the Duke's statement; but an author so prominent as he would not be liable to misrepresent in such a matter.

Spain, from the beginning of Christianity, has been the hot-bed in which were sown and have flourished the grossest features of Catholicism. It was there the great preachers, who became substantially the head and front of that faith, and the most violent leaders after the partial destruction by the Protestants, Torquemada, Ximenes, and Loyola were Spaniards, and they shrunk from no task or crime to perpetrate their creed. Loyola was the founder of the Jesuits, and Torquemada was inquisitor General, and the leading actor in the Spanish Inquisition; whilst Ximenes, in the language of Draper's Conflict, p. 104, "Delivered to the flames, in the squares of Granada, eighty thousand Arabian manuscripts, many of them translations of classical authors."

If these destructionists had been content to have rested their labors with the slaughter of heretics, and the burning of literature, after we have read the part of the forger was the most active during that period in Spain, and they covered their tracks so well the traces are discovered with difficulty, thought clues are beginning to appear. The Old Testament scriptures and the Talmuds are believed by many to have reached their finishing touches in the seething caldron of fanaticism and crime. It is now in evidence the Hebrew scriptures abound with Greek and Latin words, as do the Epistles of Paul with French. Scholars have heretofore looked upon Alexandria as the source of Christian literature, while bolder writers have assumed the monasteries of Italy were responsible, but later information directs attention to Spain.

All Truth Is Safe.

The Progressive Thinker has no knowledge of ignorance and brutish habits being hurled at physical phenomena, but it has reason to believe the reports of correspondents who have been present at pretended spiritual materializations which proved to be gross sleight-of-hand performances, aided by darkness, cheesecloth, and other auxiliaries.

The defender of frauds may share in the glory and possibly the profit of impostors for a time, but fame and fortune gained by encouraging wrongdoing are ephemeral, and soon pass away. All truth is safe, and nothing else is safe in the long run. Said Goldsmith: "An honest and truthful life is the only path to the glory. In life for a time may be depressed, but perseverance in the right, will lead to certain victory."

The Mystery of the Heavens.

"Look through a telescope at some tiny star invisible to the naked eye. The light from that star perhaps left its surface before the time of the Conqueror. It may be—it is not quite impossible—that the tiny star has since those days actually left off shining, but still we see it in our sky because the rays which started while it yet shone are arriving moment by moment, telling us the story of what the star was like hundreds of years ago, before it parted with its brightness. Perhaps, again, we are examining through a large telescope faint and far-off nebula—a mass of whirling gasses the light of which has taken, say, 10,000 years to get here. We see what the nebula was like in prehistoric ages. It may since then have lessened in size and changed in shape. It may now wear a very different aspect and men looking from earth 10,000 years hence will be able to see what that nebula was like in our days. All these things help us to understand what the immensity of the stellar system is, and yet more, to imagine dimly what the measurement and extent of all creation must be if any such star systems float side by side throughout the vast domains of space."

The above quotation is from Chambers' Journal. It is what science teaches in regard to the starry vault, and gives a faint conception of the infinity of space, and of the immensity of that Master Mind which Christians concede called the mighty whole into being. Who so stupid as to believe God inspired the book that tells of his taking a trip to earth in the cool of the morning to see Adam, and finding him in hiding, inquired: "Where art thou, Adam?" Or, fearful man would successfully complete the tower on which he was engaged, and scale heaven and hurl him from his throne, so destroyed the structure, and even engaged in a wrestling match with Jacob, playing foul, and broke the young man's thigh, while angels were ascending and descending on a ladder from the pearly courts to witness the unequal contest?

THE LEAVEN IS WORKING.

Grand Lodge Camp Sounds the Right Note.

The following is from the management of the Grand Lodge Camp, Grand Lodge, Mich:

It may be well to state here, that having been imposed upon in the past, in regard to the dishonorable presentation of phenomenal mediumship, that the time has come to call a permanent halt to such disreputable practice upon our grounds, and we give due notice to those who in the past, have prostituted the cause of mediumship, and Spiritualism to such base purposes, that their presence with us will not be tolerated, but all mediums who are honest and honorable in principle and character will be welcomed and treated with all the courtesy at our command. Please bear this motto in your heart: "By your work shall we find you out, and OUT will go all fakes."

An Open Letter

To the Officials of Chesterfield Camp Meeting.

Mr. L. O. Hull of Fort Wayne, Indiana, is a prominent Spiritualist, a cultured gentleman, and highly esteemed wherever known, and he as well as other leading workers in the Cause of Truth in Indiana, desire to see Beautiful Camp Chesterfield redeemed from its present bad reputation, and placed in a position where it properly belongs—one of the leading Camps and attractions in the United States.

The Progressive Thinker, the true friend of all honest mediums, wants them protected everywhere from the gang of impostors who have invaded our ranks, hence it will co-operate with the large and influential class of representative Spiritualists in Indiana to make Chesterfield Camp what it ought to be—a leading light in the ranks of Spiritualism.

We call particular attention of Spiritualists everywhere to Mr. Hull's letter. It breathes the right spirit; its aim is in the right direction, and the officials of the camp should regard it in a fraternal spirit, and act in accordance therewith.

Mr. Hull and Mr. Channing were branded by the officials last year as "fraud-hunters," because they were simply in search of the truth—that and nothing else. Their allusion to them as such was wholly unbecoming the dignity of any officials, in view of the high standing of Mr. Hull and Mr. Channing among the Spiritualists of the state.

Oh! Angels of Light, Love and Purity, when will our Cause be free from those parasites that have fastened themselves upon it like leeches? When, oh, when will honest mediums have

the whole field that belongs exclusively to them?

The following is from the management of the Grand Lodge Camp, Grand Lodge, Mich; it speaks in no uncertain sound:

"It may be well to state here that having been imposed upon in the past, in regard to the dishonorable presentation of phenomenal mediumship, that the time has come to call a permanent halt to such disreputable practice upon our grounds, and we give due notice to those who, in the past, have prostituted the Cause of Mediumship and Spiritualism to such base purposes, that their presence with us will not be tolerated, but all mediums who are honest and honorable in principle and character will be welcomed and treated with all the courtesy at our command. Please bear this motto in your heart: 'BY YOUR WORK SHALL WE FIND YOU OUT, AND OUT WILL ALL FAKES GO.'"

Will not Chesterfield lead in the same direction? Can the officials afford to wait? Is it not bad policy for any camp management to belittled themselves by calling names, or even insinuating that the two exceedingly prominent Spiritualists, Mr. Hull and Mr. Channing, are "fraud-hunters," and hence their opinions are "no good" with reference to mediumship. Is not the reputation of the camp injured by such an idiotic course? Do the officials desire especially the good will of the fraudulent element instead of such grand men as Mr. Hull and Mr. Channing? It seems so. They apparently are afraid to follow the course pointed out by that favorite place of resort, Grand Lodge.

Every honest Spiritualist should pray for the redemption of this Beautiful Camp Chesterfield, which commences on June 10.

To the Officials of the Chesterfield Camp.

Some years ago I saw phenomena where fraud and trickery were simply out of the question; I learned that there were GENUINE, as distinguished from FRAUDULENT manifestations TOO OFTEN GIVEN under the name of Spiritualism. My belief, therefore, was not a matter of choice, but of evidence, and I felt that a great truth had been vouchsafed to me. I remembered, too, that Fanelon said, "Who united the man who comprehends the truth and speaketh it not, so I was very outspoken in my views, and while I think I held my position in the long controversy that followed, I lost my friends, my business, and finally my home, 'The Castle,' the handsomest residence in the city of Fort Wayne. But, thank God, I gained something far better—something that cannot be measured in dollars and cents. I KNOWLEDGE OF A FUTURE LIFE AND A PERFECT FREEDOM FROM FEAR OF DEATH."

I have not been an active worker in the cause for some time, but I have a keen sense of deep humiliation to see the impostors and mountebanks come to our city and do their awful work in the name of Spiritualism, USING THE LIVELY OF HEAVEN TO SERVE THE DEVIL IN."

I shun them as I would a pestilence. Oh, Spiritualism! Spiritualism! "What crimes are committed in thy name!"

The frauds and tricksters come and go on their own account; they are neither countenanced nor sanctioned by the spiritual society, so last year I decided to go where mediums are under the auspices of a recognized society of Spiritualists, so I went to your camp, BEAUTIFUL CAMP CHESTERFIELD, and witnessed genuine phenomena so wonderful, that I returned home, and instead of going north for the summer with my family, as arranged, they went alone, and I returned to Chesterfield, rented a cottage, and prepared to enjoy my vacation there.

The grand philosophy of Spiritualism was presented in a truly eloquent, logical and masterful manner by Rev. Dr. Austin, Lizzie Harlow and other talented leaders. I also witnessed some of the best phenomena by genuine mediums, and also some THAT WAS RANK FRAUD FROM BEGINNING TO END. The worst phase was advertised as "materialization," and a woman would parade around in wigs, Indian toggery, and other disguises. I gave a detailed account of one such seance in these columns some time ago. I also attended another one quite as bad. Another "materialization" medium (who did NOT visit our camp from Chicago, FRESH FROM AN EXPOSURE IN WHICH she was caught with wigs and other disguises on her person, and WAS WELCOMED TO CAMP WITH OPEN ARMS! This seems to me to be a direct insult to the intelligence of your guests, as well as to EVERY GENUINE MEDIUM ON THE GROUNDS.

Why? Because, if a medium advertises "materialization," then puts on wigs and other disguises and masquerades as a spirit, and is caught in the very ACT, and it is not deemed an EXPOSURE, then will some one outside of the innately sane tell me what DOES CONSTITUTE AN EXPOSURE? The spiritual press, as well as the individual men and women who are performing the thankless task of purifying Spiritualism, by trying to "prove all things," and "hold fast to that which is good," in mediumship, and casting out the rest, just as Jesus cast out devils; are in hope of Spiritualism, but are being roundly abused by the frauds and their excusers, who should remember that it is A CRIME TO CONCEAL A CRIME.

Now, I want it clearly understood, that I have no grievance whatever, against any of the officials of your camp, not one of them, nor AGAINST ANY MEDIUM, but what I write is done SOLELY FOR THE GOOD OF THE CAUSE, "only this, and nothing more," for every Spiritualist in this state takes a personal pride and interest in the success of the camp; IT IS OUR CAMP, and we wish it God speed, but we believe that a grave responsibility rests upon you, that it is your duty to stand up for the truth, and PROTECT THEM BY NOT ALLOWING ONE SINGLE IMPOSTOR TO ENTER ITS GATES TO DECEIVE THE PUBLIC, DISGRACE THE CAMP AND DEGRADE OUR SACRED CAUSE, BY PROSTITUTING ITS GRAND PHENOMENA A LIVE! WITH A FRAUDULENT JUDY SHAW. The very fact that the camp is under the auspices of a recognized body

of Spiritualists, ought to be a guaranty to the public that genuine mediumship and nothing else, would be found there. If NOT then the management must allow frauds on the camp, knowing them to be such, or, they themselves cannot tell the difference between the false and the true, and if THEY CANNOT DO SO, how are the REST of us to know?

Now, if Spiritualists will not, or cannot protect their honest mediums and the public from imposture, then I only question of time until STRINGENT LAWS ARE ENACTED by men who honestly believe there is no such thing as genuine phenomena, when our genuine mediums, good and true, will have to suffer with the guilty.

The church is honeycombed with Spiritualists. We find them in every walk of life; they KNOW it to be true, but they will not ADMIT IT, because they do not want to be identified with Spiritualists.

Can you blame them? Others, who know the practice of bogus mediums and the Spiritualists who are so ready to defend them as genuine, are forced to the conviction that Spiritualism and fraud are synonymous terms.

THIS TERRIBLE CLOUD OF FRAUD MUST BE LIFTED FROM OUR CAUSE AND SPIRITUALISTS SHOULD BE THE ONES TO DO IT, and the Spiritualists of Indiana look to you, the officials of the camp, men and women, good and true, for help and guidance this year, and we beseech you to lose sight of everything but the HONOR OF OUR SACRED CAUSE.

Oh! for the power to put into words the flood of thoughts that pour into my brain on this vital question; perhaps I could impress upon your minds some idea of the tremendous responsibility resting upon you. You have it in your power to MAKE OR MAR STATE OF INDIANA. Let everyone who has the good hope that from out the mysterious depths of spirit realms, MIGHTY INFLUENCES MAY COME TO GUIDE YOU IN THE RIGHT, SO THAT ALL MAY KNOW THAT THEY CAN GO TO THAT BEAUTIFUL CAMP CHESTERFIELD, AND GET THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.

Fraternally yours,

L. O. HULL.

Fort Wayne, Ind., June 5, 1906.

IMPORTANT

Resolution Adopted by the National Spiritualist Association.

At the regular meeting of the board of trustees of the N. S. A., held at headquarters in Washington, D. C., the following was unanimously adopted at its session, May 9, 1906:

Resolved, that certain so-called Spiritualists, for the purpose of making a cure the PRACTICE OF FRAUDULENT MEDIUMSHIP wherever and whenever public may be DECEIVED AND ROBBED, and the most sacred feelings of human hearts outraged by simulating the forms of and messages from their dead, are seeking to unite all fake mediums, their tools, followers and dupes into a secret antithetical fraternity which will defend their trickery; and,

Whereas, they are wilfully, for their own selfish ends, representing the official board of the N. S. A., as opposed to all physical or other legitimate phases of mediumship; therefore, be it Resolved, that we call attention of the National Association to the following resolution which was unanimously adopted at its annual convention of 1901, and which is still the authoritative expression of the N. S. A., upon the question of phenomena, and is hereby concurred in by each member of the present board of the N. S. A., to-wit:

"Be it resolved by the delegates to the National Association here assembled that we believe and stand for, GENUINE PHENOMENA of every reputable phase."

If any man is able to convince me and show me that I do not think and act right, I will gladly change. For I seek the truth, by which no man was ever injured.—Marcus Aurelius.

The wedding-ring is the old token accepted by the woman when she gave her pledge of bondage.—J. Howard More.

To persevere in one's duty, and to be silent is the first answer to calumny.—Washington.

SPIRITUALISM AND THE LAW

Number Four.

To a jury of twelve men, who have led a simple, unsophisticated life, who have accepted the religion of their fathers with unquestioning mind, the theories and beliefs of a man of learning might easily be made to appear by the argument of ingenious counsel as evidence of insanity, especially when the question before them arises out of a religious belief differing from their own.

In will cases the counsel for the defense can not be too vigilant in endeavoring to exclude from the consideration of the jury the mere beliefs and theories of the testator, when they are clearly free from insane delusions, directly affecting the making of the will. Prejudice plays too large a part in the verdicts of juries in cases involving Spiritualism, and a review of such cases will show that the decisions of the courts of first resort have almost invariably been against the will when tried before a jury.

The next case which I shall take up was tried before a surrogate, or Probate Judge, and the will was by him sustained. A jury would, in all probability, have done otherwise. This is the Bonard Will Case, reported in 16 Abbott's Practice, n. s. (N. Y.), 128, wherein the court in its opinion made use of some wholesome words of wisdom, which in part are quoted below.

Louis Bonard was a native of France, and lived in the City of New York. Although he was, ostensibly, a Roman Catholic, he left his entire estate, valued at about \$150,000 to the American Society for the Prevention of Cruelty to Animals. The probate of his will was contested upon the ground that at the time of its execution the testator entertained an insane delusion that upon his decease his soul would enter into the body of some animal, and that influenced by that delusion, he executed his will with a view to the better security of his future existence. The report of this case embodies in full the examination of two physicians who were produced as expert witnesses by the contestants. The examination involved the question of illusion, delusion, hallucination, the transmigration of souls and the exposition of ancient and modern religions and philosophies. I regret that space will not permit its introduction here, for it is interesting and instructive reading, and would be helpful to any lawyer in a similar examination.

Extract from the Surrogate's opinion: "The insanity of an opinion must be established only with reference to means of knowledge accessible to men of common minds and understanding, and not upon the results of profound scientific researches or experiments, or scholastic theology, or religious faith concerning the nature of the infinite or the destiny of the soul beyond the present, which itself is a vast and mysterious domain for the finite mind to comprehend; and if we are so much at fault, or deficient, and so at variance in opinion of the truth of the present, how can we presume to hold one insane as to our nature and destiny in the future."

"Moreover, if a court is to ascribe insanity to a man, on a claim of men or their opinion or belief as to a future state, and a particular sect had, in fact, attained to a real knowledge of that future, the logical deduction would necessarily be, that a major portion of mankind, comprised in all and different sects, were of unsound mind, or monomaniacs on that subject. If it be the case that such knowledge has been so attained by a sect or known body of believers, the question remains, which it is, and what tribunal is to exercise the judgment of determination."—pp. 185 and 186.

This case was decided in 1872 and no appeal was taken.

In a case recently tried in Illinois before a jury in the lower court, which rendered a verdict against the will, it was urged by the contestants that one of the reasons for setting aside the

will, that the testator believed that spirit children grow to mature stature in the spirit world. Surely, this belief should be no ground for invalidating the will, if the belief that the souls of men after death enter into animals, is not sufficient. Can the contestants prove that spirit children do not grow to maturity in the next world? If they can, then the information upon which they base their proof, to be reliable, must come from the spirit realm, and believing such information, they must admit the fundamental fact of Spiritualism, and thereby, if the ground of their contest be correct, place themselves in the position of insane persons trying to prove that another man was insane. If they cannot prove it, how can they assert it is not true and that such a belief is an insane delusion? Are they not then in a position, which, to say the least, is unsupported, illogical and arbitrary?

Boswell on Insanity, Sec. 14, says, that mere belief, however absurd it may appear to the minds of other men, will not, unless it amount to a perversion of reason, be considered in law as an insane delusion, since such a belief can only be refuted by advancing some other belief, which itself can have no foundation in positive knowledge.

It is not perfect sanity that is required, but only a mind that comprehends the testamentary capacity. The testator may even have a monomania, but as long as it had not and was not capable of having any influence on the provisions of his will, it does not destroy the capacity to make one. The inquiry, whether the monomania has or not had any such effect might be difficult, but is not impracticable; and if, in the result, the court was convinced that it had, the conclusion must be against the will.—Jarman on Wills, p. 28 (6 ed.)

Rank v. Goodfellow, L. R. 5 Queen's Bench, 549.

In Jenkins vs. Morris, 14 Chan. Div. 674, it was said by Hall, V. C., that it was immaterial that the monomania was capable of influencing the will, if in fact it had not.

While, as an abstract proposition, Spiritualism does not prove insanity, a person may be monomaniac upon that subject as upon any other form of religion.—Connor vs. Stanley, 72 Cal. 556. Decided 1887.

The term "monomania" is applied to a derangement of mental faculties which is confined to some particular idea or object of desire or aversion. In cases of the kind which may be produced as a ground of relief or defense in any judicial controversy, it should appear that the morbid image in the mind of the patient, has been connected by him with and has perverted his judgment in relation to those of his acts which are drawn in question.—Gwings case (Md.) 1 Bland 370, 388.

If the hallucination of the testator is insuperable when he executes the will—if the instrument is solely the offspring of his same faculties, undisturbed and unaffected by his delusion—it is a valid will. Will of Ebeneser W. Cole, 49 Wis. 183; Dew vs. Clark I. Ad., 279; S. C. 3 Add. 79.

It is only essential that the testator should have sufficient capacity to comprehend the nature of the act and its effect, and should perfectly understand the extent of his property of which he is disposing, and his relation to all persons who have claim on his bounty.—Will of Sarah M. Blakeley, 48 Wis. 299; Delafield vs. Parrish, 26 N. Y. 29.

mere belief in Spiritualism should be held to be a monomania, then belief in almost all other religions must be so held. This would reduce the number of perfectly sane persons to a very small minority, and might raise the question of the competency of judges and jurors to sit in cases involving the testamentary capacity of persons holding a religious belief different from their own.

(To be continued.)

Potent Facts Clearly Illustrated.

A Lecture by J. W. Nigh, Before the Spiritualist Temple League, Washington, D. C.
(Reported by Walter P. Williams.)

This is the season of good cheer, and possibly that is why so few are here. There are a great many men particularly, who take the liberty at this season of the year to celebrate Christmas festivities by commingling with spirit that we do not commingle with.

We ought to weigh well all our words lest they wound some over-sensitive soul, and I always feel like saying on any such occasion as this, lest some one differ from me in opinion or take exception to what may fall from my lips, that it is almost impossible, under the inspiration of the moment, to keep close guard. Words, the wings of thought, are hard to keep captive; they will escape us sometimes, on pinions free, but I wish to say I am not an iconoclast. I would not destroy an idol, or deny an ideal. I never expect my hearers to wholly agree with me. I do respect every mind and its privilege of exercising thought with relation to any utterance of mine on any question that may engage its attention.

There are some reasons why we frequently apparently do not agree, when really there is no difference of opinion or disagreement between us in the least particular, because we are so apt to misunderstand or misconstrue. It is very difficult to make use of language in an impromptu talk, that will convey to your minds always the meaning that is intended, and there are so many words that have synonyms that are so similar in meaning that you may get a very different sense from the idea sought to be conveyed by the speaker.

The word "education" is understood by the world to mean intelligence, and it does not mean intelligence at all, I think. There are so many educated people who are not intelligent, and there are a great many intelligent people who are not educated.

I have looked down into the smiling face of a babe in its mother's arms, before it had learned to lip lovingly one single syllable, yet there was manifest in the expression of that eye and face immeasurable intelligence. It had not learned anything in the world, and we look upon that which we call education as being the only means by which we might recognize intelligence to be existing in the mind of mortal man. You may lead a horse to the water, but you cannot make him drink; and you may pull a man through college, and you cannot make him think. There are thousands of educated minds to-day in our land, and in all other civilized lands, that are an absolute blank, if you regard them from the point and measure of intelligence.

The text books may teach. We learn a little by rote in the school, and education is gotten there measurably, yet the most of education is gathered not in the school but on the street. There are men in the world to-day able to carry on the affairs of life and think on subjects profound and sublime, who HAVE NEVER BEEN IN THE SCHOOLS.

The Soul Mind.

Education belongs, as I understand it, to the physical organism of man. It is that embellishment taken on by the brain-mind. I look upon man as dual, not only in personality, not only in physical being, but in mind. The brain mind or power is that part of man that thinks along the lines of life that control man's being physically. But scientists are satisfied to-day, from an analysis of investigation and reasoning, that man is also possessed of a faculty of mind independent of the brain mind and physical organism—the soul mind, the seat of conscience, possessing the higher, nobler attributes, emanating from the divine source, the man made in the image of God, and thereby endowed with godlike qualities.

The Astral Body and Soul Mind.

The Theosophical school of thought has possibly gone farther in its inquiries investigating that personality than any other class of thinkers in the world. Theosophists recognize and define an independent physical organism which they term the "astral body," and the higher mind or "soul mind" of man which is the intelligent mind, receiving its knowledge and its intelligence through laws of intuition instead of through rules of the schools that we term education, and all the attributes that are termed by many divine belong to that astral organism which is an organism of more refined particles of matter or substance than the physical body that our senses take cognizance of, and that higher mind to which belong those attributes that are the most ennobling in the nature of man and sometimes dominate men in their conduct, in their actions, in their business and social intercourse, while at other times those powers are subservient to the dominant influence of the physical organism, and in that instance we have prevalent in the character and organism those animal propensities that make men more debased than brutes.

I do not accept the idea of the soul's depravity. There cannot be such a condition as the depravity of soul born of the divine, but the world must acknowledge the fact that there is everywhere, among all peoples in all lands a deplorable state of depravity of the animal man, and to that character belong the animal or coarser propensities of man's nature: avarice, envy, hatred, lust, all of those degrading things, while to the other mind in the same organism belong those higher divine attributes particularly of love, gentleness, tenderness, kindness, generosity and all of those things that go to make up the spiritual man as a higher being than is the physical man in the same organism.

I regard man not only as a dual physical and mental being, practically dual in personality and in character, but dual in respect to source of origin, being of both divine and human parentage, getting from the human source through long lines of lineage and the laws of heredity all those traits and qualities partaking of the disposition to manifest what is termed by some demon obsession. These are inherent and not extraneous influences.

Remarkable Spirit Power.

It has been stated to us upon the authority of that which is taken by most people as an inspired authority, that man hath no pre-eminence over the beast; as the beast dieth so dieth man; and it is true so far as it applies to his physical organism, but the soul of man does not die. The whole world is familiar with the facts as they are presented in every instance in the dissolution of the material organism of the body of man when it is taken to the grave.

Here is an instance that has recently been given to the world by Right Rev. Samuel Fallows of Chicago, Illinois, a bishop of the Episcopal Church, of a lady who sickened and died, who was so closely affinitized to her husband as that there were between them ties more than the ordinary between mortals. He nursed her and gave her every attention and care, lovingly ministering to her last sad moments. Almost bereft of reason at her demise, when finally death came to her and the doctor pronounced the dissolution of the body from the soul, and preparation was made for the funeral, he kept her body for three days. Some of his relatives, fearing that the man's mind would be in a suffering condition of melancholy, one cousin went to spend the night with him—the night after the day of the funeral.

On the morning of the fourth day after her death one of the most remarkable phenomena in relation to death, which is well substantiated, took place. In the night the husband heard her voice calling to him in despair for help and it roused him. He was fully awakened, but he was a materialist, not a Spiritualist—a hard-headed materialist who did not believe in these teachings, and neither did his cousin, another well-equipped man mentally, and he thought it was a dream and dropped off again to sleep. Later in the night he was again awakened by his appeal from his wife for help to be saved, calling him by name. He did not recognize her voice and he dropped to sleep again thinking it was a mere illusion or hallucination of the mind, and not until broad day in the morning was he awakened again and then he heard the voice of his wife appealingly beseeching him to come and save her.

He jumped out of bed almost in a frenzy of fright, trembling, and called to his cousin saying "Get up, get up, we must go; she is alive in her grave calling me." In great haste they put on their clothes, one got spades, the other hitched a horse to the buggy and went on a gallop to the cemetery where they arrived just at the rising of the sun. They threw the dirt out of the grave and uncovered the casket, wrenched off the cover and the body moved. The husband screamed and grasped her in his arms, clambered out of the grave, ran to the buggy and went in haste to a doctor, and the woman is living to-day.

What Did That Man Hear?

Now the point I want to make in citing that instance is this: What did that man hear? He says he heard his wife's voice; he heard it at three distinctive periods in the night calling to him. That voice was not in a trumpet. Now there is a point I want to call your attention to closely. That voice did not come from any materialized body—her material body was lying inanimate in death in the grave, while the voice was in his room. Her body was there, her spirit was in his room and it was not necessary to have vocal organs or the aid of an instrument in communicating intelligence and giving the call and alarm to him that she still lived

and wanted to come up out of that grave and back to his home and heart.

It is evidence indisputable. Nothing can be better authenticated. It is vouched for by one of the ablest and best men in this country and in others. The very profoundly philosophical professors and wavering pulpiter explain it in an off-hand way by saying it was telepathy.

Well, What Is Telepathy?

They go on and tell us in their learned way that telepathy is the communicating of one mind with another. Some of them put it in that way, and some of them—Mr. Hudson and others—say that it is the mind of the spirit and not the mind of the brain that is communicating with the mind of the spirit in the other individual. Oh, it is such an easy matter to explain these things, but the explanation is so much harder to understand than the fact itself in the first place.

That Wonderful Translation.

In the instance of Prof. Hyslop in conducting the experimentation of the Psychic Research Society, when Mrs. Piper in New York City and another medium and another scientist in the city of London, three thousand miles away, communicated thought, a sentence was framed while sitting in a room in New York and received in London the same second of time. "Telepathy," the scientists say. Well, now, here's the point. That little sentence was framed for the specific purpose of a scientific test and given to Mrs. Piper in English, but it was not received in London in the English language as communicated to Mrs. Piper, but received by that medium in London and neither of the mediums knows Latin. What has become of the telepathy? Will telepathy translate or convert an English sentence into a Latin sentence in a second's time, and be received three thousand miles distant from the place where the communication was sent from the physical brain of Prof. Hyslop and received by the physical brain of the medium in London? Why, that is nonsense instead of science.

And, O science! canst thou in thy inscrutable and incomprehensible wisdom tell us at which terminal was the translation made, or was it a somersault in transit?

Wonderful Spirit Visitation.

One of the most recent cases as well as one of the most impressive is well vouched for by authorities who are interested and investigating along these lines of phenomena, in the instance of Mrs. Nelson of Charlestown, Mass. On the fourth of last September, Mrs. Nelson's daughter Grace and a Miss May Tripp went to a dancing party. At two o'clock in the night Mrs. Nelson was awakened by the arrival and entrance of her daughter and friend. They came into the room and stood on a rug in the room adjoining her bedroom, in full view of her, greeting her pleasantly by "Mamma" or "Mother, we have come back. Oh, we had so much fun, you ought to have heard May sing." They exchanged salutations of greeting and good-night. The mother was sleepy and dropped off to sleep again and the girls went, as she supposed, upstairs to Grace's room. She had scarcely fallen asleep when she was aroused again by the telephone bell ringing. The lamp had been lit, and set on the stand, but it was out and only a moment's time had elapsed. She got up, groped along the wall to the telephone, took the receiver and received the awful message that her daughter had been seriously hurt in an accident on an electric car, but gave her no further particulars. She hurriedly made her preparations and went to the scene of the wreck, a considerable distance away. An electric car had overturned and her daughter lay a mangled, bleeding mass under the car. The friend was in an unconscious state from a fracture of the skull but was not yet dead and did not die until the next day. She is positive the girls came into the bedroom and addressed her. She saw them just as they had gone away from home, heard their voices as they laughed and talked and put out the light and went away from her room. Was that telepathy? Now I would like to have any instance of a test of spirit voice and materialization of form that is more convincing than that, if it can be substantiated. The witnesses are all living, and it is mystifying the minds of scientific men and thinkers and investigators everywhere.

Now I mention these things, calling your attention to them. Doubtless many of you have read them, because I want to make the point that it is not necessary to have conditions as we think it is, as we have been taught that it is, and mediums and parapsychologists and so forth as it is said some of them do have in order to get manifestations. Mrs. Nelson is not a Spiritualist; she is a Methodist. Spiritualists have not any patent on this philosophy or phenomena; it belongs to the human race. There is a great credit to those who are bold enough to recognize a truth in the semblance of whatsoever guise, and come out courageously to the world and say, "We have the evidence, we understand it, and we don't care anything about prejudices and all of those conditions that go to reflect disrepute upon it." You need not say that we are cranky and crazy and so forth, and I would not have my faith shaken one particle in the truth and philosophy and phenomena of Spiritualistic knowledge were all the mediums in the world to be branded with the condemnation of fraud. It would not affect the truth one iota.

There are some facts that you cannot escape. You may not be able to accept them, from the evidence that is presented to your mind; things do not always come just as pleasantly as we would like. I don't make any attempt to say a thing to please you—I don't care whether you are pleased or not! I say it just as I feel it, and I invite your criticism, but let us go along calmly, and courageously look into these questions and not take offense or affront because we and our particular friend do not wholly agree or do not receive the recognition or association that we think is due them. There are those higher qualities in you that should be of more concern to you than those little, selfish, bickering feelings that are so manifest among human kind.

Change of Opinion.

I do not believe it is possible to take the view of some of these questions that some of my friends do, and it is possible that I may. I have changed my opinions a number of times in relation to a great many things, and therein I feel flattered that I am growing. I believe in the law of progression. I thought, 35 years ago, that all of these phenomena were fake, and all of this philosophy was foolishness. I was imbibing the utterances of materialistic teachers and reading everything along that line and science. I had made up my mind that as the beast dieth man dieth, and that death was annihilation. I looked at it only from the material side, from the materialistic view, but I kept on looking at it. I was not afraid of it. I have never turned around and gone the other way because truth did not have on just the garb I thought it should appear to me in. I do not care when or where truth comes to me or where it comes from; Truth, you are welcome. I have no bias. I believe in growth. I believe in life. I believe it to be my duty and yours to look into these very questions, for if there are any questions that should concern the mind of man these are the questions. Yet how many of the world are giving the matter any thought?

The Brain Mind.

Almost anybody will take offense if you intimate that they don't think. But it is the brain mind that is doing the thinking of most men and women. Frivolities, fashions and fictions—excuse my opinion of you, ladies, "present company always excepted." I believe is the way they put it,—but there are many of the ladies of the world of our day and time—perhaps ninety-nine in a hundred in the city of Washington—whose whole mind is occupied with frivolity, fashion and fiction, and never giving a thought to these questions. They are exercising only those faculties of the physical brain. They are living entirely in the animal, and are not cultivating the soul. The intelligence they receive is of a character that bears a close relationship to those things we understand to be physical, commercial, material.

The world is greedy and grasping, but gold will never get grace, and all the pearls of the potentates will never purchase peace, and you can never have the glittering jewels of joy with that sort of existence. You may have many things around you of the material that bring comfort and satisfaction and all that sort of thing, but the sooner you learn that you cannot have Jesus in your head and Judas in your liver and expect to get joy in your heart, the better it will be for you.

I wish to place man alongside of his sister and say that those questions which are engrossing his mind—his brain mind—are business, politics, sporting, speculating, drinking and doing those things generally a hundred fold worse than womankind, and he has gone through the schools and come out equipped to make a success of life as men are measured with money value.

To that illustrious, grand and good man, Robert G. Ingersoll, belongs the saying, expressive of the idea, that "Education dims diamonds and polishes pebbles." But the light of the soul will shine in lustre in the

face and through the eyes of intelligence when all of those grosser things of man which we term success have withered away and gone down to dust, and those men and women who to-day apparently have most, and have the most because of their indefatigable pursuit of those things which gratify the coarse, sordid sense of gross man and of the animal man, are the souls that will have the least when they get into those realms where intelligence, culture and refining influences go to perfect character. There is unquestionably a change at the period of dissolution, but that change is effected by the separation. We might think that as the man lived and died, as most of our writers and speakers teach, his continuity of life would be merely a continuance of the same traits and qualities that went to make up his character here. So they will, so far as his coarser nature is concerned—so far as he is concerned as a physical organism. But all of those conditions that go to debase man as a creature will be left when that time of dissolution comes. The spirit then is freed from the incumbrance, and all of those conditions will be left with the body in this plane of existence. They belong to the body; the body acquired them. Man's base appetites and his inordinate indulgence, the gratification of his animal passions, the following of his animal instincts are all coarse features; they belong wholly to his physical being; he acquired them here, and here they remain.

As an illustration, almost everybody is familiar with the saying that Stephenson gave the world in his book "Jekyll and Hyde," that there is a dual character in every being; that sometimes the grosser nature seems to dominate and you are all animal with animal propensities, passions and appetites; at other times the spiritual or soul being is dominant over the flesh and then you are spiritual, then you are filled with love, then there is tenderness, and gentleness and sympathy which are traits of the soul which belong to you and go with you into eternity, which you receive from the Infinite Good. But these things which nature gave to you through those diabolic demonic ideas or dreams as man, will stay here with man. You will lay them aside, you cannot take them along any more than you can take along your wealth and your temples. You won't have any use for your check book over there.

The Demon of the Demijohn.

The demon disposition that is doing more to destroy men and peace and purity and love in this world is the demon in the demijohn, and man doesn't seem to fear him. The demon drink is responsible for almost all of the iniquitous conditions of mankind. But thank grace that the demon drink has left you when your soul leaves the body and the desire, which is of the flesh, is buried with the flesh in the grave and crumbles into dust, coming up to beautify the world with its blossoms. There are processes all through nature that we fail to fully comprehend. Water is no less water because it is muddy or because it is vapor. It may be distilled and the microbes destroyed—

If dashing down the mountain side

Where the fishes play,

Or in the sparkling fountains hide

Beneath the silvery spray,

Adown the hills in rippling rills

Out to the deep blue sea,

In meadows wide beyond the tide

Where grow the grasses free,

'Tis no matter where, if clear and fair

Or foul as it can be,

'Tis water still in rippling rill

Or in the surging sea.

And man's soul is soul, no matter what the conditions of the environment that have surrounded him, fortunately or unfortunately he is as he has come from God or the law of Infinite Good through the processes of evolution, pure until he contaminates his being by his debasing practices as a man of the flesh.

May we see all things aright

And knowing, understand.

Oh, fill our souls with love and light

And truth, sublime and grand.

IDOLATRY.

In What Does It Consist?—The Question Logically Answered.

The tendency of the human soul, especially when it first begins to unfold the spiritual life, is to externalize the unknown, unexplainable forces of the spiritual world, of which it only catches a faint glimmer. Without doubt it is the only method by which it can come into conscious communion with the spiritual forces of life. There must be some way by which it can realize the fact that there are forces in the universe superior to the physical manifestations which it sees in operation in the external world. It wants to, and must realize that there are omnipotent and omnipresent powers to which it must give due homage.

Idolatry does not consist in the mere fact of bowing down to images of wood or stone, but it is in prostituting the force of life, using them for its debasement instead of for the development of the higher powers of the soul. It is the use that we make of the powers of our being that places us in the ranks of those who worship at the shrine of the true and living, or with those who are rightly called idol worshippers, bowing down to the dead externalities.

The material wealth of the world in its proper place as the servant and auxiliary of the spiritual powers of life, is a beneficial thing. It is then used as a means of advancing civilization, but when it becomes the Lord and Master, making everything else subservient to its unjust demands, then the tendency of its influence is to retrogression; causing human life to worship that which is beneath them. That is idolatry. The tendency of human life, if not incessantly urged by the forces that are above to use the external physical elements, making them the servant, but as they are developed and become stronger, concede to them the mastery, and the should-be dominant forces become the servant.

The mission of the iconoclast or idol smasher has not ended. Life will have to advance to higher planes of being than at present occupied before there will be no urgent and necessary call for the wielding of their mighty hammer in the defense of spiritual law and liberty.

There are national idols among the more advanced nations of the world, as well as among the less developed. Though not of the same type, they are more subtle and powerful in their influence in shaping national life and destiny and the idol smasher is still needed. The proof of the truth of our assertion is in the struggle that our republic is entering upon in its efforts to make those mighty combinations of capital realize that the laws are for them to obey as well as for the non-capitalistic class. Instead of being servants of the people they are assuming the right to become their masters. They have become great idols which many in their ignorance fall down and worship, and the should-be dominant forces become the servant.

The faculty in the human soul that desires something to do homage to is a legitimate one, based upon the needs of human life. Idolatry consists in worshiping that which is inferior. When it worships the superior life it grasps with a firm and unyielding hold that power which helps its advancement to higher planes of being. Washington, Lincoln and the host of other patriotic souls sought to make our country a place where the way-farer could find a home and the oppressed find liberty. To the principles that actuate their lives we do homage with a feeling of deep respect and veneration. Such feelings are not

idolatrous because they represent the uplifting spiritual forces. If the coming generations can have their lives dominated by those principles, then our republic is safe, established on a sure foundation, but if they give homage to those selfish and corrupting elements which are causing anxious thoughts in the minds of those who love their country, and which will, if not subjected to the law, overthrow our republic. If we are so weak that we allow such elements to control the rising generations, then we have become a nation of idol worshippers, but that will not be, for the truth will prevail and the idolatry of the age will be superseded by the higher principles of life.

What is proper and right for human beings on one plane of development, to those on a higher one would be wrong, idolatrous in the fullest sense of the word. No one can truthfully deny the fact that Martin Luther and his co-workers in the Protestant reformation of the sixteenth century performed a work which was necessary to be done. They did not advance to the plane of thought that our modern life has taken on religious questions, but they obeyed the light as far as their revelation extended, paving the way for more advanced thought by smashing some of the idols set up by the Roman Catholic church, and causing thousands who were bowing down to them to accept something better.

The plane of thought on which they dwelt was for a time the best they could understand. In the light that has illuminated the souls of those who have accepted the Spiritual philosophy as the instructor, many of the ideas entertained by the reformers are not based upon the truth but upon a false conception of what are the needs of human life, and what constitutes its destiny. If, after this spiritual illumination, those outward rites and ceremonies are clinging to, then those who do so are rightfully classed as idolaters. They worship that which is beneath them. Religious creeds and political parties, as such do not change. The individuals that compose them outgrow the thought which they represent, and they expire for want of nourishment. New religious sects and political parties arise from their ruins, retain all of truth the old time had, for that is immortal. These new sects and parties have a work to do in the advancement of life, and when they perform that work they retire giving place to something more advanced.

That is the only way by which life progresses. What would be idolatrous practices for the present age would to the less developed races be the law and gospel. There are mighty forces in the universe yet undiscovered and which are awaiting for life to develop up to the plane where they can be understood, for if they will be a gigantic boomerang doing more harm than good.

The idols entertained by the savage races of the world are crude and revolting, but as advance is made the idols which many in their ignorance fall down and worship, and the should-be dominant forces become the servant. The idols entertained by the more advanced nations of the world are more subtle and powerful in their influence in shaping national life and destiny and the idol smasher is still needed. The proof of the truth of our assertion is in the struggle that our republic is entering upon in its efforts to make those mighty combinations of capital realize that the laws are for them to obey as well as for the non-capitalistic class. Instead of being servants of the people they are assuming the right to become their masters. They have become great idols which many in their ignorance fall down and worship, and the should-be dominant forces become the servant.

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QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes merely assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time, and all are treated with equal favor.

NOTICE.—No attention will be given, anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

J. T. D.: Q. What is the address of Rev. M. J. Savage?

A. Thirty-fourth street and Park avenue, New York City.

He was born in Norridgewood, Me., 1841.

Judge Richards and others: Q. Will you give the name of the author, and a copy of the hymn beginning, "I would not live always," which you mentioned some time ago in connection with the death of your mother?

A. Perhaps no hymn was ever written which appeals more strongly to the hearts of devout believers in Christianity. To me it brings vividly the memory of my mother as nothing else has power to do. My earliest recollections are of her singing it as she went around the house. I heard her sing it with the voice of four-score and ten years. Social and responsive in organization, her greater enjoyment was in society, and when she retired from her earthly home with this wide circle of friends, to the western wilds, her loneliness and homesickness at times were almost beyond her strength to bear. In the activities of life, care for the fever-stricken pioneers, and the demands of her family, she sought to forget, but when anxieties and longings for the old home pressed too heavily, her thoughts would turn to another realm where there is eternal peace, and she would sing this hymn—sometimes all of it, and then only a part, over and over. The words and music are a blending of joy and sadness; of defeat and triumph. As I remember, there were always tears in her voice when she sang. She subdued her longings for her childhood home amidst the New England hills, with a promise of a life beyond the shadows where unrequited longings and dreams will be answered. The hymn was written by William Augustus Muhlenberg, who was born in Philadelphia in 1796. He was of great influence in the Episcopal church. He founded the St. Paul College and was head of the school, and was also Superintendent of the Saint Luke's Hospital. He composed the hymn in 1823, and revised it in 1865, but the revision is not an improvement.

I would not live always; I ask not to stay
Where storm after storm rises dark o'er the way.
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer.

I would not live always; no, welcome the tomb!
Since Jesus hath laid there I dread not its gloom.
There sweet be my rest till he bid me arise
To hail him in triumph descending the skies.

Who, who would live always, away from his God,
Away from you heaven that blissful abode
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;

Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

J. Lancaster: Q. Is there any scientific evidence that the phases of the moon influence man or vegetation? If the Bible account of the creation is known by all scientists to be erroneous, is not the Christian world entering to a myth, and even our president and every distinguished officer has to swear by it in taking the oath of office?

A. There is no evidence that the phases of the moon have a perceptible influence on living beings at one time more than another, or that this influence differs. The moon, whether dark or full, constantly exerts the same magnetic force on the earth. The difference is only in the quantity of light reflected from the sun, which is so little as to be unnecessary to consider. The "changes of the moon," are entirely in appearance, and hence, as always in its orbit, and the same distance, it cannot change its influence with the phases or "signs."

That it has magnetic influence on the earth, the tides demonstrate, and it is an unavoidable conclusion, that as the nearest of all heavenly bodies, it exerts a force through magnetic currents on the earth. But the force, whatever it may be, must be constant as the conditions remain the same. When the influence of the sun is considered there enters the factor of

constant change. While its attraction is constant, its light and heat vary with the position of the earth to receive, but with the agitations of its surface.

The "signs" through which the sun passes, are purely arbitrary divisions, and have no more significance than the phases of the moon. In fact, the whole belt of signs covering the zodiac have in historic times moved forward, and if the sun has difference in one more than another, it should not be sought in the old sign, but in the one that has taken its place.

Psychic: Q. Is it true that a "new ray" has been discovered by which the spirit of animals can be seen?

A. The question refers to the experiment of Prof. Elmer Gates of Washington, and its publicity by one Dr. Ward of London. According to a press dispatch, a live rat was placed in a glass box, which was then hermetically sealed. This tube was placed before a sensitized screen, and the "new ray" thrown through it. Of course the rat soon died of suffocation, but as long as it lived it cast a shadow on the screen. At its death the shadow was seen to rise, being in the exact form of the rat, and disappear as it passed beyond the screen. This the "scientific" observers think was the soul of the rat and some Spiritualists join with them.

"A very strange phenomenon," says Dr. Ward, with which conclusion most people will agree, as so very strange that it will not probably be seen again except by those with equally vivid imagination.

Now let the professors of the Chicago University experiment on human beings. They can readily find "material" in the charity hospitals. Such "material" has been taken for experimentation in inoculations with cancer, yellow fever, diseases nameless, and for trial of various toxins. It is as scientific to seal a waif in a glass tube as to subject it to loathsome disease by inoculation. And think what success means? If the child's "ghost" is seen as a shadow and passes off the screen, their names will be handed down to posterity as the first demonstrators of immortality!

But if the spirit is seen by this "ray" at all, it can be seen at any and all times when a lantern of this "ray" is held before a wall. What possibilities have developed from a suffocated rat? It is amusing to see these professors who have sneered at ghosts and spirits and laughed at the imbecility of those who have a hope of a life after death, go wild over the ghost of a rat! The rat refuses to be killed! Who knows but the gnawing and scurrying behind the wainscot is not by mortal rats, but rats chained to that can go through walls without stopping to gnaw a hole makes one's flesh creep and adds horror to darkness.

SEATTLE, WASH.

The Cause Flourishing There in a Satisfactory Manner.

The First Spiritual Society of Seattle, Wash., wishes to let the world at large know that the cause is flourishing here. Our president, Mr. Walter Hall, with the assistance of a very efficient board has been able to keep affairs running in a smooth and energetic channel. We have had for many months the very best lecturers upon our platform, and the satisfactory manner in which they have presented the truths of our grand philosophy to thinking men and women, has had its good effect, and the result is that many have been convinced of the truth of immortality, and our society has had many new names added to its list.

Beginning with the month of December and for three consecutive months, Harry J. Moore expounded the philosophy of Spiritualism to large and attentive audiences. The first two months we had Moses and Mattie Hull. As their work is well known, it is not necessary for me to make any comments, only to say that our doors are always open to them. For the month of May and the first Sunday in June, Mr. Moore will again be with us. As a society we feel we have cause for rejoicing in being able to procure the services of this young, earnest and capable worker.

The time has come when we must stand firm and be loyal to the truth as has been demonstrated to us, and not allow ourselves to drift with every current that may be directed our way, and thereby lose our footing, and be foundering in unknown and undesirable waters without any harbor in which to cast anchor.

We have secured the services of our National President, H. D. Barrett, for a part of the month of June. We are anticipating a great treat in having him with us. We had with us as a message bearer, Mrs. Edith Cobb. She was in San Francisco at the time of the earthquake, and escaped with the clothes on her back as her only earthly possessions. Her work was excellent, and we regretted her departure very much. All strangers and honest workers find a warm reception and hearty welcome in our midst. It is rumored that the newly elected city officials have announced their determination to rid the city of all palmists, clairvoyants, psychics, fortune tellers and mediums—good, bad and indifferent, all must go. I will state with what success their efforts were crowned in my next effort.

MRS. E. L. NICHOLSON.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

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"New Testament Stories Comically Illustrated." Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts. Heston's drawings are incomparable, and excitingly funny. Price, in boards, \$1; cloth, \$1.50.

NEW YORK.

The Annual Report of the President of the New York State Association of Spiritualists, at the Convention in Buffalo.

Hon. H. W. Richardson is to be congratulated upon his excellent report. We call the attention of Spiritualists everywhere to his Trenchant Remarks in reference to Frauds, Fakes and Impostors who have fastened themselves on our ranks.

In presenting this, my annual report, to this convention, as I review the work of the past year and look forward to the opportunities in front of us, I do so with mingled feelings of regret as well as of hopeful anticipation, and with regrets that more has not been accomplished in the past, and with courage to believe that the Spiritualists of America will arise and successfully grapple with the larger work that seems now to be opening before them. Each passing year brings its opportunities and its duties to those who would uplift and bring happiness to the children of earth.

There is no time to brood over errors and omissions of the past, and yet as a help and guide to future actions an intelligent review of what has been done, may assist in outlining what can be done in the future. I am sure that a school master, and we may well profit by his lessons.

Missionary Work.

Our state missionary, Mrs. T. U. Reynolds, has devoted such part of the year as her other engagements would permit, to the work of the state. She has visited different localities and held meetings where calls were made, where there were no organized societies, and has also visited local auxiliaries to the state association where invited, and where circumstances would permit. She has attended the mass meetings held under the auspices of our state association, and consisting of all the cities with which a state missionary must meet and work under, it can be said of her, "Well done, good and faithful servant." In her usefulness she may have been unjust to herself in refusing to take compensation for her services when results did not meet her expectations (which I am quite certain is true in more instances than one), but she has done no less than to have the state association enabled to support a society, to become a part of the organized movement.

Under our constitution, any person of good moral character may join our state association, and such individual members are entitled to seats on the floor of the annual convention and to the privilege of voting. But while the vote of an individual member counts one, the vote of a delegate representing a society of twenty-five members, counts twenty-five, thus giving each voter a power in the convention equal to the number of persons he or she represents.

During the nine years, which we have worked under this rule, there has been no serious inconvenience from the system, but it has been predicted that there is danger lurking behind the present method of receiving individual members, and that some restrictions or some supervising authority should pass upon the acceptance of new members. I call the attention of the convention to this matter in order that it may act thereon if action is deemed essential.

There are thousands of worthy Spiritualists in the state who would be a part of the organized movement, and I trust that ways and means may be devised by this convention, or by the incoming board, to secure the support and co-operation of these scattered Spiritualists can give us.

Children's Lyceums.

I wish I could report greater progress in the establishment of children's lyceums. With this, the Temple Society of Buffalo, there is a good working lyceum under the direction of Mrs. Dillon, who is doing excellent work for the future of our cause by training the little ones in this, the most beautiful of all religions.

Just what other societies are doing will be shown in the report of our lyceum superintendent, Mrs. Reynolds. I know there are many places without lyceums, and I urge upon the delegates present and the societies they represent to try and inspire their people with enthusiasm to inaugurate a larger work in this direction. The need thereof is great.

Spiritualist Literature.

At our last convention a committee on literature was appointed, which committee were authorized to procure, edit and put in circulation appropriate literature to be used in propaganda work for our cause.

Perhaps your president has been derelict in his duty in not getting in touch with that committee, but whatever may have been done will no doubt be reported to the convention. In this connection I would call your attention to one most excellent book for propaganda work, written by E. C. Randall of this city, and entitled "The Progression of the Human Mind," of which I have secured a copy, which I would recommend to the consideration of the literary committee, with view to some possible arrangement for its distribution in a cheap edition. Much can be done toward increasing interest in our movement through the judicious use of literature, and I urge more activity in this direction in future.

State Days at Camps.

We were assigned New York State days at Freeville, also at City of Light Assembly Camp Association last year. Mrs. Twine represented the state association at Freeville, and at City of Light. Your president was assisted by Mrs. Twine. Mrs. Twine will tell the delegates about Freeville and as to Lily Dale, a knowledge of, and interest in, our organized movement was awakened by the people there assembled, and we believe the "incoming board" should continue this feature of state work.

Your president and Mrs. Matteson, one of our trustees, were invited to attend the fall meeting at North Collins, by the Friends of Human Progress.

An accident on the railroad prevented my reaching there, but Mrs. Matteson represented the state association at the meeting, and I will tell you about it. A state day is assigned us on the program of the City of Light Assembly for the coming season, and Mrs. Twine, Mrs. Reynolds and your incoming president, wherever he may be, were mentioned to be present on that day.

Local Societies.

Local auxiliary societies and individual memberships constitute the ba-

Registration of Mediums.

This association has heretofore authorized its board of trustees to inaugurate a system whereby speakers and mediums who were sufficiently developed and otherwise qualified to work under recognition of the state association, may be registered at the office of the secretary of this association as persons whom the officers deem competent to practice their gifts under such state sanction.

We assume that it was the intention of this association in granting this power to the board of trustees that they issue certificates of registration to those who were entitled to be so registered; but this provision was not specifically granted, and I would suggest that more definite instruction be given by this convention and I have in another part of this report made recommendations covering this point.

Medical Legislation.

In these days of commercial greed and scramble for special privileges, it seems incumbent upon almost every movement or organization to keep an eye upon the doings of legislative bodies and prevent, if possible, the enactments of laws and regulations that would deprive them, or of unduly encroach upon their legitimate rights and privileges—not necessarily because the legislators would knowingly legislate to injure any class of persons, but because interested parties who think they might profit by restricting the privileges of others, are continually working all manner of subterfuges to secure such restrictions, usually under the plea that what they are asking for is necessary for the protection of the people, whereas their sole purpose they have in view is unjust advantage to themselves by driving others out of business.

For instance, the medical association would hold a monopoly of healing the people, and in order to accomplish that end, are inclined to deprive others of following the command of the Man of Nazareth, to heal the sick by laying on of hands, and by other Spiritual gifts of healing, under such pleas; it is not uncommon for them to appeal to the state legislature for such enactment. But we do not learn that the legislature of New York state has enacted any laws during the past year adverse to the legitimate rights and privileges of our people.

Taxing Mediumship.

The common council of the City of Buffalo has recently had under consideration the question of imposing a license on the practice of clairvoyance, fortune-telling, etc. In the interest of our state association your president appeared before the ordinance committee of the county and protested against the imposing of a tax or license on the practice of clairvoyance, which is a spiritual gift, and furnishes proof of the continuity of life after transition and the exercises of which is a legitimate part of the religion of Spiritualism. And that to tax this and other spiritual gifts would encroach upon the constitutional rights of Spiritualists which we felt sure the councilmen would not knowingly do. At this writing I am not advised that a final action has been taken on the proposed ordinance, but there is no question but that the action by the common council of this city was inspired by, and is one of the fruits of, charlatanism, deception and fraud under cover of the name clairvoyance, by persons who have no interest in, and usually no connection with, the organized movement of Spiritualism.

Mediumship and Dishonest Practices.

It would seem that the gift of mediumship and the sacredness of intercommunion with departed spirit friends which is possible only through some phase of this beneficent gift, would so appeal to men and women that no one would entertain a thought of doing anything that would degrade or bring into disrepute mediumship and the things for which it stands. And yet the spirit of commercialism WHICH IS RUNNING RIOT IN ALMOST EVERY DEPARTMENT OF LIFE'S ACTIVITIES HAS INDUCED UNPRINCIPLED, CONSCIENCELESS PERSONS TO PRACTICE FRAUD AND DECEPTION UNDER COVER OF THE NAME OF CLAIRVOYANCE AND OTHER MEDIUMISTIC GIFTS. THEIR FRAUDULENT PRACTICES HAVE BEEN AND ARE A GREAT DRAWBACK TO THE PROGRESS OF THE SPIRITUALIST MOVEMENT AND EVERY TRUE SPIRITUALIST DEEPLY REGRETS THAT SUCH BARNACLES HAVE ATTACHED THEMSELVES TO THE MOVEMENT. WE WILL GLADLY JOIN IN ANY PRACTICAL METHOD FOR CORRECTING THIS EVIL.

That this very important question should receive careful consideration by this convention goes without saying, and I recommend that a special committee be appointed who shall take under advisement the whole question covering proposed license, taxation, fraudulent practices, and registration of mediums, and report to the convention as early as possible with recommendations. FOR HONEST SPIRITUALISTS MUST HAVE SUCH PROTECTION AS OUR ORGANIZATION CAN GIVE.

Ordination, Marriage and Burial Service.

At our last convention a committee was appointed to draft and present to this convention forms and usages for ordination, marriage and burial service which might be appropriate and convenient for the use of many of our speakers and mediums.

I trust that committee will be prepared to report to this convention. The increasing interest in the essential truths and principals for which Spiritualism stands and the more respectful consideration now accorded our workers and the organized movement by other religious workers, by the press and by the general public, to which your president called attention in his last annual report, are conditions which are ever more pronounced to-day than one year ago. And if I read the signs of the times correctly, this indicates that conditions were never so favorable for a general spiritual awakening as they are at the present moment.

The fruits of the last half-century of co-operation between advanced teachers in higher spheres with conscientious men and women on the earth plane, are gradually ripening for the harvest. Thus far the tares have grown together with the wheat. Our attention has been wholly absorbed in EFFORTS TO RECLAIM THE WORLD WITH THE IMPORTANT TRUTHS OF SPIRITUALISM UNTIL ALMOST UNCONSCIOUSLY TO OURSELVES FRAUDULENT PRACTICES UNDER COVER OF SPIRITUAL GIFTS HAVE ATTACHED THEMSELVES TO OUR NAME LIKE A BARNACLE TO A SHIP AND NOW WE ARE CONFRONTED WITH A ROIC TREATMENT SEEMS ESSENTIAL FOR THE HEALTH OF THE PATIENT. SUCH A LINE OF DEMARKATION BETWEEN THE SHEEP AND THE GOATS MUST BE DRAWN, and will enable honest search-

(Continued on page 8.)

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SATURDAY, JUNE 23, 1906.

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SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.
 Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

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All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Manitou Springs, Colo.

Mr. D. N. Hitchcock of Manitou, Colo., paid a visit to our city last week. Mr. Hitchcock is engaged in the erection of a bath house at these world-famous springs, that is to be the finest and most complete invalid bath house in America, and costing about \$100,000.

Manitou is situated six miles west of Colorado Springs, immediately at the foot of Pike's Peak. Here are the celebrated soda and iron springs, which give to Manitou the name of the "Saratoga of the West."

The famous cog-road up Pike's Peak starts from this point; and the entrance to the wonderful Ute Pass, leading to Green Mountain Falls and Crystal. The Garden of the Gods, Crystal Park and many other places of note are near by.

The Colorado Midland, Denver & Rio Grande railroads and the Rapid Transit street railway connects Colorado Springs and Manitou, which gives trains of sufficient frequency to accommodate the most exacting.

Mr. Hitchcock is an enthusiastic Spiritualist and a man of culture and refinement. The company and those employed about the bath house are to be Spiritualists. This is something that our people will do well to remember.

The Fountain of Revelation.

The playful verse, describing the adventures of a boat captain on the "Raging Canaw!" illustrates very graphically the distress of churchmen as they read of explorations by archeologists in the Orient. We quote with great satisfaction:
 "She hove and sot and sot and hove,
 And high her rudder flung;
 But every time she hove and sot
 A worse leak she sprung."

These solemn thoughts came to us as we read quite recently an article in the London Globe, giving an account of "A Recent Important Find in Southern Babylonia." The "find" consists of a large limestone statue, discovered by Dr. Banks, at Bismya, said to be equal, if not superior to the famous diorite statues found by M. de Sazee at Tello. It is a massive work, nearly perfect, the head distinctly of a non-Semitic type. The inscriptions on the statue, says the discoverer, are very archaic, and certainly antedate our era by more than 3,000 years. It preserves the name of the ruler and of the city whose ruins are marked by the mounds.

In the course of the same article the Globe tells of the recent publication of nine volumes, which are said to be the finest Egyptian and Assyrian collection of inscriptions and Oriental archeology in the world. Among recent publications mentioned are found the "Creation Epic," from which the first chapters of the Bible was compiled; the story of the flood; an account of the division of time into weeks, with the institution of the Sabbath. All are clearly related in those pages, and a date of 4,500 years B. C. is reached, which is incontestable. But preachers will still insist the Bible narration is divine revelation, and inerrant. And why not? The whole fabric of the Christian religion has been constructed on this mythical basis. To admit the truth, the whole system would be without foundation, of the same material as that of which art castles are built, and would disappear with the first dawn of a thinking mind. Obelisk's occupation gone, whence the means of support? And so the great fraud is continued from age to age.

There is a very general and most natural "longing" among those who have outgrown the old forms of religious belief. I myself have more sympathy with the aspiration than hope to see it gratified to the extent of any positive belief respecting the unknown world.—John Stuart Mill.

The wedding-ring is the old token accepted by the woman when she gave her pledge of bandage.—J. Howard Mays.

A Thought Merely.

If God existed from all eternity, with no beginning, and if his first task commenced some six thousand years ago, and closed at the end of a week—is it any wonder he was weary, and required rest? His enterprise was too magnificent after an eternity of rest and inactivity to be completed without a heavy draft on skill, patience and persevering effort. No wonder his unskilled hand in making man was a failure, so great that the sacred record tells us "he repented he had made man," so he sent a flood and drowned the entire race save the good Noah and his family. Possibly he committed an excusable error in saving any of the breed. Noah became drunken, and ought to have died. His sons saved were of small account. Had God discarded the whole race, the product of unskilled labor then, conscious of his many defects, there is no doubt he would, on a second trial, have greatly improved, and made a race far superior to that now in being.

As the crab apple is good stock on which to engrave the most delicate fruit, so, maybe, God purposes to perfect in another state of being that which seems so imperfect in mortal life. We hope so.

Evidences of Reform.

It is a positive pleasure to note the tendency to material reform in the churches. It was only a little while ago, as we have shown in these columns, when they were not only slaveholders, but they were engaged in the slave trade. Now there are no defenders of this Biblical crime.

A little later the deacons of the churches were engaged in the distilling business. This writer well remembers distilleries of whiskey were almost as numerous as were the "inns" where spirituous liquors were sold by the glass, and the proprietors, with scarcely an exception, were prominent church officials. The churches would not tolerate such a state of things to-day. They have reformed, and in this respect are keeping pace with the progress of the age, notwithstanding the advice of his beloved Timothy to "take a little wine for his many infirmities."

We now notice with great satisfaction, that the Methodist Episcopal Church South, at its late general conference, acting on petitions from fifty-four auxiliaries and various Women's Home Mission Societies, have prohibited their young preachers from using tobacco in any form, and has placed itself on record as earnestly anxious to save the boys from the cigarette habit, a practice so destructive to health and good morals.

Efforts spent in saving the young from evil practices are a thousand times preferable to those made to save souls from an endless hell to which they were never exposed.

Christian Demagogues to the Front.

While Congressional action was being taken in the Senate on the pending railway bill, regulating interstate traffic, an amendment was offered by Senator Laurin of Mississippi, declaring:

"It shall be unlawful for any common carrier engaged in interstate commerce, to operate as such, for compensation, any steam-propelled vehicle of transportation of passengers or freight between sunrise and sunset on the Sabbath day."

Mr. Laurin proposed such an enactment, because, he said, "one of the Ten Commandments is germane to the bill."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor any stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

No person with brains believes the Lord, or anyone else, made the heaven and the earth in six solar days. Christian scholars claim the "six days of creation" were each periods of indefinite duration, probably millions of years. The "rest" period, the seventh day, is a period of equal length. Observed, and a lazy man would have all the "rest" he craves.

But good, kind, considerate Christian, there is but one denomination of your faith who regards the "Sabbath day," and that the Seventh Day Baptists. All the rest disregard this holy day which the Lord hallowed, and honor the pagan day devoted to the worship of the sun.

If Laurin's amendment had prevailed, and the bill had become a law, it would have revived and put in force the Jewish Sabbath, and closed all interstate traffic and business between the rising of the sun on Saturday, which is the Sabbath day, the following day being Sunday.

The movement is a frequent one, set on foot by demagogues to gain Christian votes. One year it is "God in the Constitution." Then the post-offices must be closed on Sunday. When nothing else is pending an effort is made to prohibit the carrying of the mails on Sunday. Could they do it they would stop the Atlantic steamers in mid-ocean on Sunday to give the sailors a needed rest.

It was only a few years ago this demagogue was being all its energy to prohibit street cars doing business on Sunday. The courts came to the relief of the people and decided street cars on Sunday are a necessity, therefore they were not prohibited from running and carrying passengers on the day sacred to the clergy.

The efforts to unite church and state have become periodic, and may be expected, as are the changes of the seasons. The attempts are to do in detail what cannot be accomplished in mass. The great Vice Society, with Anthony Comstock as manager, is the only successful movement thus far and his infamous aggressions on natural rights show what the country would come to if the whole brood of usurpers were successful in their devices.

If your morals make you weary, depend upon it they are wrong. I do not say give them up, for they may be all you have, but conceal them like a vice, lest they should spoil the lives of better and simpler people.—Steven-

AN OPEN LETTER.

From Harrison D. Barrett to Col. R. T. Van Horn, Both Leading Thinkers of the Present Age.

"To me the murderer, bad as he is, the rapist, vile as he is, is yet an angel of light when contrasted with those who deliberately traffic in the emotions of the soul, and, through fraudulent phenomena mislead us with regard to spiritual things."

Billings, Mont., June 2, 1906.

Col. R. T. Van Horn, Kansas City, Mo.

Dear Sir and Brother:—Your favor of April 30 did not reach me for some days after it was mailed, owing to the fact that I was not at my home when it arrived there. It came to hand with the issue of The Progressive Thinker, in which it was published in full. As it is now public property, it is but fair that I should state what gave rise to my letter to you, and the purposes underlying the movement to which I made reference in my letter of inquiry.

At our recent National Convention, it was voted to carry into effect a resolution that had been adopted in 1897, and re-affirmed at every annual convention up to 1905. This resolution authorized the officers of the N. S. A. to solicit papers from persons, qualified by experience and education, to write upon the various phases of thought that Spiritualism presents to the world; Mediumship, Scientific Spiritualism, the Philosophy of Spiritualism, the Religion of Spiritualism, every known phenomenal manifestation, Spiritualism per se, its application, etc., were to be carefully analyzed by the writers and their best thoughts upon some special topic presented for publication in a work to be known as "The Latest Word of Spiritualism."

Knowing you to have had a wide experience in the field of materialization, and believing that you could speak with authority upon this question, using your well known logic and acute reasoning powers with the skill of which you are perfect master, I addressed you, as I thought, a courteous request, for a paper upon your favorite theme; that request I repeat in all sincerity at this time. I believe you can give the people who are to read the book in question, something worthy of their careful consideration. People who think, DO NOT WANT INFERENCE; they are in search of evidence; that evidence by induction, deduction, mathematical demonstration, and pure reason, you are invited to place before your fellow-men. In order to reach correct conclusions, truthful premises must first be established. No one can declare that he alone HAS THE ALL OF TRUTH, hence no one set of premises, however logical they may be, can possibly contain the one process by which all truth may be discovered.

I do not know of an intelligent man or woman who denies materialization. The plant, shrub, flower, tree, the human body and spirit form (seen by clairvoyants), are all evidences in proof of the reality of materialization. Granted that there are fac-similes; they yet are manifestations of the force that produced them. May it not be true that all material substances are projections into visibility through the volition of some intelligence? Immanuel Kant has declared that "The outer universe is but a projection of man's inner consciousness." If this be true, mind is superior to matter. May not matter be, as many intelligent men declare, merely an expression of mind, solidified, objectified for purposes of its own?

Does not the process of solidification require time? Is there any known, or even hypothetical, alchemic in which worlds can be instantaneously manufactured, human bodies produced with all of their fleshly accoutrements, at the will of some mighty alchemist, seen or unseen? Psychology is a young science, yet it has found that there are impossibilities in la Arago, in mathematics. What the invisibles do, must be in harmony with mathematics. When they are their mortal helpers attempt to transcend the Unit, or blot out the results of unitary combinations, I contend that thinking beings should pause to reason ere they proclaim their acceptance of a theory so absolutely at variance with law. TO URGE THAT FLESH, BLOOD, BONES, ONIONS, GARLIC, WHISKY AND TOBACCO ARE MANUFACTURED AT WILL BY THE EXOCARTE CHEMISTS, AND PRESENTED AT DIFFERENT CABINETS AS YOUR LOVED ONE OR MINE, is to my mind, like an attempt of some poor finite to "Transcend the Infinite," as a callow preacher once remarked in my hearing. I admit in all candor, that to me, it is contrary to mathematics—to law, to common sense. Especially is this true, who never used onions, garlic, whisky and tobacco on earth.

I admit with you that the force that lies behind all phenomena is invisible. This earth of ours, then, is the outward expression of the thought of some invisible power. All presentations in minor or phenomena are evidences that they are the results of thought agencies, and thought agencies are invisible. That these agencies can and do produce fac-similes of physical forms, (pictures sometimes, perhaps), and objectify them to our outer sight is abundantly proven. That these fac-similes are more than a visible, or semi-solid, is an open question to many able minds.

Prof. Crookes has given valuable testimony on this subject, and I am prone to accept his evidence as reliable. An analysis of the law of materialization from your vantage ground of experience will add to the sum total of human knowledge, just as the experience of Crookes enriched the treasury of Spiritualism thirty-two years ago.

The proposed symposium will not deal with the fraud question at all. That issue is being met as it should be, in another arena, and will not be permitted to shadow the work in the field of research to which you have been invited. We are in search of facts that can be presented to the reading world from the pens of our ablest thinkers. Controversy does not belong in that particular sphere of activity. It is not what I or any other person may believe, but what you have demonstrated and your analysis of the law by which said demonstration was made possible, that are wanted in our proposed book. I have attended numerous seances for materialization, but my experiences were not made with the same care yours were, because of my credulity, hence I can not speak with the same degree of certainty and calm judgment that you can. I was de-

A Project for Immortal Renown.
 Christianity dominates all the great governments of the world, and directs legislation. It is ever talking about peace and prays for it, but is all the time enlarging its means of attack and defense in case of war, with only Christian enemies to combat. As we write the United States government is planning to still further enlarge its navy, and a war ship to cost eleven millions of dollars is now projected.

Who so ignorant as not to know the leaders in the great peace societies from their beginning have been classed by churchmen as infidels. Like all other reformatory movements this project was set on foot by those whose love of humanity was paramount to church ideas.

The church, powerful as it is in numbers and pecuniary resources, should combine its strength to stop the ravages of war. It should direct all its energies to bring into being a Congress of Nations where every issue between conflicting nations should be settled without the arbitrament of the sword. This idea is a practical one, and the step to its realization. President Roosevelt, with the acclat gained by bringing the issues between Russia and Japan to a peaceful conclusion, can well lead in such a project and gain a renown by success which no other individual or potentate has ever received.

A Grand Accession.

Rev. Minot J. Savage, the able and well-known assistant pastor of Unity Church, New York, has resigned his pulpit, and taken his position with the Spiritualists. This is an acquisition to our ranks of world-wide influence.

ceived, hoodwinked, misled, times too numerous to mention.

As you have not had these conditions with which to contend, you can give the world a description of the other side of the shield. Let it be remembered, however, that I carried no "Fraud in my heart" (absurd cry), for I believed everything I saw to be genuine, and like a young robin, I swallowed it down, and opened my lips for a larger marvel.

Yes, we do need more mediums, not pretenders; but MEDIUMS, who shall be to this age what our early psychics were to the people of a half a century ago; true instruments in the hands of the unseen intelligences.

We do want phenomena, in ever-increasing quantities, but we ought, in all honesty, to be certain that those phenomena bear the stamp of genuineness. The phenomenon of the famous "Cardiff Giant" is a case in point. When found in a farm yard in the State of New York, it created a furor almost equal to the one occasioned by the "Hochester Knockings." The most eminent sculptors in Europe and America hastened to see it, and one of the most celebrated of them all, Cyrus Cobb, declared that anyone who doubted the pre-Adamite age of the "Giant" was a fool! Yet this self-same "Giant" was made in Iowa, shipped to New York, and used FOR THE SPECIAL PURPOSE OF DECEIVING THE PUBLIC.

A skeleton was found three thousand feet below the surface in a mine in California. Eminent anthropologists pronounced it of greater age than those of the Mound Builders, or Cliff Dwellers. A few years later, a prisoner on going to prison, confessed that he had placed a skeleton taken from a very modern tomb in California, in that mine for pecuniary reward, in order to aid a would-be scientist to acclaim, name and fame.

Do we want more phenomena of those orders? Do we want bogus Cardiff Giants and repulsive skeletons to stand forth as representatives of our phenomena? Do we want, clever tricks, downright deceptions, and shrewd guessing to appear as offerings from our angel friends? Somehow I cannot help wanting only the genuine coin, only the splendid manifestations of the exalted intelligences to be presented in the name of my Spiritualism.

I have heard men whose names stand high in Spiritualistic circles declare that fraud is just as valuable as the genuine offerings of our spirit friends. Do you agree with that remarkable utterance, my brother? Shall we feed the hungry with embalmed food because they do not know what they are eating, and will not be immediately harmed by it? Will not all such cheap, poisoned food prove dear in the end in the effect it has upon physical health, and the fearful cost in doctors and medicines?

"Less scoundrel hunting?"

What shall we do?

Let every murderer go unrestrained?

Every thief unpunished?

Every rapist free to repeat his crime?

Which is the real criminal, the real scoundrel, he who robs us of our money, injures our physical forms, deprives us of our mundane existences, or he who stabs our souls in the name of our arisen loved ones, who deceives us in the name of our sacred dead?

To me the murderer, bad as he is, the rapist, vile as he is, is yet an angel of light when contrasted with those who deliberately traffic in the emotions of the soul, and, through fraudulent phenomena mislead us with regard to spiritual things.

As for myself I have never gone forth hunting scoundrels nor seeking fraud. As editor, speaker, and official, I have been obliged to listen to some fearful disclosures, and have, by seeming accident, been forced to find fraud when I did not even suspect its existence. I have never been a "fraud concealer," nor a fraud hunter. I am now, and hope ever to be, a TRUTH SEEKER.

"Less epithet?" "More charity?" Amen and amen! Let me present a few facts for the delectation of those who believe in fraud and deny its condemnation. The most abusive letters ever penned were received by me as editor of the Banner of Light when I ventured to make known the fraudulent practices of certain pretended mediums. I was not the only victim; members of my family were also abused. I was three times threatened with assassination if I did not cease my attacks upon fraud by persons who came to "warn" me of my danger. Three anonymous letters threatening me with death, were likewise received.

When my child was killed, three persons, all of them mediums, and one a woman, wrote me in the bitterest of invectives, gloating over my trouble and rejoicing that my darling had been taken from me. I have tried to discriminate between the error and the one who commits it. Charity, not infrequently, is in duty bound to call things by their right names. A fraud is a fraud, a counterfeiter is a counterfeiter, and no amount of whitening can cover up their wrong-doings, or transform them into their opposites. In true Spiritualism, we are taught to "love the sinner, all the while we hate his sin."

In conclusion let me say, in all candor, that I believe you pre-eminently fitted for the task of preparing a paper upon this important theme. No intelligent person denies materialization, but all intelligent people desire to learn its rationale. By reason of your long experience in this field of study, you are qualified to give a logical (why not mathematical?) reason for the faith that is in you. This request is made in the utmost good faith, and I hope you will comply with it.

We are both in search of truth, hence, must use the plain common sense such as is ours to command, to determine what is truth to us. I do not believe you will be swayed from your honest convictions to please discredited counterfeits, self-confessed tricksters, and their friends. I believe that you are as much opposed to fraud as I am, and feel that those who exploit it will receive their just dues at your hands.

For persons, whether speakers, laymen or mediums or N. S. A. proved frauds who denounce Spiritualism as a humbug, all mediums as scoundrels, all phenomena as spurious, you have as little use as have I, hence you will not feel flattered when they step in to commend you.

Assuring you of my highest esteem and fraternal regards, I am,

Very truly yours,

HARRISON D. BARRETT.

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The Retribution.

The Sad Spectacle of a Medium Leaving a Happy Home, and Casting Her Fortunes With a Legerdemain Spiritualist. Our Readers Can Ponder Over the Result—"Behind Prison Bars."

IN THE COILS OF THE LAW.

J. Francis O'Hara, Alias James Kenney, Medium, and Lillian Farrell, the Wife of Ben Leaf, Who Resided at 427 Carnnahan Avenue, Findlay, Ohio.—A Pitiful Tale of a Deserted Husband and Child.

The Chicago American of June 6 has the following:

"Spooks and jocular green sprits figure in an unusual hearing which was completed to-day in Judge Ben M. Smith's court, where J. Francis O'Hara, alias James Kenney, a medium, was a co-defendant with Lillian Farrell, said to be his wife. They were charged by Mrs. Rebecca Irvine of 2220 Prairie avenue with the larceny of money and jewelry worth \$1,000.

"The pair were arrested in Omaha several weeks ago after the absence of five weeks. The police who arrested them also recovered the jewelry, although \$250 in gold, which Mrs. Irvine says was taken, is missing."

The jury brought in a verdict of guilty. This man O'Hara has undoubtedly been carrying on his work of deception all over the country under different aliases, and Mrs. Irvine is to be commended for her efforts to bring the parties to justice. As to the woman she has redeeming qualities, but has been completely overshadowed by the malign influence of O'Hara, and held in abject abeyance. He is the one who should be severely punished.

Lillian Farrell, until she met the fake medium O'Hara, was living in an exceptionally happy home at Findlay, Ohio, with her husband, Ben Leaf. The following letter will show the deep grief of the husband:

Mrs. R. E. Irvine,

2229 Prairie Ave., Chicago:

Dear Madame:—I was in Chicago and got my little girl just got home, and hope I will never have such an experience again in my life. I wish that nobody else would. If you can possibly do anything to help my wife in her trouble, you will have my ever-

lasting gratitude. She was as good a woman as ever lived until that thing came to our house.

She was a splendid medium until she was around his condition, and she had more work than she could do at home. She left a good home, and did not know where she was until they were arrested, and if you can forgive her and help her so she can come home, I wish you would do so.

This has been an awful lesson for her. She has always been honest, and had lots of friends and I cannot assert her in the hour of trouble and need. I forgive her, and God and the spirit friends only know what I have suffered. I would as soon have lost all I have in this world than to have this happened. I would be pleased to hear from you.

Yours respectfully,

BEN LEAF.

427 Carnnahan Ave., Findlay, Ohio.

A set of the worst rascals that ever in his willingness to take his disgraced wife back to his home.

A set of the worst rascals that ever lived have fastened themselves on Spiritualism. They have darkened the spiritual rostrum; they have polluted many of the camps; they have made mediumship a profession without being in many cases the least mediumistic; they have used legerdemain to such an extent that they can almost deceive the very elect with their bogus tests and materializations; they denounce and defame every person that exposes them; particularly do they denounce The Progressive Thinker.

We desire to say here that if Mr. Leaf had taken The Progressive Thinker, and he and his wife had read it carefully each week this misfortune would not have come to them, for both would have been on their guard, and Mr. Leaf would have driven "O'Hara" from town, and his wife would have resisted his advances successfully.

To Sacred to Be Criticized.

There are persons who still think the Bible too sacred a book to be subject to honest criticism. They have been taught it is of divine origin; that it was inspired by God, and it must not be polluted by directing attention to its errors.

It was the claim of priestcraft but a few centuries ago, that the book was of too holy a character to be placed in vulgar hands; that it was given to the clergy for their guidance who alone could understand it, and that it was their province to interpret it to the people. When the book was wrested from them, after a long struggle, then, this clerical element had such influence with the law-making power they gained enactments prohibiting its criticism; and thus time has gone on and the gross vulgarity of the book has found a place in every home, while children, pure by nature, teach each other of its language, which good mothers require their progeny to wash their mouths to free them from pollution after using such expressive villainous in their play.

The missionaries in their reports from so-called "heathen countries," have almost uniformly written in complimentary terms of the morals of the people to whom they are sent. Drunkenness is unknown to them, and houses of prostitution have no existence save in those parts visited by Christian sailors; yet the idolized volume, full of indecent incidents, is translated into the language of those people, and they are taught to receive it and read it as the voice of Eternal Wisdom! Can these people read without being corrupted? Can they learn that the Lord employed lying spirits to serve him, without believing lying a virtue? Can the rulers of nations read of the "wisest of men" having seven hundred wives and three hundred concubines without a desire to emulate his wisdom? The world was horrified a half-century ago, during the Sepoy war, by the British placing a class of prisoners in mortars and firing them at the enemy? It was an act of cruelty which only had its equal in Col. Chivington, of our own army, in his barbarities in murdering Indian captives, with other wrongs.—Offenses The Progressive Thinker cannot repeat. But this inerrant and God-inspired book tells of the good David, "a man after God's own heart," sawing asunder captives, burning them in brick-kilns, and thus doing to all the people of the plain. Thus warriors are taught acts of cruelty which it were well for humanity if Lethe would engulf them forever. The waters of Oblivion may cause to forget but it can never efface the crimes and the follies of the great patriarchs the Bible teaches us to emulate.

THE CAUSE AT TIPTON, IND.

Fourteenth Century Methods in This Twentieth Century of Light.

To the Editor:—We will have that gentle teacher and staunch Spiritualist, Mr. Will J. Erwood, with us on Thursday and Friday evenings of this week. In spite of the terrible opposition of Catholics and orthodox who desire to keep us in darkness in this city, making it necessary to hire an opera-house in order to have a place for free speech, which some declared would not be permitted in this city.

I do not tolerate a curtailment of the rights guaranteed to me by the Constitution of the United States; to the establishment in accordance with the dictates of my own conscience, regardless of the wishes of some few, who desire to keep us in as dense a quagmire of ignorance as they enjoy, using fourteenth century methods in this twentieth century light. I and a small band here stand for knowledge and truth rather than darkness, falsehood and ignorance. The truth will prevail and make us free.—Wm. BRISCOE.

Wm. BRISCOE.

Tipton, Ind.

The greatest of faults I should say is to be conscious of none.—Carlyle.

SEE ALL AT ONCE "DETESTS."

Then She Marries the Very Human King of Spain Because She Did Detest.

When the Princess Ena, who recently married the King of Spain, got converted from Episcopalianism to Catholicism for that purpose, she said without letting an eyelid drop:

"I, Victoria Eugenie of Battenberg, having before my eyes the Holy Gospels, which I touch with my hand, and knowing that no one can be saved without faith, which the Holy Catholic, Apostolic, Roman Church holds, believes and teaches; against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching."

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy and sect opposed to the said Catholic, Apostolic and Roman Church. So help me God and these His Holy Gospels, which I touch with my hand."

The Bishop of Nottingham kept a straight face; gave the princess absolution, so she can start queen of the church, and presented from the pope a plenary indulgence, so she can continue

W. H. Bach. Paper 25 cents;

KAREZZA Ethics of Marriage. By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through more sacred

QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of material is always great, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the name is to be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected. HUDSON TUTTLE.

"Boy Student," S. Dak.: Q. Will you give a sketch of the life of John Paul Jones, for the benefit of one who has not access to any source of information?

A. The bringing to this country of the bones supposed to be those of this great naval commander, has drawn attention to his life and character, and the country has done even more honor to his senseless death than they have done to the life and character of the man. The fact and feather in bringing to these shores the bones of an unknown man, must have amused the spirit, who was denied the full recognition of his deeds while he lived.

John Paul was a fighter, and while war is regarded as a necessity, he is a type of its spirit incarnate, and will receive the applause of those on the fighting plane. He was born at Abingdon on the Firth of Solway, in 1747, in the humble walks of life. His father was a peaceful gardener, but the boy was surrounded by a sea-faring people, and at the age of twelve was apprenticed on a vessel bound for the colony of Virginia. He became mate on a slave ship, and then, in that horrible trade, until disgusted, he shipped for England, and by the deaths of the superior officers became captain, bringing the ship in safety to her destination. He returned to Virginia, where his brother had a plantation, and engaged in agriculture. In 1775 he was appointed to the command of a ship of war, and then began a series of brilliant exploits, which for daring, reckless courage, and success have no parallel in naval warfare.

Combats between the wooden sailing vessels of that time were entirely different from modern engagements with armored steam-propelled battle ships. It was a duel to the death; a grappling of ships, and conflict with cut-throat and boarding parties. However superior the enemy, he always gave battle, and the courage he infused into his men, gave them victory. With most inadequate means he inflicted the greatest injury to the English fleet, making prizes on the coast, as well as high seas. His last and most brilliant engagement was between his flag ship, the Bonhomme Richard, and the superior Serapis, in which, after the surrender of the latter, he had scarcely time to transfer his men and the wounded, before his own ship went down. France gave him a sword, and congress voted him a medal for bravery. Returning to France, his restless spirit could not endure the monotony of peaceful life, and he engaged in the Russian navy in its attack on the Turks. Here he suffered from intrigue, and retired to Paris, where he died in 1792.

It is recorded that he was in private life a pleasant companion, and gentle in his conduct. As a commander he was cool and collected under the most appalling circumstances. When the real combat came he was incarnate destruction. His was a "strenuous life, and should be the ideal of our strenuous president. If war is the most heroic calling, then John Paul Jones should have a place in the Hall of Fame. Nations make war for the purpose of hurting each other, and hence the greatest hurt is the one that receives the highest praise. The torn and mangled bodies on the bottom of the sea, and the agony of the gory decks pave the pathway to his glory.

G. R. Bicknell: Q. What is the explanation of the lifting of a person lying horizontally on a couch, by several persons standing on either side, placing the tips of their fingers under said person, and then breathing all together? An opponent promulgates this fact as sufficient evidence to cover all table tipping and physical manifestations of alleged decaurate spirits.

A. The experiment may be made whenever a few friends are gathered, and is a remarkable illustration of the power of mind over matter; but granting this, how does it explain spiritual manifestations? We are spirits, incarnate, now, and in a degree possess the power of spirits. How does it explain the movement of objects when no visible person touches the same, or is near them? How account for the intelligence manifested, or the appearance of a spirit? The levitation of a person by the upward movement of the hands of a few friends, may be a manifestation of spirit through their mediumship. This, at least, would be a theory, which would cover all the facts, while the other covers only a few, and these imperfectly. The same law by which spirits levitate those who are mediumistic, allows mediumistic persons to levitate one of their own number.

B. N. Warden: Q. What popular and authentic history of the world is most desirable?

A. Altogether, Ridpath's History will probably best meet the want of this correspondent.

R. Bayles: Q. Will you kindly

give a brief sketch of the life and work of Dr. Hodgson? A. Richard Hodgson came into prominent notice of those inclined to spiritual phenomena, by the publicity he gave the investigations of the Psychological Research Society, and his exposure of the Blavatsky fraud. The latter created quite a sensation in the Theosophical camp, and it may be said that cause has never recovered from the prestige it lost by the blow.

His investigations of spiritual phenomena were almost exclusively confined to one psychic, Mrs. Piper, and the extraordinary character of the manifestations through her, shows how advantageous this method is to secure the best results.

He was born in Melbourne, Australia, in 1855. He studied law, graduated at the University of Cambridge, Eng., in mental and moral science; lectured in England in the University Extension Course, and coming to the subject with thorough training, he gave his entire attention to psychical investigation.

As he began as a skeptic, but became thoroughly convinced of the spiritual origin of a portion of the phenomena.

Will Charlton: Q. (1) What is an "Elementary"?

A. It is a name given by Theosophists to an imaginary being, which may be regarded as the escaped residuum of life, made tangible by the absorption of some of the escaping physical elements from the body it has left at death. I cannot give a full and clean definition, for none has been given by those who so glibly use the word, and it is doubtful if there is one to be given. If the spiritual theory is true, these "elementaries" have a place with browns and fairies.

(2) I am told, by spirit writing that I have another self; that I am a half, and she is the other half; that if all men would marry the right half, there never would be divorce; that if the right halves do not come together in this life, they surely will in the next. Is this true?

A. This doctrine of two halves, uniting in marriage is very old, and like all old ideas, conceived in the childhood of the race, is untrue. It is the source of the doctrine of affinity, and perhaps one of the most mischievous of beliefs.

The doctrine before there was any knowledge of the rule of law, when God was believed to direct the human beings as he did Adam and Eve. It is a scheme delusive in its poetry and attractive to those who are not happily mated, and in the measure of this, reprehensible and destructive to domestic happiness.

If God had made a man and a woman as two halves, which must be united for a perfect marriage, and only these, then it follows an unavoidable conclusion, that the union of any other halves, is against the will of God, and in no sense marriages.

As there is no rule of guidance; not the least test by which one half may know the other, the unions must be made in blindness to this provision, the only knowledge being gained by trial. In making that trial it is found that ideal harmony is not the result, the believer in this doctrine feels wronged, and at liberty to seek his or her "soul's mate." If they do not take active measures, they chafe under their "bondage," and hope to meet in the next world "that other half," and have the blunders of this life "righted."

I said this doctrine was "mischievous"; it is more; it is immoral, selfish and destructive. The struggles which must come to every human being, and which by no means are to be regarded as undesirable, for character, strength, completeness are gained thereby. Where two are united in common effort and purpose, there will come cross purposes and difference of views. If these be taken as indicative of wrong mating, and sufficient grounds for seeking more congenial "halves," marriage would have no meaning except the gratification of passing whims. There will be disagreement. If God ever made two halves, it was with Adam and Eve, began housekeeping in Eden; yet they soon had trouble, and Adam came back at Eve with recrimination, meaning accusing her with bringing the trouble on them. Adam did not avail himself of the "other half" idea. He did not know enough. He did not say that Eve was a misfit, and he was given to another rib for a new woman. No, no! he was content, though he had to go out in the fields and take up the hoe that has been the everlasting badge of servitude.

There has not been a union of two halves since that time; that is, a union which fulfilled the ideal. There have been and are harmonious marriages, but we cannot say that harmony brought about by the effacement of either party's individuality, is less desirable than a measure of antagonism. In a somewhat extended experience I never met with but one instance where both husband and wife said that no rifle had ever broken the smooth surface of the marital current. Was it because in the exceptional instance the right halves had cohered? Oh, no! They were both putty heads. They tended into each other because so soft.

And yet more corrupting and destructive to honor and integrity, is the belief in having the true mate in the next life. If any comes to believe this, the peace and happiness of marriage is lost. A spirit making such communications, detrimental to the well being of the receivers, is not a safe guide.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

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A Confession.

A Peculiar, Yet True Picture of the Emotions, and Why.

To the Editor:—I see a confession of an experience of the human mind, which is common to all, and which was committed to print in "Public Opinion," by Prof. Edward Everett Hale, Jr., who had been converted from Unitarianism to evangelical belief in Christianity, or "justification by faith alone." It seems that the professor has a very sensitive mind; that his mental make-up is responsive to the changes in the curriculum of nature, of the forces, to-wit, action and reaction, manifested in the seeming duality of every living thing from the amoeba to the elephant; from the most insignificant planet to the universe—action and reaction, rest and pain, light and darkness, etc.

To express his feelings more nearly, I will quote him: he draws the picture of the mind, and the nothing, and final absorption into irresponsibility, and loss of individualism except to Buddha himself. He says: "By the call of Christ I understand that incentive which comes to a man to give up personal direction of his own life and to take rather in everything the command of Christ. It is the changing the control by self for control by Christ. It is the giving up of the giving up of an old life, and the becoming a part of one's life; it includes repentance. It may mean chiefly the ceasing one's effort to be a self made man, to build one's own character, to live one's life; it includes submission. It may mean a change in the entire course of a man's life. It may mean that one leads the same light in a different spirit." (Thought I presume.) It may take the form of forms, but it is always a surrender of the individual to the spiritual mastery of Christ. That is the essential thing. Repentance of sin, submission of self, devotion to God, these are but different phases of a single process; a process at the beginning of which we are our own man and at the end belong to somebody else—to Christ.

It is not a surrender to a distant, remote, and unattainable ideal, but a surrender with some one who anyone should wish to do anything of this sort. The nineteenth century was a century of individualism, and we Americans are strong believers in individuality. Why should one wish to give up one's self-mastery, one's spiritual self-control? Almost the only answer is that people often do wish to. We can probably imagine it. But we cannot experience it. There are various things in the life of everyone when one is tired of the responsibility of living one's own life, if nothing more. One is tired of one's failures, one is quite as tired of one's successes. One is tired of doing wrong, but also tired of doing right. There are times—rare perhaps in the lives of many—when they feel that the past has somehow crushed them, and that we have life to begin over again.

We consider this a true picture of Christianity when lived as taught, by Christ and his apostles—"Justification by faith." It destroys individuality; it tends to inculcate a thought of the absorption of the individual mind into God—Christ—Nirvana; it invites you to retire to the church, the grove, the sequestered spot, and down to a corner of contemplation, and continue until all thought, reason and individual intelligence is lost in the great "Oversoul of Emerson, or Nirvana of the Hindu from whom (the latter) we have no doubt this teaching was derived."

Prof. Hale could not have pictured more correctly the doctrine of the Buddhist if he had had the Vedas before him. But he has not. He has the thought of the Professor. When we study the actions of the forces of the universe; its changes; its energies, inertia and reaction, as applied to the physical energy of a physical world, we have the key to this train of thought, and to the thought of Buddha and his followers, also of Christ and his apostles, who formulated and applied them to the life and destiny of man in dogmatism claimed to be inspirations.

It was these changes of the season; the tides; the winds; cold and heat; spring and summer; autumn and winter, which is nature's method of breathing, that led our ancestors to think of an omnipotent and all-wise Creator, who in his great work showed phases of power that were action and reaction, or progression and inertia; of rest—even a backward movement, as was witnessed in the earth becoming ice-bound and locked up in the fetters of apparent degeneration, wherein had it been glorified by the warm sun, active vegetation and prolific harvest. One state of being followed by the other; one having brought plenty, warm sunshine, representing happy and active life, and the other, cold, and dark, and barren, representing rest, quiet, departure, surrender of former activities—bringing the world to a stolid, barren, melancholic condition where all life and activities seemed to be absorbed into some other sphere; some other where—into a primordial state—even in the folds of the Creator himself.

Best death is the best. It will be the epitaph engraved on its tomb, a listless life—dependent—hanging on to some other, a leech—wanting a scapegoat to bear its burdens, and to clear away the frost.

Now, man being an epitome of all these, should feel all the different phenomena that he witnesses in nature. The times in which the tide of his being is moving toward a state of "stagnation," existence shrouded in exhalation, corresponds to spring, summer and harvest. Now he feels his independence; he is proud of his being; he never tires of doing well, and cares but little for failures; he never thinks of prayer—sees no use of it; neither does he take time to repent, or look back or realize the present, but he looks onward upward to higher and better. He shows an exhilarating magnetism around him, because he is full of love. He is loved because he loves; he makes everybody in his presence feel and recognize him, and glad because he is there; in fact, he is an optimist now; he is proud of his individuality, as the sun appears to be, in its brilliant constellations, or the moon in her solitary and frosty beauty.

But this state of feelings cannot last him all the time; and when he has arisen to the acme of exaltation, he begins to see things different; his optimism like the light of the receding sun fades into the gloaming; he passes on to revery and mystery—the kingdom of silence ruled by the lesser light—the queen of night.

Reaction is coming on him; he is imitating all the other activities seen in all phenomena, and he never stops to inquire, Who am I?

He is now taking time to think, to rest, as the tides, the winds, the sea-

sons are known to react from their greatest activities. He now loves the night; with silent vigilance he looks up at the bright face of the earth's satellite; he contemplates the stars busy in their silent movements; he starts at the touch of the gentle zephyrs, and feels that he is alone with the sublimities of night, the approach of day, and is impressed with awe of the panorama before him—the Isles of the heavenly lights that add an extended space.

He feels humble now, and seeks pity; he concludes that he is nothing; that all these things, around and above are superior to him, and he becomes tired and disheartened. He feels the success he has made, and his failures; he falls upon his knees and breathes a humble and sincere prayer. He prays now; he worships, and somehow feels that he would give all for one smile, one pleasant thought from the Creator of this wonderful world, and seeks to lose himself and be absorbed into the universal forces—God.

It is the state of the human past, that has invaded the mind, and led man to worship; it is, this state of feelings that has led to all the fanaticism that has been practiced in religion.

When man is elated, and feeling at his best, he desires to thank somebody; when he is depressed and melancholic, or when his reaction comes and his mind is languid, he becomes tired of the responsibility of living his own life, and as Prof. Hale expresses it, he is not only tired of doing wrong, but also of doing right; he feels like the past is all crumpled up, and would like to begin a new life; another life which he imagines to be merged in the silent realms which he has been contemplating. He is tired of counting one, and would like to shift all responsibility to some one else, and lay them on some body else—hence, Christ, Buddha, Zoroaster, Hermes have been invented as gods upon whom lazy, melancholic, pessimistic man seeks to shift the responsibilities of his life, and commit the burdens of his sins, his shortcomings, failures and misdeeds, phases of his life, and his being—because, he is tired—he wants to react to nothing, to have no responsibility, but to be rocked in the cradle of the gods;—to feast upon ambrosia, feasts without working for them, to wear fine apparel, and imbibe theectar of heaven without making it. He simply wants to be furnished by the other fellow, and, like the earth, to potentiate be a passive king, without any activity, and other fellow's expense, be a lord over many; be fed by the gods, by an ignorant populace, while he draws around about him all externals, and commits his mind and entire make-up to introspection, dream, reverie and mystery!

It is this natural disposition of man, copied, or epitomized from the activity of the earth, and the reaction that has led him to arrange the heavens, manufacture gods to worship him; to serve him throughout eternity, in return for adulation, an occasional shout—hossanna—glorification, which is easy; where, according to Christian doctrine, in fact all religions—he can bask in the sunlight of ease, without labor, or any responsibility, whatever. It is a king, without any activity, and easy time, and no work, according to our church worker, who have been back into the cradle of primal man.

It is all due to laziness! Hence we hear of "justification by faith alone"; you can do nothing, but the Lord must save you. If you are saved at all—which is easy—only believe! Laziness is the father of this thought. It is seen, and has been seen, in the ages of the world, in the lives of the priests, and rulers of mankind everywhere—down even to the common walks of life.

Yes, Prof. Hale, I believe in individualism—an individualism that is for all individuals, but first an individual that is for himself; feels the responsibilities of life that has been given him; and he is not willing to let God give it to him and that he is responsible for it, and that no one can save it to happiness, comfort, progressive and everlasting joy but himself. I believe in a scapegoat; not a paschal lamb; no blood stains upon the lintels, nor dying upon a cross; the matter is all up to me; to me; and not to some one else for me. I am not a slave, I do, but I know what it means, only need react as a reaction is a rest from action; as darkness soothes the blistering sunshine that has filled the earth with his energies, which need time and a cordial to soak in and vivify; or, as sleep is the angel that administers balm to the body after the activity of the day.

Let us take it for what it is given, and not misapply it to the action of Christ, or to lose our individuality, but let us understand it as a means that God has given us for that rest that is necessary to a greater activity in unfolding the wonders and mysteries of the life within us.

J. J. FLY, M. D.

Goreville, Ill.

SPIRITUALISTS BEWARE! PUBLIC.

"Fake" Mediums' Result of Craving for Sensation, Says Lecturer—Many Are Honest.

That the public is responsible for the abuses of Spiritualism, and the frauds that are perpetrated with the contention of Mrs. J. J. Smead in an address on "Abuses of Spiritualism," at 216 Grand avenue, Milwaukee, Wis. She defended Spiritualism and spoke for its elevation.

"People are not satisfied with what could be given to them by the honest and upright Spiritualists," said Mrs. Smead. "They want more than can be given them. They crave for sensation, and grand demonstrations. But the public has been deceived by abuses in Spiritualism. It is now willing to take what the Spiritualist can give it. If the people would assist the medium, the result would be better."

"Much good is being accomplished by the Mediums' Protective Association and the State Mediums' Association. To receive credentials as a stranger new in the city at least six months before he can become affiliated with these organizations. During this time it can be ascertained if the party is a fraud."

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the power of reserve power, etc. Price, 50 cents.

"Spiritual Fire Crackers; Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man from the consequences of his sin.

How came these ideas? What is their meaning? What will be their final expression?

To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfoldment is traced from age to age; from race to race.

A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philosophers, the Bible, the Border Religions of China, Scandinavia, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hinduism, Persia, and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Genealogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resume of Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcan of Spiritualism met with such marked success, I have concluded to issue that volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers, \$1.

The book is now in the hands of the publisher, and will be ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking. I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in Banner of Light wrote: "It is a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

Judge Edmunds: "Had the medium-author wrote a few centuries before, he certainly would have been burned at the stake."

The City Item, Boston: "In many respects worthy of highest praise and shows careful and elaborate research."

J. S. Loveland: "We have read it with great interest."

G. A. Bacon: "Valuable for the present and the future."

W. T. Terry, Editor Harbinger of Light, Melbourne, Australia: "Unlike in its treatment all others."

Eppe Sargent: "A mine of thought, and shows what inspiration can produce at its best."

Address: HUDSON TUTTLE, Berlin Heights, Ohio.

Letter From a Prominent Worker.

The Joplin Spiritual Research Church closed its hall meeting June 10. It will resume September 1.

Mrs. Cyrus Paul, 1206 Virginia St., Joplin, will hold mid-week meetings for those who care to come during warm weather. This society has been very successful in all its work, both in the interest in the meetings and financially.

As their speaker three Sundays in the month, I am pleased with the attendance and interest shown, and the development of local talent. Dr. J. R. Brown, a leading physician, assisted by Mrs. Paul, has held service the first Sunday in the month. He reminded me very much of Prof. Lockwood in his scientific explanation of Spiritualism.

All are pleased with Doctor Brown's lecture, and Mrs. Paul's tests. The First Spiritualist Church is doing good service under the leadership of Rev. Ella Weston.

The Galena people organized a chartered church, The First Spiritualist Church of Galena, Wis. We are doing some quiet work, but owing to lack of a suitable place to meet have adjourned until October. We hope to have a hall of our own by that time.

My engagement with Joplin and Pittsburgh necessitates the Galena church meeting at 11 a. m.

One word about our Pittsburgh church. This is a society which has a good following and membership. The 6th of May I advanced two ladies, Mrs. Mary Brunners and Mrs. Mable Harris, to the ministry. The ladies were deeply impressed with the obligation they took upon themselves and the society also. The hall and platform were a mass of flowers, the table draped with white, and the walls with the yellow of the sunflower carried out in all decorations. The candidates were robed in white from head to feet, and in the absence of real sunflowers, carried sunflower fans. The hall was crowded with the best of Pittsburgh's people, and after the ceremony many of other churches who were present expressed their pleasure in the solemn ceremony and the beauty of the hall decorations, and the absolute giving over of self, as witnessed in the candidates' obligation to give up all selfish desires and go where duty called them in defense of our sacred cause.

Liberal under the able management of Brother and Sister Walser, is forging to the front, and will, I hope, soon regain its former grandeur as a meeting place for the Spiritualists in and out of the body.

Mrs. Walser conducts a children's lyceum at Catalpa Park, and the little ones are delighted to attend and learn of the world hereafter.

SARA C. SCOVELL.

"Science and the Future Life." By James H. Hyslop, is one of the most valuable acquisitions to the literature of modern Spiritualism that has appeared in late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be and wherever it may be found. Price, cloth, \$1.50. 10 cents postage extra.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. A book that will, I hope, regain its former grandeur as a meeting place for the Spiritualists in and out of the body.

Galena, Kansas.

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Atlantis, the Antediluvian World. By Ignatius Donnelly, is a book of rare thought, proving the existence of a continent by the name of Atlantis having existed years ago. Price \$2.

Auras and Colors. An Esoteric System of Teaching Concerning Halos, Auroras and the Nimbus. By J. C. F. Grumbine. Price, 50 cts.

Automatic or Spirit Writing, with other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, \$1. Paper, 50 cents.

Behind the Veil. Written by a spirit in a most interesting manner, and describing his life in the spirit world. Price 75 cents.

Bible Marvel Workers, and the wondrous power which helped or made them perform mighty works and utter inspired words. Personal characteristics of prophets and apostles. By Allen Putnam. Price, 75c.

Bible of Bibles, or Twenty-seven Divine Revelations containing a description of twenty-seven bibles, also a delineation of the character of the principle personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. Price \$1.75.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

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WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. E. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Professor W. M. Lockwood Goes to Lily Dale.

The friends of Prof. Lockwood will be glad to learn that he is engaged to take part in the programme at Lily Dale this year. The Professor has no equal in his special line of work. Along the scientific planes of thought in connection with Spirit Return and Psychic Laws, he is filling a niche distinctly his own, and is attracting a class of thinkers to our ranks who add lustre to our Cause. Mrs. Laura G. Fixen has shown her wisdom in again selecting Prof. Lockwood. Indeed, Mrs. Fixen will certainly cause Lily Dale to scintillate as never before, if she is permitted to exercise a controlling influence for a time.

A Forgery.

The letter of Rev. Cotton Mather, recently published in these columns, which we found floating through the public press, is believed to be a shameful forgery; by whom started it is difficult to know. There are facts enough to the prejudice of the New England Puritans without drawing on the imagination to intensify dislike.

One of the most contemptible frauds which make periodic rounds of the press is the representation that the Blue Laws of Connecticut, prohibited the kissing of husband, wife or child on Sunday. These blue laws in truth were sufficiently rigid; but Rev. Samuel A. Peters, an Episcopal clergyman of Hartford and Hebron, a violent Tory during the American Revolution, fled to England, and falsified the people and the laws, hoping thereby to gain influence with his English churchmen.

Christians Oppose Reforms Until Popularized.

Every Spiritualist whose memory carries him back to the beginning of the tiny raps at Hydesville, will recall the bitter, persecuting opposition it received from the churches of all denominations. The preachers, with scarcely an exception, vehemently denounced them as frauds, and the device of the Devil to lead souls to destruction. Logic, sarcasm, ridicule and anathemas were abundant, and toleration nowhere. The first converts to the new faith came from intelligent and independent thinkers who bravely dared investigate. The anti-slavery agitators who had been abusively opposed by churches, as had been the temperance reformers whose opposition to alcohol had been met with stone eggs and brick bats, were ready to espouse the truth. They were in a state of mind to disregard the invective of Mrs. Grundy and all her gossiping, bigoted and persecuting crew.

As the years passed there were found here and there an occasional churchman who stealthily investigated, became convinced that their friends who had entered spirit life could really communicate with them. The evidence was overwhelming, and they wished to engrave the new movement on the old church. They adhered to all the vagaries of orthodoxy. Jesus was a medium, an elder brother. The Devil still reigned, and his imps, alias, evil spirits, obsessed mortals, led them into vile ways and finally to destruction. Prayers, in their estimation, were still necessary to gain favors from the heavenly powers.

As the decades of years went by the philosophy was better understood, and the ancient teachings of the churches were repudiated by the bolder thinkers. Then the clergy one by one came forward, preached Spiritualism in their funeral discourses, and began to find the new thought had Bible authority for its support.

Now it is very apparent the time is not distant until the churches generally will accept what they have fought unrelentingly for more than fifty years.

Soon they will repeat their action as regards every reformatory move-

ment which so-called infidels inaugurated; first, violent opposition and denunciation. This continues until the reformers, by laborious effort, have popularized it; then, presto, they come to the front, claim they were originators of the idea, and demand all the honors for the church. All the sciences had the antagonism of Christianity at the beginning. They clung to a flat earth, a vaulted heaven, and a hell of sulphurous flame for sinners under the earth, where they roasted their enemies, and all were such who rejected their monk-made creeds.

We are sure we do not misrepresent or exaggerate in this matter, for having been favored with a long life we have witnessed in person the opposition of the churches to numberless reforms they now favor.

It is a pleasure to see the better informed and the best of the clergy coming to the front and taking position with those who, by protracted efforts paved the way and made it easy for them to follow; but we really wish they would give credit where credit is due, and not act the part of the demagogue, who usurps honors he never merited, and crowds aside those whose virtues he is incapable of appreciating.

The Church a Blasphemer.

A totem is an object of worship among savages. It may be a rudely sculptured post, an animal, or the image of something only fanciful which an uncultured mind has fashioned into a god. The Jehovah of the Jews occupying the mercy seat on a box, calling an ark, drawn by bellowing cows in their hasty flight from the camp of the Philistines, to that of Israel, is an illustration, though denominated an idol in more common English.

The more civilized the man the higher his conception of his god. It seems intuitive in humanity to worship something to whom it can appeal in moments of distress. Our expression "O, dear," is but a corrupted form of the Latin "O Deus," or O God.

"Dear me," seems an Anglicized Spanish expression of Dios mio.

We wonder that the cultured nations of antiquity could worship a multitude of gods, idolizing almost everything in nature, the sun, the moon, the stars, the dawn, the mighty ocean, the flowing river, the towering mountain, the verdant tree, a superior man, and thus on without limit until everything that inspires respect fills the mind with awe.

Moderns are not wholly exempt from these exaggerations of fiction. Orthodox Christianity has idealized the son of a hated Jew! They have heaped glories on him which belong only to the True God! They have made him, probably a myth, equal to the Almighty Father; yet, that Father said to be the maker of all worlds, has been debased to the condition of a puny mortal subject to decay and death.

Here is one stanza of a favorite church hymn, by the immortal Watts, which is sung in all the orthodox churches that tell the irreverent tale. It was lived and wrote near two hundred years ago, but his wild imaginings heaped on the Jew, Jesus, still survives, dishonoring and blaspheming Infinite Intelligence to add glory to their hero of thoughtless faith:

"Well might the sun in darkness hide,
And shut his glories in;
When CHRIST THE MIGHTY
MAKER DIED
For man, the creature's sin."

Read it again, and again. Memorize it, and always remember Michael Servetus was burned at the stake in 1553, at the instance of John Calvin, because he would not believe Jesus was "the eternal son of God" though willing to admit he was "the son of the eternal God," an admission which would stultify one's self to concede at this time.

Discouraging Outlook for Catholicism.

The report comes from Rome that the finances of the Vatican have been terribly abridged by the separation of church and state in France. In the past the revenue of the Pope came largely from Peter-pence. This was a contribution of a penny from each Catholic to the supreme pontiff, which was used to advance his own interests, or for the common weal. Great inroads have been made on this source of money-getting because of the Protestant reformation, and by the interference of civil governments to the prejudice of the mother church. The last severe blow comes from France. That nation not only withdrew diplomatic relations from the Vatican, but its action has been such as to encourage the people in disregarding to a large extent its usual contributions from Peter's pence, which, it is said, constituted sixty per cent of the entire papal income.

With lessened resources the great aim of the parent church for propaganda purposes is weakened, and its priestly agents must make heavier drafts on communicants to keep the church machinery in active operation.

When the Inquisition was in its glory the estates of heretics were forfeited to the church. He who was so unfortunate as to be rich was almost sure to fall a victim to priestly guile, the torture chamber and the fagot while his accumulations swelled the coffers of the Holy See.

The sale of Criminal Indulgences was another source of income which the Reformation cut off.

Where would Christianity be to-day, had there been no inquisition, no remorse from indulgences to commit crime, no Peter-pence? For had there been no Catholic church there would have been no Protestants, and some other superstition would have dominated Western civilization in place of Christianity.

Playing Christian.

Pundit Krishna, a Hindu reformer occupying a prominent church pulpit at the time, in Kansas City, Mo., is reported to have said a few days ago, in effect:

"American missionaries are incapable as teachers in Hindustan, and the churches would do better to keep them at home."

This is the general voice of nearly all educated persons visiting us from missionary-infested countries. "The converts made to Christianity," say these learned men, "are of the lowest caste, the Sudras in fact, without position or influence, who accept anything for the time being to gain support." Playing Christian accomplishes this purpose in a superior degree.

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of others.—Kant.

Astounding Manifestation.

A Face Satanic in Appearance Materializes, Furnishing an Object Lesson for Spiritualists to Consider.

Each week The Progressive Thinker presents most extraordinary phenomena to its readers, demonstrating the absolute truth of every phase of mediumship.

Notwithstanding the vast amount of fraud in our ranks in materialization, yet it is possible for spirits to so clothe themselves as to become visible to mortal eyes. A séance of that kind can often be conducted in a manner seemingly to preclude any possibility of success, yet the results be most extraordinary.

Even a bet made in a bar-room where poisonous liquors are sold, and devils congregate, does not prevent the success of the medium in the least, but, on the contrary, it seems to have increased his power in this particular case.

Mr. Hale of California offered \$1,000 for one spirit clothed in mortal garb, and that offer was not made in a bar-room where the fumes of h—ll can always be discerned, but it was

made in open day with the beautiful sunshine of heaven showered down upon it; he was anxious for some one to step to the front and capture the money by giving one genuine materialization. No one, however, accepted his offer.

The bar-room, liquor-soaked and by the sturdy blacksmith, was promptly accepted, and the results were most extraordinary, furnishing an object lesson for Spiritualists everywhere to consider.

There was no talk of harmony. There was no ban put upon the fraud hunter. Skepticism of the most dense kind was rampant. There was no particular question as to "conditions," of any kind whatever. There was, in fact, seemingly no conditions present which would insure satisfactory results. But what followed was most astounding! A face appeared at the aperture in the cabinet—BRIGHTFUL TO BEHOLD! A visage once seen that would be remembered a life time, came to the front!

PHYSICAL MEDIUMSHIP.

A Wrought Iron Test, and the Wonderful Manifestations That Followed.

Before giving the "Wrought Iron Test," the writer desires to define what a physical medium is. Reduced to its simplest elements, a medium for physical phenomena is a VITAL ELECTRO-CHEMICAL BATTERY, in which the mental, moral and spiritual elements of the person or battery plays no part whatever.

My experience has been, and I think the majority of others' experiences have been similar, physical mediums have not been like "Caesar's wife," above suspicion.

The writer of this has been fortunate, however, in having absolute test conditions for most of the physical phenomena he has witnessed, and that voluntarily on the part of the mediums, therefore doubt has been reduced to the minimum.

The Remarkable Test.

In 1887 the writer was the editor and publisher of the San Luis Obispo Tribune in the city of San Luis Obispo, it being the only paper published within the county of the same name. Some time in the early fall of that year a young man by name of Montrose, came to the town, representing himself to be a superior medium for physical phenomena. He called upon me at my office, and it was arranged for him to give one or more private seances. I saw some of my friends who were getting interested in psychic phenomena. We secured a suite of two rooms, a parlor and bed-room communicating with it. We had the panel door between the two rooms removed, and substituted one made of redwood ceiling lumber, having a half-circle aperture large enough for a man to put his head through about four feet from the floor. On the inside (bed-room side) a curtain of black cambric was tacked across the top, completely covering the opening. This bedroom was used for the cabinet and the parlor for the seance room. The seance room was brilliantly lighted with gas. So much for the surroundings.

Of the manifestations at the first seance I have no distinct recollections. At all events it was not satisfactory to those present, some seventeen people, and the next day several of them came to me and said that if Montrose would not give them another seance under absolute test conditions they would publish him as a fraud.

I saw Montrose and told him the upshot of the matter. He said: "All right; they shall have the seance under their own conditions." This was satisfactory to all concerned, but just here a new element was injected into the program. Montrose, like most of his class, was a great boaster of his powers, and was blowing "hot" in the billiard room at the hotel where he stopped, of what he could do, or the spirits through him, when a blacksmith present chipped in and said: "If you will let me fasten you, and you can make as much as one finger appear at the aperture, I will give you fifty dollars."

"Done!" said Montrose.

The challenger, Jerry Sullivan by name, stepped up to the bar and deposited with the bar-tender fifty dollars in gold, with instructions to give it to Montrose if as much as one finger appeared at the aperture.

Sullivan then went out and bought a padlock, and then to the shop where he made a strong-staple. Then he selected a piece of small trace chain with straight links, to use for handcuffs. When all were assembled for the seance, Sullivan was there with his lock, chain, staple and hammer. He at once proceeded to business. First, he handcuffed Montrose and locked the chain so tight around the wrists, that it was impossible to get his hands free! Selecting a large pillow from the bed, he laid it on the floor, and made Montrose lay down on his side, with the pillow under his head. He then stapled the chain solid to the floor, so that it was impossible for Montrose to ever roll over, let alone getting on his feet.

Being satisfied with his work as the others present were, we went out and were about to close the door when Montrose said, "Hold on there a minute, and let us have an understanding before all these people. Now, if as much as one finger appears at that aperture, that money is mine."

"Yes, sir," said Sullivan.

"All right," said Montrose. "Close the door."

We closed the door and took our seats, eighteen of us. By this time Montrose was playing on a harmonica (mouth organ), which with an old-fashioned tea bell, lay on the marble top stand at the foot of the bed. In an instant after the dinner bell was ringing as if the dinner would break loose. In another instant a hand and arm up to the elbow was protruding through the aperture into the seance-room, holding on to and rigging the bell as hard as possible.

I was sitting by Sullivan, not four feet from the aperture, and was studying him closely. His eyes were protruding, and great beads of perspiration stood on his forehead.

The arm belonged to no person in the room. It looked as if MADE OF PARAFINE, such as ladies make flowers from.

When the arm and bell withdrew, Montrose sang out, "Come in and see if I have moved."

The Proacher Was Right.

Rev. R. P. Johnston, pastor of the Fifth Avenue Baptist Church, New York, is reported to have recently said:

"If all Christians tried to copy Christ's life exactly, all science, commerce, agriculture and other business would cease, and an unprecedented era of disintegration would ensue."

Indolent as are the modern tramps the laziest among them must discard the teaching of Jesus to "take no thought for the morrow," else starve.

Strongly Expressed.

Prof. Wm. Kingdon Clifford, a learned English scholar, and Professor in University College, London, died March 8, 1879, declared:

"If there be one lesson that history forces upon us in every page, it is this—Keep your children away from the priest, or he will make them enemies of mankind."

The whole brotherhood of "church attorneys," without regard to the sect to which they belong, are tarred with the same stick and forget humanity in their ambition to magnify the mythical Jesus into a first-class God.

A friend at our elbow remarked as we read the above to her:

"Myths manage to live a great while," to which we responded:

"Yes, there is the tribal god Yah-vah, of bellowing cows memory, with David dancing with all his might before it in his airy costume to which Michael, his wife, took serious exception, has been transformed into the mighty Ruler of the Universe, and is worshipped as such by the entire Christian world."

Inside a minute from the withdrawal of the arm and bell the door was open and Sullivan stood over Montrose examining the lock and chain and staple. After satisfying himself he said, "No! you have not moved."

"Then go out and shut the door," said Montrose.

We took our respective places when almost instantly a head was protruded through the aperture, looking straight at Sullivan, and not four feet away. I HAVE SEEN MANY UGLY "MUGS" IN MY DAY, BUT THIS WAS THE MOST FEARFUL I HAVE EVER SEEN. It retired for an instant and came again, doing this, all told, three times.

Sullivan by this time was near a collapse, and when it retired the third time, he sung out, "I've had enough, and we got up and opened the door and found Montrose just as he was first, stapled to the floor. Sullivan drew the staple and unlocked him, and took his apparatus and left the seance room.

Solid Matter Through Solid Matter.

The departure of Sullivan did not end the seance. Montrose asked for a sack large enough to hold him. The lady of the house produced a three-quarter bed-sack that had recently been washed and ironed, which was intact, with the exception of one end, which had been ripped open to empty the sack for washing. The tick was placed on the floor, solid end down, and so opened that Montrose could step into it, and the sack then be drawn up around his neck. He did so with his coat on, and then a tailor present, Mr. B. Hatlick, took a needle, and strong linen thread, which he had with him, and sewed it tight around Montrose's neck. This done, we all, seventeen of us, went into the parlor, and closed the door. We had hardly got seated, when word came to open the door and come in. This had probably occupied two minutes. Upon entering the cabinet room we found Montrose still in the sack with his coat on the floor outside the sack, and the condition of the sack just as we had left it.

Mr. Hatlick became much excited, and took his scissors and cut the stitches, and let the sack fall to the floor, when Montrose stood before us in his shirt sleeves.

Here was something more startling than the events that had preceded it. The most hypercritical of the sitters had no more to say about test conditions.

Subsequent Happenings.

After these preliminary seances Montrose had a cabinet made 4x6 feet, and 6 feet high, and gave public seances in a public hall. One evening he requested some one to bring a pair of handcuffs, and he would show the audience how easy it was for prisoners to escape from fetters. The Sheriff gave to the night policeman who had been a deputy in his office, the steel handcuffs used on criminals, which the policeman had often used on the most desperate. After the performance had opened, Mr. Grady, the policeman put the handcuffs on Montrose in the presence of the audience. They were of the patent ratchet variety; could be put on without a key, but to be taken off had to be unlocked. After they were adjusted Montrose stepped to the front of the platform, in plain view of everyone, and said: "Now, ladies and gentlemen, I will show you how easy it is for a prisoner to get out of his handcuffs."

He slowly raised his hands up to his chin, counting one, and let them fall to their normal position. This he did three times, counting, "one, two, three," and as he uttered "three," the handcuffs fell to the floor, everyone present hearing the slipping of the ratchets as they were unlocked.

Still More Baffling.

Montrose then asked to have the "dabblers" put on him again, with which request Mr. Grady complied. Now, let it be distinctly understood that Montrose had his coat on when the handcuffs were put on him in view of the whole audience. He then asked to have two men go into the cabinet with him to hold him, in addition to the fetters. The audience chose Mr. Grady and Mr. Maxwell. The three went into the cabinet and seated themselves in one end, Montrose in the middle. The committee took hold of Montrose's hands and lapped their thumbs over each other's so that each one knew that the other had hold of the medium. The door of the cabinet was then deliberately closed, when the command came to open it. This was done, when the three walked out and Montrose in his shirt sleeves, his coat being in the opposite end of the cabinet from where they sat, lying upon the floor.

I asked Mr. Grady how Montrose got out of his coat. His answer was, "I'll be d—d if I know. I could hear it coming off, but he never moved a muscle."

This brings us to our first proposition that a medium for physical phenomena is simply a vital electro-chemical battery, from which the controlling intelligences draw the elements that enable them to perform what to us earth-bound mortals seem physical impossibilities. Given a strong enough battery the writer of this would not be willing to hazard a limit to the power of the wise men of the higher spheres, even were it to the bringing of an elephant from the jungles of Africa to Melbourne, Australia, to add to the museum of Mr. Stanford.

In conclusion, I wish to say, in justice to Montrose, that he did not accept the fifty dollars from Sullivan, when offered him, but said: "I did not do that to win your money; but simply to show you that some things can be done that you do not dream of."

O. F. THORNTON.
Schell Station, Arizona.

A Great Victory!



The Progressive Thinker Wins

In Its
Hard Fight for Purity, Honesty and Genuine
Mediumship.

Chesterfield Camp has been RE-DEEMED from the hands of those who catered to the fraudulent element, and who boycotted The Progressive Thinker, and who now BE-QUEATH the camp \$3,000 IN DEBT, and the result of their mismanagement and their pernicious course falls like a WET BLANKET on the new officials, and in consequence another deficit will no doubt rest upon the camp this year.

Where mismanagement has been so obvious, where catering to the fraudulent element has been so open-handed and above board, and where even COMMON SENSE did not characterize the action of the officers in some instances, the work of redemption will be slow.

The present officers we believe are MOST EXCELLENT, but Angels of Light right from the celestial regions, could not redeem the camp at once from the blight of mismanagement. The officials start in handicapped by a large debt, and also handicapped in other respects, and stand face to face with another deficit BEQUEATHED TO THEM by the late management.

We believe, however, the present officials will prove equal to the occasion, and if retained in office long enough will not only free it from debt, but make it the LEADING CAMP of the United States.

We congratulate honest Spiritualists everywhere on the result.

We congratulate the two prominent Indians, L. O. HULL of Ft. Wayne, and W. S. CHANNING of Pendleton, for the influence they have exerted in behalf of the best interests of the camp, but particularly do we congratulate the present officials on their great victory, on their triumph over mismanagement and bogus mediumship, and we ask Spiritualists everywhere to give them the right hand of fellowship and good will, and make Chesterfield Camp what it deserves to be—ONE OF THE BEST AND MOST ATTRACTIVE CAMPS IN THE WORLD.

The following officers have been elected:

President, Thomas O'Neill, Indianapolis; vice-president, J. M. Best, Winchester; secretary, Flora Harding, Millsapough, Chesterfield; financial secretary, Lemuel Waties, Hartford City; trustees, Dr. Wattles, Winchester; S. J. Louisa, Anderson; Joseph Keicher, Anderson; Geo. W. Schepman, Richmond; Mike Bronnenberg, Chesterfield; W. T. Lynn, Atlanta.

In describing the separation of his body and soul Dowie said:

"One night in Melbourne when I was fighting the liquor traffic I was in my office. I heard a voice. It said, 'Arise! Go!' I asked my secretary if he was talking and he said no. It was a new thing, a new vision; I arose and walked a few paces, but returned to my seat, deciding it was nonsense. I had scarcely seated myself when again I heard the words. I said, 'George, don't make so much noise about it.' My secretary said that he had said nothing. Again I remembered my vision in the morning, but I sat down again, when the same voice more persistently commanded me to go. It was then that I also remembered that I had heard that voice before, years ago. I decided not to disobey it, and went to my room. I had scarcely entered my house when a terrific explosion shook that part of the city."

"The next day when I went to my tabernacle the part of the building containing my office was wrecked. I saw the place which would have been my grave, the spot where I had been seated the night before. An attempt had been made to assassinate me."

"On a particular morning years ago I was in Melbourne, Australia. I had been overworking and was sleeping far into the day. Suddenly I realized that my spirit was awake, my soul was awake; but my body was dead."

"The consciousness of a connection between my spirit and soul had been painful and I could not find my body until I looked down to where I was and saw that my bed was covered with a sheet and that a body was under it. I lifted the sheet and I saw my own dead body and my own dead face, and with that I awoke. I was in bed. I said: 'Now, you will have to stop that. You have got so tired that you are getting to see strange visions. Visions of yourself after you are dead; you must be careful.' And thus I chided myself. I slept again and suddenly found the same conditions. I felt annoyed and ashamed and asked God to forgive me for working too hard, and then I fell asleep again. To my disgust, I awoke a third time to find the same condition. This time I thought it must be divine intention and I got up."

He grew impatient with Jacob Newman, the attorney for Wilbur Glenn Voliva, who confessed that he could not understand all the marvels which the weak old man described.

In cross-examining Dowie Mr. Newman asked questions which seemed calculated to bring answers that would not reflect favorably upon the sanity of Dr. Dowie.

Dr. Dowie said that one day on which he was to address a meeting of 4,000 of his followers, a mysterious voice spoke to him, telling him to go on. This voice, he said, he had heard upon three occasions.

The Deserts of Selfishness.

The Interesting and Impressive Narrative of One Who Lived There

"Remember that you enter spirit life just as you leave here. If you are selfish here you will be selfish there. If greed is your attribute here, so you will find it there. If bigotry and ignorance are your friends and companions over there, you will find it as I found it, very difficult indeed to burst asunder the walls they have built around you. If you have tied yourself to your creeds and dogmas, remember that you have thus clothed yourself, and the clothing belongs to the spirit, and not to the body, and you take it with you into the spheres above."

In going backward in time and giving you a partial history, as it were, of my own life and of the time when I dwelt on earth, it seems to me now that I can hardly express it to you. If you go back in history about 180 years, you will come back to about the time when I was born. You know something about the history of your country at that time; you know that to express liberal ideas brought persecution. You know that in the old Puritan days (as you still call them) everyone was bound, as it were, by law, and could not express their thoughts or feelings. You know that on or about that time, or prior thereto, the people were absolutely deprived of their rights, and even tortured simply because they were mediums, and mediumship was not at all understood, but regarded by those in authority, not only ecclesiastical but civil, as the manifestations of the devil—sins against their God, and punishable even unto death.

I was born of strictly Calvinistic parents, and was taught in my childhood this doctrine. My parents themselves had been brought up as such, and they were firm believers in the doctrines as promulgated by the man John Calvin; they as firmly believed that all mankind would be lost, except only a few who were specially ordained to bring the fruit of their body to the service of the Lord, and only those had any hope of salvation in the future. They looked upon the inhabitants of the earth as if they were created only to serve them.

The idea was prevalent even at that time, that this earth was the only inhabited planet in the universe, and was created in order that men and women might dwell therein, and all that they saw in the heavens, the great multitude of stars, the suns and planets, were all created for the benefit of this earth, and you may be aware of the fact. It is but a few short years ago, so to speak, as you go into the past, when it was believed, and sustained by the church, that this earth was a flat surface; that it stood upon pillars, and that they rested upon a foundation, as said by the wiseman whose father was a man after God's own heart.

We were brought up strictly in the fear of this God, so to speak, and we were taught that we were the offerings of parents who were themselves ordained to inhabit the celestial regions. All others, in whatever kind of life they moved, were to inhabit the regions set apart for the lost.

My friends, when I arrived at manhood I became a materialist, yet I did not let it be known, for to have let my views be known at that time would have meant persecution and isolation from my own family, and to be turned adrift in the world, although I made up my mind upon individual reflection there could be no such after life as it was represented to be. I made up my mind that death, as it was called, would end all, and the end of earth life was the end of man. "Dust thou art and unto dust thou shalt return," in my view, applied to the mind as well as to the body. I could not admit the existence of soul. Mind, according to my thought, was a product of matter. Man was born here simply to a few days of trouble, and then disappeared like the wind.

You will readily see then the mental condition that I occupied, and what kind of a man I must necessarily be. As I grew into manhood I married as other men did. I had a family surrounding me, and in my latter days, or in middle age, I began to reconsider my views, and, I thought, may be it was better to re-believe, as it were, the views in which I had been educated. I had not left the church, but I had taken all the advantage I could get out of it in business ways. I could but see, as I began to review, to analyze the teachings, that there might be a possibility that man survives the state called death; it might be possible that the states and conditions (and there were only two) might both exist; it might be possible that a man could by prayer and outward actions so come into the good graces or good will of the Lord as to be transported to the celestial spheres. Now you will see how the mind of one brought up under this doctrine must work upon himself; you must see (understanding that man is a dual being) how he could possess by himself two personalities—one personality acting from his own reason; the other influenced by the teachings of his youth.

You must take your minds back to that time nearly 200 years ago, when men knew but little of what they now know; but I saw the way my mind reacted upon itself, and I led a dual life. When I sat down by myself and thought and reflected I was a materialist. When I was under the influence of others, when I was in the meetings, in the little congregations, I was in a measure influenced by what you now call hypnotic suggestion, and was a Calvinist.

I looked upon my wife, and said, "Can she be saved?" The only answer I could get was, "I do not know." I looked upon my children and said, "Are they of the elect? Has it been ordained by the great God who made all things that they should be saved, or are they ordained to be lost?" "I do not know, I cannot know," was the only answer that came back to my mind when I was striving to analyze these questions by myself, but as I said before, when I was in the congregation listening to the "drone" (that is what you would term the singing in those days in the meetings) and the preaching, it had its peculiar effect upon me and all who were congregated together.

You now understand the laws of mind, how one mind acts on another. We understood nothing of the kind at that day. If at that day the things that you now have been and enjoy were even thought of, it would have been termed blasphemy. If we had thought of the power of steam, harnessing and using electricity, or if we had thought of any of the so-called modern improvements we would have been persecuted for giving voice to that thought.

You can hardly conceive to-day of the action of mind or of the action of this belief upon the mind of man in those days. I looked upon all those with whom I associated day by day, and when I gave room for thought, I asked the question, "Will I be saved?" In my selfishness I answered, "yes." "Will my wife, my children or neighbors, any of them, be saved along with me, will they, with me, enter into the gates of paradise, walk the golden streets, and enjoy the association of angels, and praise God near his throne?" "I don't know," was the only answer, and echo itself re-echoed the answer, "I don't know."

Now you may judge for yourselves, my friends, how that thought occupied the minds of men, and you need not be surprised when you read your history of the time of men mistreating their fellow-men, even treating their women as they were treated because of any divergence of thought; because the doctrine of ordination as preached by the old Calvinistic preachers made man perfectly and purely selfish, and our only thought of our neighbor was how we could use him or her for our own individual advantage. If we allowed the "if" to come in at all; if we, the elect, were destined to live for all eternity in the future, why should I not use both friends and neighbors for my present advancement?

Taking that view of life I need not tell you what kind of a life I led.

My parents were among the better class, because they possessed more of the good things of life than others. They would be rated as poor to-day; then they were rated, as I said, among the better class of people, and from boyhood up I saw that they used every advantage possible. They did not regard their neighbors as brothers and sisters, although they were of the same church and congregation, because, as I said, whenever an individual asked himself the question he could not answer it to his own mind. If he made himself believe that he himself could be saved, he looked in a selfish way for a heaven where there would be very few to enter, and it was absolutely taught from our pulpits that one of the blessings of heaven would be the very fact that looking over the battlements thereof, we could view the misery and torture even our best and dearest friends were undergoing, and praise God and glorify his name. Therefore, can you conceive of such a state and condition of mind? Can you conceive of the selfishness of the men and women of those days? I hardly think you can, and yet I do not think I have over-painted the picture at all, because I have painted it from my own individual experience.

I lived in earth life to be over three score years and ten before I laid aside the material body and entered the spirit world. When I did so, pass, I earnestly hoped (I cannot say I earnestly believed) to be met by angels and conveyed directly to a heavenly condition or to a heaven above.

But was that the case? On the contrary, when I awoke in the spirit world I was simply in mental darkness. When I awoke from the sleep of death I found myself standing alone. I looked around me and all that I could see was a sandy plain or desert. I could see no home. I could see nothing beautiful. There were no trees to be seen, no grass upon the ground. I stood there in apparently a waste place.

"How did I come here?" I asked myself. I looked at myself. I found that I stood there a man, and as far as I could see but a very slight change in my appearance. I looked at my hands; they were as natural to my eyes as they were before. I looked at my feet; I was standing erect. I found that I could move my feet and walk upon the sands the same as I had walked upon the earth. "Where am I?" I asked myself. My mind answered, "I do not know." "Where are my friends, the few whom I expected to meet? Where are the angels who were to convey me to a beautiful home?" The echo simply answered, "where?" I cannot tell you at the present moment in measurement of time how long I remained in this condition. I found I was able to move, able to travel, to walk, and I started from the place where I stood, but found nothing and saw nothing before me but this waste. It appeared to me as if I had been transported to a desert of sand with nothing around and about it to interest the mind; with nothing that had the appearance of beauty. The first thought that came to me was, I would try and search for some one else near at hand. I found that I had my voice; that I could speak, and I called aloud but received no reply. As I said, how long I remained in that state and condition I cannot tell, but it was certainly years of your time that I wandered there in that condition, meeting no one, no friend, no foe, no one to whom I could address a word, but yet all the time my mind was active. I was asking, "How long?" and again I received no reply. I was bound, as you see, by the environment of selfishness.

I was not asking that some one would come and teach me and lead me, but I was asking that I might find some one like myself. The thought that my life had been a life of error, that I never had known the truth, did not then enter my mind. The thought that I must learn the truth, must know the truth in a measure before I could be relieved or find the way from this sandy plain, did not enter my mind; but I found that the body needed sustenance. I needed to eat. I needed to drink.

How could I obtain food, how could I obtain drink? came into my mind. The food and the drink that you need will be furnished you; you will find it in your time of need," said the mind.

I found food to eat and water to drink, but still I wandered over this sandy desert till, as it appeared to me, ages had passed, yet I had not begun to consider in my own mind the course I had taken, or to think that I could know or learn the truth as to why I was thus cast adrift upon this sandy shore.

To go back a moment, I had regarded my fellow-beings as mere tools for my use, to be used as instruments for my advancement. I had grossly injured some. I had deprived some of the opportunities of life; to use your terms of the present day, I cheated and defrauded some! The time arrived when an answer came to my prayer, and who think you was the messenger who brought it? A light came to my mind, and that light was brought by one whom I had grossly injured in earth life, one who in passing into spirit life had passed into a condition above and superior to mine, and now he came as a Messenger of Light to me. Of course I cannot in so short a time enter into all the intricate details, into the state and conditions of my life. It would take a much longer time to do this. I can merely give you a sketch.

This one came to me, and answered the desire of my mind, for I had reached that point where the desire to be released from this state and condition occupied my mind, if it were possible to do so. I had asked myself repeatedly, "Is this heaven, the state and condition of all born upon earth who enter the spirit world?" Answering this question, and as it were, pointing the way, a light conveyed by this messenger assured me that I was in the company of many others; that while I had wandered this way and that, I had crossed the paths of hundreds of others, all dwelling in this desert of Selfishness, not knowing the presence of each other; not answering to each other's thought; not hearing or answering each other's call.

I was then instructed in what you would call the A, B, C of truth. I was shown a part of my earth life. I was shown how that earth life, that life of selfishness and disregard (I was going to say hatred) of my fellow-beings (but I really did not hate them in the sense in which you call hate, but I used them for my own selfish ends and purposes, and thousands of others are doing the same thing to-day, each one striving to take advantage of the other, to gain whatever they could) created my present condition.

In the light of the belief in the Calvinism of that day, every one was willing to take advantage of his neighbor; to take to himself what his neighbor had made, and to give as little as possible. In other words the men and women of that day were simply men and women of pure selfishness. They might just as well, as far as spirituality was concerned, have been like unto the "woman of salt" that the bible tells you about, because no one cared for the welfare of another.

What could we do, what could I do for you if our God had already consigned you to endless torment, and had consigned me to endless happiness? Could I do anything to save others from that torment? Could they do anything to add to my future happiness? We were mere machines—nothing more, nothing less.

Calvin's God had said from the beginning of the world just what our state should be in the earth and spirit life, and all we had to do was to acquiesce in the decrees of fate. When this was plainly shown to me by the messenger who came to me, I said I was willing to learn the truth; willing to work to do anything it was possible for me to do to learn the truth, owed to others. This willingness to overcome my selfishness, increased the light, and guided by the messenger I was led to brighter scenes.

"Now," said he, "turn and look," and I saw the desert waste from which I was just barely emerging, and in the light that was just thrown upon this waste ground, I saw that I had been as close as it was possible for beings to be to each other. I had crossed and recrossed each other's paths thousands of times, no one realizing the fact that the other was near.

Can you imagine such a state of solitude? Can you imagine that such a state and condition existed and still exists in the spirit world? My friends, it does exist, as I am truly telling you from my own individual experience. It existed for me as the fruits of my life on earth, and it teaches you that as you live from day to day here, you are creating your home over there.

The interior motives that qualify every act are read by your spirit friends. These motives build for you the state and condition you will find when you first enter the spirit world.

Love for your neighbor, the desire to do good, to assist your fellow man or sister woman will give you a happier home than mine, for these motives and thoughts can be acted out, if you so desire.

If you are good to your neighbor, good must in consequence come to you.

Now, as I told you, I have been in spirit life over one hundred of your years. A large portion of that time was spent in the Deserts of Selfishness, and on coming out of those conditions I had to begin at the A, B, C of spirit life or spirituality. I had to learn why I, as a human being, was born on the earth; why I was permitted to live there 80 years or more; why I had been transported from earth to spirit life and placed in such dark conditions. All these things I had to learn, and as I told you I have not yet reached angelhood. I am still a spirit, still an inhabitant of the home sphere of the spirit world. It is not proper that I should tell you of some of my later experiences. The time and conditions are not just suitable for me to relate what I may tell you at some future time, and I will simply say that from the sphere of selfishness I entered the path of progress, and there found no "flowery beds of ease" by any means, but that progress means work, continual work, and at its early stages with hardly any rest for those who have used their brothers and sisters as mere tools, as mere stepping-stones in order to elevate themselves. You see this condition around you every day of your lives. You see individuals—some of them you even honor and respect—using their fellow-men simply as stepping-stones to their own advantage.

You see mankind to-day worshipping the God Mammon. You see in your present advanced civilization that the larger amount of gold you possess and call your own, the more power you possess, the more of the world's blessings you can have. Do you not also see the possession thereof adds to your selfishness; that power over man only leads you to desire more thereof, and leads you to crowd your fellow-man down in order that you may rise? Do you not see that this desire for wealth and power has completely covered your earth with blood and treasure?

Millions of men and women inhabit the spirit land, cut off in the prime of their earth life, who, but for the greed and selfishness of others, might have lived to a good old age. As the world contains sufficient to supply the needs of every one, cannot you realize that there would be no poverty, no want, no crime, no despair, if it were not for the selfishness and greed of man? If such were the conditions the earth would be a suburb of heaven.

Now, my friends, remember this: The conditions in the lower spheres of spirit life are but the corresponding conditions to those in earth life, the difference being that the mask of matter (the material body) is thrown aside, and you cannot in spirit life deceive your neighbor. You cannot place yourself in the condition where your character cannot be read, and the character that you build for yourself is written on the slate of mind. You take a pencil and you write thereon, and the writing cannot be obliterated. This slate of mind is readily read by all who stand in the same sphere as yourself, and by all above you, for you cannot conceal the motive. People on earth can analyze the act, and probably discover the motive, but in spirit life you cannot conceal the motive itself.

Remember again that you enter there just as you leave here. If you are selfish here, you are selfish there. If greed is your attribute here, so you will find it there. If bigotry and ignorance are your friends and companions over there, you will find it as I found it, very difficult indeed to burst asunder the walls they have built around you.

If you have tied yourself to your creeds and dogmas, remember that you have thus clothed yourself, and the clothing belongs to the spirit, and not to the body, and you take it with you into the spheres above.

Who is going to undress you? Your spirit friends who look upon you and weep?

No! These walls that you have built around yourself can only be dissipated by yourself. There is no one in the spirit world from the highest to the lowest who can force upon you one single idea of truth until you have prepared the way, have divested yourself of your selfishness and greed, or whatever it might be, for until you are desirous of knowing the truth, no one can give you that truth.

You know how it is in earth life, how difficult it is to divest the mind of the early training of your youth. You know how your mind revolts when some one seeks to analyze your ideas, and seeks to present something new, some new dogma, some new idea to your mind. You know how difficult it is to throw aside the old and accept the new. You know what struggles the mind goes through sometimes in order that you may clean a little portion of the slate and write the new ideas thereon. Now if it is so difficult here in the material world, how much more difficult when you are dwelling in the spirit world where you are a dual being instead of a trine one.

No soul was ever lost and no soul can ever be lost, but souls can wander in the Deserts of Selfishness for ages of time as you measure it, before they are willing to wash the slate of mind and have the truth written thereon. As ye do unto your brother man and sister woman, so also shall it be done unto you. If you love humanity, humanity will return your love tenfold. If you use humanity, being governed by greed and self, then it will be returned to you in the same measure.

Many individuals ask, "Why do not the friends that I know, come and communicate with me?" Because the friend of whom you are thinking may be wandering in the sandy desert in spirit life. There are such conditions in spirit life—hell you would term them—but they are not eternal. The time comes to every soul when it becomes willing to receive the light, and no matter how small a portion is desired, that portion will come to them, for a time will come when they will rejoice in the beauties of the heavens above.

The Christian's Hell.

In spirit land I've dwelt for years,
No personal God have I ever seen;
No burning hell, no vale of tears,
No Jesus there to stand between
A man and acts of his earth life,
Or save him from the fruits of sin;
But all must lead a truthful life,
If homes in higher spheres they'd win.

Why teach gross error unto man
And keep his mind with folly bound,
When truth presents a better plan
And asks manhood to look around
And see what nature freely teaches
To all who will investigate?
'Tis not what priest or preacher preaches,
But truth of which they can partake.

Who trusts in Calvin's Christ on earth,
In darkened sphere o'er there will dwell;
When creed and dogma had their birth,
'Twas then was built the Christian's hell,
Wherein they weep and mourn and pray
"Will our dear Jesus never come?"
But tears and prayers to them we say
Can never lead you nearer home.

'Tis truth alone can open the door
And lead you from your prison cell.
If you had sought for truth before
You ne'er had found the Christian's hell,
Where dwells the priest and preacher too,
All who by crime and sin were led
Wouldst thou escape? Then bring to view
This truth: John Calvin's God is dead.

And now I have used your medium as long as I think it will do to keep him, and I will say "good night."

world in general that the future life can only be a spiritual life. Spiritism in its half-century of existence has taught a more comprehensive view of the future state than the whole long period of sacerdotism.

ROBERT MARCHANT.
Westfield, Mass.

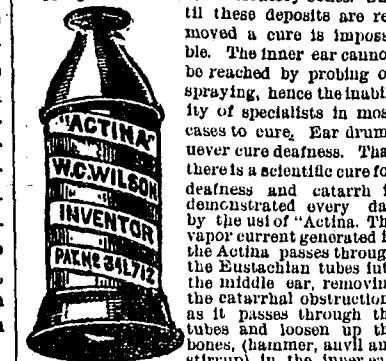
world in general that the future life can only be a spiritual life. Spiritism in its half-century of existence has taught a more comprehensive view of the future state than the whole long period of sacerdotism.

ROBERT MARCHANT.
Westfield, Mass.

DEAFNESS CURED.

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This work devotes special attention to Auricular Confession and its relations to sacerdotalism, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; and an exposure of the heinous methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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FOOD FOR THINKERS.

Spirit is Not the Outcome of the Material Body, but the Body is the Output of Spirit Power.

Theology and science mutually concede man's origin to materiality. Theologians assert that when man was called into existence, the "Lord God used dust of the ground"; that this was then manipulated into the form of a man. Then the Lord God breathed into his nostrils the breath of life, and man became a living soul.

Mark the phrase, "a living soul!" Science affirms that his origin has been evolved from other forms of material life, and to account for his unique and exceptional endowments, they are simply the result of superior development. He has analyzed and examined every organ, solid, fluid and member of his structure, and finds no clew to the origin of mind, soul or spirit, therefore they must be evolved from matter, and consequently must belong thereto, and as to immortality it may, or may not be. Certainly he can find no proof thereof.

Now we turn to Modern Spiritualism. Here we obtain proofs at every turn; proofs that should suffice to convince the most carping critic that

this mind, soul or spirit, however we may term it, retains after the change we call death its own perfect identity and continued existence as an individual entity, yet how few among even the most advanced of these grasp the idea of man's origin. Occasional glimpses we get truly, but not a full comprehension of the fact that the origin of the animated world and of man differ in their source.

All the life of our sphere below man has been evolved from the nebulous or planetary life of our orb, tending upward in its development, gifted all with an attribute called instinct, but which has never developed into reason, articulate speech or the arts of life.

Man on the other hand draws his life origin from the superior source, direct from the great source of all life, hence we find him gifted with the powers of reason, articulate speech, and capable of acquiring the arts of life and continued progression. His development was downward, embracing materiality in all its aspects, yet at the same time a perfect antithesis to animal life as manifested on them. His time and mode of intercourse for propagation differ. His true period of gestation, unlike the lower animals, is not wholly passed within the maternal cavity. The lower forms enter into life with dental and pedal development, sufficiently matured to com-

mence their career. The human is but one-third so developed, and twice the period must yet elapse ere these developments are equalled, counting months (moons) as years. Thrice the gestative period is about the maximum of animals in general. Now with twenty-seven moons as the true gestative period of the human animal, apply the same three-fold rule, and we have a period of eighty-one years as the general maximum of the race.

Can science or theology call these mere accidents or the results of general law? Surely, then, all these divergences and contrasts combined, bear out the proposition above claimed; furthermore we claim Bible authority for the position we take—not with the view of reconciling theologians, but rather of pointing out the fallacy of their interpretations. True, we may mar here and there a direct narration, but the balance of just and fair inference must remain on our side by multiplicity of cases.

When God said, "Let us make man in our own image," was it a spiritual or material being that was brought into existence? God is a spirit; therefore it would be just and fair inference to be a spiritual being that was called forth. Adam, if you will. Eve was a counterpart of what is often seen at our materializing seances; the deep sleep

(trance); the rib from Adam's side, the resulting form. This pair, man and woman, are placed in Eden (we make no claim to locate it), but as spiritual beings or forms they would likely be in spirit spheres. They had a capacity to partake of materialized food, and so in course of time would develop material bodies; and now the material is conjoined to the spiritual. This was the "fall," and the expulsion from Eden must follow as a physical result in obedience to the law of gravitation; in course of time posterity is born to them, "sons of God."

The sons of God went but and saw the daughters of men, that they were fair, and took unto them wives—a farther fall! Were not these daughters of men of the race pre-historic, and of no higher development than the mere brute creation? Hence why no monuments exist of prehistoric man, a grand point, too, for the diverse origin of species. We said a farther fall. Did not this strange union also culminate in the rapid declension of the race till the time of Noah, when the wickedness of man had become so great that the great cataclysm of his age followed as a consequence. Theologians, please answer.

The question has been repeatedly asked: when does the spirit enter the body? At conception; quickening; or birth? Or is it the first inspiration of

breath? The question is inappropiately founded on a misconception of fact. All life has its source in spirit power (force), and material forms are but the manifestation of that force, hence no sooner is the spirit germ placed within the maternal cavity than it commences to build up for itself a material form, which is the expression (manifestation) of its will, power and presence, the maternal part acting the part of nurse, supplying the necessary material from her own body rather than from God.

"The spirit giveth life," or rather is the life, the different organs of the body, the machines or tools by which it carries on its work; the brain, the great telegraphic implement which directs and controls the whole fabric; the heart the great force pump; the lungs the oxidizing apparatus, and so of every organ throughout the system; every one its special use, and all united the direct manipulation of the spirit till its special work is completed. Then comes the period we call death (separation).

Theologians tell us that sin brought death into the world, and call it our enemy and the punishment for sin, whereas death is a friend, it restores us to the home whence we came. It is the prodigal returning to the father's house. "I will arise and go to my Father." We may recognize the younger son of this parable in our

race, a later creation or calling into existence than of the elder son, or as we may rationally infer, the angelic beings of systems far older than our own.

Death, then, is simply a plan of infinite love and mercy. If we have used our privileges and opportunities aright, benefit accrues to us from the experiences and acquisitions of our life, but every mistake will have to be overcome—"the crooked made straight!" Theologians argue for the "necessary resurrection." What a mistake! What a perversion of truth! How little they understand of what they affirm. Materiality, not spirituality, is their desire.

When Paul converted the old Sadducees to spiritual truth they could desire nothing better than to live therefore the only thing for God to do was to raise their poor old physical bodies to life again and give them another chance, although in that celebrated 15th chapter I Cor., he argues all the way through for a spiritual resurrection, and winds up with these remarkable words, "Flesh and blood cannot inherit (enter) the kingdom of heaven." Where, then, the use, the kindness, the goodness, of God to store us to a state he never intended us to remain in? Nor has the preaching and teaching of some eighteen centuries by theologians taught the

From England.

England Aroused by the Infamous Work of the Fake Element—An Attempt Is Being Made There as Well as Here to Purify Spiritualism.

THE PROGRESSIVE THINKER IS NOW, AND HAS BEEN FOR SOME TIME, WORKING TO BANISH FRAUD FROM THE RANKS OF SPIRITUALISM. IT WILL NEVER LET UP IN THIS ARDUOUS TASK UNTIL SPIRITUALISTS SHALL HAVE LEARNED A LESSON THAT WILL TEND ABSOLUTELY TOWARDS THE ELIMINATION OF ALL TRICKERY, LEGGERMAIN OR DECEPTION IN CONNECTION WITH SPIRIT RETURN, SO GLARING, SO DISGUSTING, SO BOLD AND DEFT-

Reports appeared in Light in the early part of 1905 of a "materializing" medium, Mr. Christopher Chambers, who had been giving sittings at Huddersfield and other northern towns. Later in the year his performances became notorious through press reports in several of the Newcastle papers; among these reports was one of an exposure which took place on October 14, 1905, as reported in the Newcastle Daily Chronicle of October 17. According to a statement which was obtained from Mr. Arthur T. Neale of Newcastle, who played the principal part in this exposure, Mr. Neale, whose suspicions had been aroused at a previous seance, went to the sitting with two electric lamps, which could be turned up at any moment, and when one of the forms came out he turned the light straight on to it, and revealed Mr. Chambers dressed in a sheet, wearing a false moustache and a paper turban in the character of an Oriental. He drew back the curtain of the cabinet, and found on the chair the trousers, socks, and boots of the medium. Mr. Easthope, who had arranged for the sitting, returned the money to the sitters, and the Newcastle Daily Chronicle that Mr. Chambers had been "caught red-handed" at his meeting on Saturday, October 14, by one of the sitters, the medium being found dressed up as a spirit form, much to the horror and disgust of the sitters present.

After this, some of the Spiritualists at Newcastle arranged a series of test-sittings with Mr. Chambers, in the hope that some evidence might be given of genuine phenomena. Their report, however, was that the proceedings were quite inconclusive, since the medium having been adequately fastened inside the cabinet, no forms emerged from it. Mr. H. Robinson, who had arranged for these sittings, confirmed in a letter to us the report of their unsatisfactory nature, adding, "I found him (Mr. Chambers) worthless as a medium and duly informed the spiritual press, but no notice was taken."

At this period a photograph was circulated, representing Mr. Chambers with an alleged "spirit form" in the background, this form representing his supposed control, "Lottie." Not only does an examination of the photograph show obviously suspicious features, but the photographer, Mr. James Wallace of Newcastle, afterwards sent a letter to the Newcastle Daily Chronicle of November 30, 1905, through his solicitors, confessing that he had prepared the plate by getting a young lady to pose as a ghost, and had subsequently taken the photograph of Mr. Chambers on the same plate. This has since been confirmed to us in a letter from Mrs. Wallace, who states that the whole thing was intended by her husband merely as a joke at Mr. Chambers' expense.

Mr. Chambers, professing himself anxious after this to re-establish his reputation, arranged through a gentleman in the north of England, who was known to us and had previously given us a favorable report of him, to give a few sittings to the Society for Psychical Research, on condition that nothing should be paid to him, either for the sittings or for his expenses, unless, in the judgment of the officials of the Society, conclusive evidence was afforded of supernatural agency; also that should materialized forms appear, he would consent that his person being repeatedly examined by the sitters, in order to verify that he and the apparition were separate existences; provided that neither the apparition nor the medium should be suddenly clutched while the phenomena were going on.

On this agreement, which he signed before coming, Mr. Chambers traveled to London, and four sittings were held in the rooms of the Society for Psychical Research on December 12, 13, 15 and 16, being arranged for by Mr. Fielding, Mr. Baggally, Colonel Taylor and Miss Johnson, who were generally present; the other sitters being invited by them, and being mostly members of the Society, except that Mr. Chambers brought a friend with him, though unauthorized to do so, on three occasions.

At the first sitting the medium went into a cabinet, and purported to become entranced, when he spoke in a voice slightly different from his ordinary one, but not suggesting any more alteration than could easily have been produced at will. Two or three forms appeared, one a man with a short black moustache, who stepped out of the cabinet and bowed several times, holding out his left arm at full length. Mr. Baggally, who sat next to the cabinet, could see that only the front part of the form was draped, while on its back was visible the back of the medium's waistcoat, he having apparently taken off his coat. Later, a short form, supposed to be that of a child, was seen in the opening just within the curtains; this appeared merely as a vague white shape with no distinct arms or legs. The light in the room was provided by a single electric lamp closely shrouded in red paper, so as to give extremely little light. There was no feature in the phenomena to suggest anything but deliberate impersonation of "spirit forms" by the medium.

The second sitting December 13 was practically a repetition of the first, the "form" being, if anything, rather less distinct, owing to the medium insisting on still less light. Contrary to the stipulation in the agreement, no opportunity was afforded for examining the medium during the appearance of the "spirit forms." At the third sitting, on December 15, Mr. Chambers was accompanied by Mr. John Lobb, a gentleman who is well known for his interest in Spiritualistic phenomena. On this occasion, at the medium's own suggestion, he was tied in a wicker arm-chair with some objects disposed on the floor near him, and he stated that these objects perhaps himself in his chair might possibly be levitated over the heads of the sitters. The tying was performed by Mr. Baggally and another gentleman, both experts in such matters, and at Mr. Chambers' request the room was made completely dark. Nothing at all happened except that during the sitting Mr. Chambers, on whose back a small luminous patch had been affixed, so that his whereabouts could be ascertained, was observed gradually to work himself into a close proximity to the objects disposed upon the floor. Possibly because when he got there he found that on account of the security with which he was tied he could do nothing with them, he worked himself partly back again.

The fourth sitting, on December 16, was again one for "materializations." The electric lamp, shrouded with red paper, was again used, and gave a slightly better light than before. The sitters were arranged in the usual horseshoe in front of the cabinet, Mr. Fielding and Mr. Baggally being seated respectively at the ends of the horseshoe nearest the cabinet. After some conversation and speech by the sitters, Mr. "Lottie," the medium went into the cabinet, and some time later some vague white forms were seen, one appearing like a white figure materializing from below, the drapery rising gradually from the floor between the division in the curtains, till the form appeared fully draped. It having been over and over again pointed out to the medium that, while the committee had no intention of violating their agreement not to seize the "spirit form," the mere appearance of such a form could not be regarded as evidential unless opportunity was afforded of ascertaining that while the form was outside the cabinet the medium himself was inside. Mr. Chambers, after the return of the form into the cabinet, withdrew part of the curtain and revealed himself sitting in the chair and moving about to prove that it was really himself, and a white form to his right. He probably miscalculated the quantity of light, for it was perfectly clear to those seated near the cabinet that the form was merely a piece of white drapery held in his right hand and waved about in a very far from realistic manner. Later, an attempt was made to simulate the gradual materialization upwards of a spirit form by slowly raising a piece of white muslin gauze between the division of the curtains, which had now been drawn together, the action being again perfectly obvious to those seated near the cabinet.

Afterwards a completely draped form, the mouth of which was also covered with drapery (Mr. Chambers wearing a moustache), came out of the cabinet, and after being asked by the sitters to shake hands, it offered its left hand to each of them, and would not allow the right hand to be seen or touched. Mr. Chambers having lost three of the fingers of his right hand. On being asked whether it was the deceased wife of one of the sitters, the form bowed assent. As it advanced into the room Mr. Baggally and Mr. Fielding saw the black trousers of the medium behind it, the drapery only covering the front part. After this form had retired a man with a full beard was seen, but no further opportunity for reasonable examination was permitted.

At the end of the sitting Mr. Fielding and Mr. Baggally informed the medium of what they had seen, and that they had no doubt that drapery and a false beard were concealed about him. He denied absolutely that this was so, or that he had taken any part in producing the phenomena. They then asked him to allow himself to be searched in the adjoining room, but he declined. Mr. Lobb admitted the reasonableness of their request, and did his utmost to persuade the medium to accede to it, stating that if it was from motives of modesty that Mr. Chambers objected, he himself would consent to a similar operation in order to put him entirely at ease. Mr. Chambers, however, persisted in his refusal, and presently took his leave. While he did not in terms confess to any fraud, he promised that he would give no more sittings, but would in future seek his living in a more honest kind of work. It is understood, however, that he has since resumed his operations in the north of England, where doubtless an enthusiastic band of earnest believers will, as usual, in the face of all evidence, continue to support his seances. (Signed)

W. W. BAGGALLY, ALICE JOHNSON, EVERARD FIELDING, (present at last three sittings). LE M. TAYLOR, (present at first two sittings). JOHN LOBB, (present at last two sittings).

I endorse the account of the proceedings in so far as it relates to the sittings at which I was present.

JOHN LOBB.

THE EDITOR-AT-LARGE.

A MATTER OF HISTORY.

In Reference to the Episcopal and Catholic Churches.

I have neither time nor desire to enter into a discussion on "facts" of history, for facts do not admit of discussion, and hence I only reply to Mr. Jenks, who so pointedly desires the accuracy of my statements regarding the Episcopal church, by a presentation of facts, with only a few words of explanation. He says: "The Episcopal church is as old as the Roman Catholic, and the two churches separated at the Council of Nice." According to this there was an Episcopal church at that time. The Council was held, if it ever was held, in 325 A. D. Beverly R. Bitts, Librarian of Columbia College, in Johnson's Cyclopaedia, an admitted authority, says that in 597 A. D. when the see of Canterbury was founded by Augustine, "AT THAT TIME THERE WAS BUT ONE CHRISTIAN CHURCH, and the doctrines of the Church of England were of course the common faith of Christendom," in other words Roman Catholicism was the universal faith, with the exception of the Greek.

England was converted to Christianity, that is, Catholicism, which was all there then was of Christianity, by Catholic missionaries, and the doctrines taught were Catholic. The claim set up for the pope, of universal supremacy was not made prominent until the 11th century, and hence there was no rebellion of the English. When this claim began to be pressed, the independent spirit of the English people rebelled, and the king for his own purpose seized the occasion. The pope henceforth was not to be recognized as the head of the church, but the archbishop of Canterbury was to be the patriarch, or dummy pope.

According to the same authority only by accident was the great protesting current of the times carried on the waves of Protestantism, and like Switzerland received the dogmas of Luther, Calvin and their school. Had this taken place what a wonderful difference it would have made in history.

Mr. Jenks asserts that I gained my information from Catholic sources. In this also he is wholly mistaken. It is found in the history of England by Hume who was an outspoken infidel, and his history is one of the most impartial. At that time the English church was so much one with the Catholic, the latter having been the pope for dispensation, that he might marry Anne Boleyn. The pope very consistently refused. (See Henry VIII. Hume, Eng.)

And as for consulting the dictionary as advised by Mr. Jenks, I ask him to take his advice, and turn to the "Century," a "Century," and he will find the Episcopal defined: "The Anglican church in England, the United States and elsewhere." There never was nor is there now any Episcopal church outside the Anglican and American, and the Anglican had no independent existence previous to the separation from the Mother church, effected by the most brutal and corrupt king that ever sat on the English throne.

HUDSON TUTTLE, Editor-at-Large N. S. A.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relation of man to God, and the colossal scheme of theology to save man by a mediator. How came these ideas? What is their meaning? What will be their final expression? To answer these questions is the object of this book. The God-Idea is first of all expressed in the childish terror of savage men, and then from the beginning its unfolding is traced from age to age; from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, and Christians; The Christ-Idea, the Philosophers, the Bible, the Border Religions; Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind; The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfolding is traced under the following headings: Hindustan, Persia, and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Genealogy of Jesus; The Youth of Jesus; Jesus the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospel; Christ's Extension of Christianity; Resurrection of the Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcan of Spiritualism met with such marked success, I have concluded to issue that volume in that manner. It will contain 320 to 350 octavo pages; will be well printed and bound. The price will be \$1.25; to those who become subscribers, \$1. The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. A ready response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking. I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in Banner of Light wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

Judge Edmunds: "Had the medium-author wrote a few centuries before, he certainly would have been burned at the stake."

The City Item, Boston: "In many respects worthy of highest praise and shows careful and elaborate research."

J. S. Loveland: "We have read it with great interest."

G. A. Bacon: "Valuable for the present and the future."

H. H. Harbinger of Light, Melbourne, Australia: "Unlike in its treatment all others."

"Epes Sargent: 'A mine of thought, and shows what inspiration can produce at its best.'"

Address HUDSON TUTTLE, Berlin Heights, Ohio.

FROM ELWOOD, IND.

With Comprehensive Reflections in Regard to the Status of Our Cause.

I write these few lines that the readers of The Progressive Thinker may know what we are doing at Elwood. Although our light is small and makes but a small reflection, we do not feel that it should be put under a bushel, but rather that it be placed upon a hill. The Progressive Thinker, that all may see. We believe in co-operation. I see more need day after day of planning for the good of humanity.

If I had multiplied thousands and would use it in building up a palace, a place for my own individual self, of what benefit would it be to the brotherhood of humanity? A man who will share a single dollar for the betterment of mankind, the cause of humanity, is doing far more good than one who hoards up thousands all for self. I love to see all my neighbors in a happy and prosperous state.

How can I sit down to a bountiful spread table and in a nice warm room and take my ease and at the same time know that my neighbor and humanity at large are destitute the necessities of life?

In our blindness for the greed of old party lines we have voted every luxury, and the necessary things of life out of the poor man's hands. All the lawyers, doctors, millionaires and trusts have cornered the laws until they are completely hedged in, but we hope for a turning point where we can become financially free. When mankind wakes up to the fact that each individual is a part of Uncle Sam, a part of the whole, then we will look for liberation and freedom.

The material will have to be liberated in like fashion with the spiritual. As long as the human race was bound up in that great personal God idea, just that long was the mind confined in slavery, fear and superstition.

How we enjoyed the anniversary address of Sister Cora L. V. Richmond. She speaks of the birth anniversary; then of the marriage anniversary; then the anniversary of the freedom of our minds.

There is a better day coming. Spiritualism is not dead, nor dying, but THIS EVERLASTING STRUGGLE AND DECEPTION HAS BEEN A SERIOUS HINDRANCE; but with the good Progressive Thinker, Brother Geo. B. Warren and a few others, fakism is being banished and I'll be glad when both eyes are back.

The day will come when all the advocates of truth will receive their reward; it may not be in this life, and they may not see and realize the good they are doing at the present; but let us remember that no vibration can be lost.

There are thousands of people today that are just beginning to realize the goodness and purity, the self-sacrificing spirit of the ascended Thomas Paine. This world has been in such ignorance that it has taken many years for some to realize what a great noble and grand man he was. He was not abused and persecuted, but he was a man who lived for the benefit of all.

All things are being permeated by this new thought. I know it is not proper to say new thought because it is as old as time. It simply becomes new to us who have just received it. I see it has entered the minds of the most of our New Jersey delivered an address, April 11. Subject: "We Have Not Yet Learned the Lesson of True Tolerance, But We are Advancing." His address was published in part in The Progressive Thinker.

I wish all could read the entire speech. I feel rejoiced, and am encouraged as I see the truth taking hold in all the avenues and walks of life. To be sure it is slow, but it is also a good sign to see it advancing slowly. By so doing it gets a better hold and is more sure to be enduring.

While there seems to be a falling away and a lack of interest in many ways among the Spiritualists, some seem to think we feel that it is for good. We feel sure that Spiritualism, that did not properly belong to lists have been carrying loads, many of us. LET ALL THIS OLD SCUFF SLOUGH OFF. Let us get rid of all the false fixtures and toggery and like kindred appendages, when we will find that the relations between us and the world have never known. So dear ones, let us not fear to declare the whole truth. Stand firmly for right and justice.

In the last three years we have been connected with societies, we have seen rise and fall. I know of no society that has been so long represented as The Progressive Spiritualists Society. They have said as bad things of us as Theodore Roosevelt said of the illustrious Thomas Paine (the dirty little atheist).

Brother T. W. Smith of Anderson, attended one month and spoke many words of comfort and edification, and Sister S. Crossfield of Muncie, has just closed a two months' engagement most successfully, and she will continue to speak for us each Sunday evening till after the camp. She holds her audiences spellbound from one to one and a half hours each time, nor have I ever seen any more convincing evidence that her messages have proven. We feel greatly encouraged, and will press forward with fresh zeal and aspirations. We do not believe in calling on our spirit friends to guide and bless us and at the same time walk so as not to be worthy of a passing thought.

We see multiplied thousands who are bordering on the edge of starvation. What shall we do? What can we do?

A few dollars would only be temporary relief, but let us put them and ourselves in a position to be self-sustaining. How shall that be accomplished? We only see through the dark box, and what is bottled up, say, Rouse, ye Romans! Rouse, ye slaves!

How can we expect for the human family to be spiritually minded and enjoy the things of the Spirit while their minds are racked to the uttermost to contrive ways and means for earthly sustenance? While we are earthly creatures we must be earthly natural to be a Spiritualist, but to try to be a Spiritualist and not be otherwise what we should be will find it an uphill business.

That is the great trouble among societies. People are not WHAT

THE CAUSE IN INDIANA.

A Glowing Tribute Paid to Mrs. Anna Thronsdon.

To the Editor:—The Spiritualist cause is progressing in Indiana. Most of our cities and many of our towns and villages have active societies.

At Indianapolis, though the church, building, which was not owned by the society, has been vacated, the membership still keep up the work.

During last winter there were about five different meeting places. The principal body, now called the Progressive Spiritualist Church, meets at the Grand Army Hall, a very pleasant and comfortable place. The officers of the society have been active, intelligent and efficient. The meetings have been pleasant and have attracted the public, the hall being usually full and of an intelligent class of people.

Since last October the society has been very fortunate in securing the services as pastor, of Mrs. Anna Thronsdon, formerly of Louisville, Ky. Her genial ways, her unassuming earnest, convincing manner of speaking have won the esteem and confidence of the membership. Her enthusiasm, sunshine and optimism carry her hearers along. She never fails to reach up to the ethical aspects of her subject.

The cause of Spiritualism gains credit by such discourses, when it is shown that a doctrine or religion is a practical working matter in every-day life and leads to justice, kindness, honesty and self-respect, that demonstrates the worth of such belief to the people.

The only trouble with the orthodox churches has been their lack of real Christianity. Religions are made for man, not man for religion.

Any cult that does not elevate and ennoble man is useless and may be dangerous.

Mrs. Thronsdon is broad-minded and insists that all religions are good in so far as they teach goodness, and that if they long survive there must be good in them. The world is becoming more liberal as time goes on, and the people are turning more to other. The great religions of the ancient and modern civilizations of Asia, which we called heathenism, have been found to be systems of deep philosophy and sound moral teaching. The teachings of Buddhism, Shintoism, Taoism and Confucianism, all result in making people noble, honest, good and kind if practiced.

Mrs. Thronsdon's sincerity and honesty is convincing, and her enthusiasm contagious. As a medium she is conscientious and painstaking, and is able to convincingly demonstrate spirit communication. She claims that children should be controlled by love, not by fear and physical force; that they should be praised and encouraged when they try to do well even though they fail; that such is God's rule over man and should be the main principle in all government; that fear punishes and shrivels the development of a noble manhood and womanhood; that all things are good by nature if not abused and perverted; that the world should be a joyous place to live in; that smiles and kind words are due to all, even the criminal to win him back; that our lives should be such that they would not grieve the angel sister, parent, or loved one; that the fear of God has never made people ashamed to do wrong, while Spiritualism lifts them into a nobler life.

This moral effects of such teachings cannot fail to benefit the community and give credit to Spiritualism.

HIRAM MAINE, Indianapolis, Ind.

HOW TO LIVE 150 YEARS.

French Specialist Declares That Longevity is Matter of Will Power.

M. Jean Pinot, of Paris, France, has written a book in which he explains how to live 150 years. All that is needed, says the author, is the will to do so.

The reason people do not live longer is because they don't take proper care of themselves and economize their forces, he declares. People get the notion that they have got to die at a certain age and as soon as signs of failing strength are experienced they do nothing to combat them, but just give up. This is absurd, says M. Pinot, for with a proper observance of the rules of hygiene and above all the firm determination to live, there is no reason why every body should not live to be 100 or even 150 years old. Beer and tobacco are inimical to longevity, according to M. Pinot.

LOW RATES TO LILY DALE.

The Central Passenger Association, including the railroads in Michigan, Illinois, Indiana, Ohio and Pennsylvania have agreed to sell excursion tickets to Lily Dale and return at one fare for the round trip. These tickets are good only to leave July 17 and 31. Return limit 30 days. The Chicago rate is \$12; St. Louis, \$19.25; Indianapolis, \$12; Cincinnati, \$11.30; corresponding low rates from other points. All the roads from Chicago, New York City, Boston and intermediate points will sell low rate excursion tickets to Lily Dale and return, going June 31 to Sept. 30, return limit October 31. Chicago rate is \$20. Ask your local ticket agent for special Lily Dale rates, or have him send to his general ticket agent for them.

THEY SHOULD BE ON THE INSIDE. There is a natural body and a spiritual body, and they are inseparable while on this material plane, and if they are supposed to live together and prosper there must be proper connection on the material plane until the spiritual has nearly been crushed out; but we are taking on fresh courage. We are hoping for the best and working for the best. So let us throw away all envy, all malice, all hatred and substitute love, brotherly love and charity and run with patience the race that is before us.

Elwood, Ind. J. L. POSTER.

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The Sin of Excess of Goodness

As Set Forth by Newell Dwight Hillis, Pastor of Plymouth Church, N. Y.

"FINALLY THE RELIGION OF THAT THE SPIRITUAL HEART OUTER SIGN AND SYMBOL HAD WAS DYING, THE INTELLECTUAL DEVELOPED INTO A COMPLEX MUSCLES WERE FULL OF DETECTION, SYSTEM OF RULES AND SACRIFICES, AND KNEELINGS AND RITUALS THAT BROKE FAITH DOWN BY ITS VERY BULK. IN OUTER OBSERVANCE THEY WERE OVER-MUCH RIGHTEOUS, ONE DAY JESUS TOLD THE PHARISEES SOUL."

Last week a handsome youth, [as set forth in the New York Sunday World] built like a giant and known on two continents for his medals gained in athletic contests, was detained at Ellis Island, with all the probabilities that he would be deported to his old home in Ireland. Murphy came to New York as a first cabin passenger, and brought with him his silver cup that he won in the walking race, the medal he received for a running contest, and various tokens that published his career as an athlete. But, strangely enough, when the youth passed the examining physician, there was something in his past and walk that attracted the attention of the United States Marine Physician, who ordered young Murphy to be sent to Ellis Island for careful physical examination.

The board of physicians reported that in speeding through his heart and his speeding muscles he had atrophied the other muscles of his body and worn the heart out by compelling it to force the blood through the great, thick muscles of his legs and arms. It seems that there is a type developed called "the over-athletic type."

His excess ruined him. By forcing all the blood and food to one part of the body he slowly robbed the other organs. Yet all the time Nature was storing up her penalties. At last the tribulation has come; the sword of Damocles has fallen. Nature's law has run its course. The youth of a hundred miles has ended in a hospital. That is a brief resting place in eight of the graveyard.

All Excess Fatal.

The world is full of examples of excess. Men over-emphasize a good thing until it becomes a bad thing. The good man, good even of goodness, "be not overmuch righteous." Moses saw that it was a good thing to keep the Sabbath for brooding, song, prayer, worship, family love. Being a good thing, the old Hebrews straightway began to extend it. They went until they could not wear shoes on Sunday lest they tread on the grass seed in walking across the lawn. They would not kindle a fire to warm the broth for a dying invalid, lest they break the law of work.

Moses said to a man who had stolen some sheep that it was a good thing to sacrifice one of his own lambs as an outer sign of his inner sorrow, and also to send home all the sheep he had stolen. But, it being a good thing to a bad man to sacrifice a lamb to show that every sin costs something, in a little while the Hebrews became so over-much righteous that one day a Hebrew king killed 20,000 sheep and burned them, and every time a rain-storm came up the Hebrew farmer began to say: "How many sheep must I kill to keep God from sending a cloudburst to the hill-side? Prayer was a good thing in reviewing the events of the day, so running to an excess, the Pharisees began to make long prayers on the streets, and carry around a cane on which they cut notches every time they said a prayer an hour long.

Finally the religion of outer sign and symbol had developed into a complex system of rules and sacrifices, and kneelings and rituals that broke faith down by its very bulk. In outer observance they were overmuch righteous. One day Jesus told the Pharisees that the spiritual heart was dying, the intellectual muscles were full of detection, and the soul was dead, and that faith was death-stricken, like this Irish athlete. As over-exercise ruined the youth, excess in religious form destroys the soul.

Intellectual Excess.

Not less ruinous is over-intellectual development. Not all knowledge is of equal worth. Much culture is indeed, overculture and represents a mass of selfishness. We have no criticism for the scientist who spends his whole life studying grasshoppers and has discovered 3,841 species of these long-legged creatures—some day his knowledge will be used to destroy the locusts that threaten the corn-fields.

But what we do object to is that form of selfish culture now found so frequently. How many scholars are now pulling down their blinds, closing their doors and withdrawing themselves from the vulgar world? One of them said to me the other day: "I only want a little handful of select friends." He sneered and scoffed at the ignorant multitudes. He has had travel, leisure and opportunity. He has old paintings and rare missals; he has marbles and candelabra; he prizes himself on his fine and cultured and bindings, but he has built a wall about his house that not a breath of the perfume from his garden may be permitted to go forth to bless any working man who passes by.

Abie financially to give up work, he lives and breathes and thinks of nothing but himself. Much culture is indeed, overculture and represents a mass of selfishness. We have no criticism for the scientist who spends his whole life studying grasshoppers and has discovered 3,841 species of these long-legged creatures—some day his knowledge will be used to destroy the locusts that threaten the corn-fields.

NOTA BENE.

The Venerable Thos. Harding Desires the Confidence of People in Giving an Account of Remarkable Spirit Manifestations.

Many of my statements are so extraordinary (also what I have yet to tell about), I fear readers will find it hard to believe them, and as far as I can I want to show how I am though in my own city and town where I am best known, so that all readers of my letters may be induced to have confidence in the truth of my statements, and that the editor and other newspaper men may also deem me reliable.

I send you an article from the Michigan Democrat, Sturgis Times, reported by Thos. Gellar, secretary of the Harmonical Society. There is also a report of our marriage anniversary in the Sturgis Journal, the Republican paper, different verbally, but similar in substance. It is most important that the reader be caused to have confidence in me for some things yet to be told will be hard to believe; but I am honestly trying to advance a cause which has been inaugurated by God and his agents, without reward of any kind on earth.

THOS. HARDING.

Sturgis, Mich.

Sixtieth Wedding Anniversary.

The ladies of the Harmonical Society and other citizens of Sturgis joined in a surprise party on the sixtieth anniversary of the marriage of Thos. and Minnie Harding, of Sturgis, Mich., on Thursday, June 14, at three o'clock p. m. They arrived in carriages bringing baskets of good things. The meeting was a very enjoyable one. The table was spread for nineteen persons and by request of Mr. Harding, Rev. Geo. F. Sheldon of the Presbyterian church, offered thanks and prayer for the bountiful feast spread.

Presentation of gifts to the aged couple was, by the request of the ladies, made by Rev. Sheldon, who in a few appropriate words congratulated them on the length of time they had lived amicably together and the possession of numerous friends in the city of Sturgis of all denominations. Mr. Harding replied, thanking the large number of guests present, in the name of his wife and himself, saying: "Dear friends, I thank you for your presence here to-day and for the nice gifts you have presented, but we are everlastingly grateful for the kindness of heart which suggested this outward manifestation of your love and respect. You have made me happy; we shall never forget this day, the sixtieth year of our married life, and when our mortal bodies are laid below the sod our grateful hearts will not be buried with them. We shall take it with us to a higher and better world, where we expect to live in the future. We thank you all."

Then Mr. Harding was requested to give a reading from one of the old poets of 100 years ago, which he used to recite when a school boy 70 years ago.

When his old house recently taken down was spoken of in conversation he repeated one of his poems which referred vaguely to the many wonderful things which occurred in it.

That Old Corner House.

There's a little red house on the corner, Which has echoed my footsteps for years, So dear to my heart that we never shall part, For it witnessed my smiles and my tears.

There's a room in that house on the corner, Made dear by a last recognition, When I sat by his side, 'till the dear fellow died, With my heart bending low in contrition.

There's a voice in that house on the corner, Which speaks in accents old, And the lives of the past, return at last, To meet in the family fold.

There's a friend in that house on the corner, Who has loved me from childhood till now, Mistaken and what not, we forgave and forgot, And we'll love on while time will allow.

From the floor of that house on the corner, Ascended our prayers to the skies, And the angels drew near, to our suffering here, And brought to us heaven's replies.

There are memories thronging that corner, Too sacred to mention to-night, But gentle and true as the heavenly blue; They will calmly unfold in the light.

Ah! despise not the house on the corner, Although old-fashioned, battered and torn; For it did what it could to confirm the good, Never turning the bad from the door.

'Tis a poor little house on the corner, But we smile in the face of the scorn; For the soul can realize, Here to form the soul doth flow, That unto mortals all are given, Those "mansions in the skies."

Ever adding to the lustre Of the mansion that we cluster Round our crown so bright, By that glorious soul unfolding, That our thoughts and deeds are molding Into principles of right.

If we offer right conditions, We'll receive those admonitions, From our loved ones ever near, That will lighten every burden; Giving unto us hope's gem, To dispel all doubt and fear.

And by seeking that vibration Of the streams of inspiration, That unto the soul doth flow, We will gain the grand fruition Of the soul of intuition, That we yearn so much to know.

JOHN WESLEY HOWLETT, Mansfield, Mass.

The wedding-ring is the old token accepted by the woman when she gave the pledge of bondage.—J. Howard More.

No story is the same to us after the lapse of time; or, rather, we who read it are no longer the same interpreters.—George Eliot.

Thoughts of Other Days.

Idea Advanced Fifty Years Ago by Spirits, That Are Still in Vogue.

AN ADDRESS TO THE WORLD.

Communicated From Spirit, Life, Through the Mediumship of John Murray Spear, in the Year 1850.

How sad to the contemplative mind is the present condition of the inhabitants of this earth! Almost every person, however, old and young, is seeking his or her individual interests, separate from the good and interest of all. "Mine" and "thine" are written in legible characters upon all things. There is no common weal, no deep and abiding interest in man as man, irrespective of his color, condition, or sex. Hence vast outlays are requisite to sustain a few millions of people.

That which man needs now to know is, how best to combine his individual interest with the interest of others, and consequently to be able to live.

It is felt to be wise to present, in a brief form, an outline of certain essential requisites to peace and brotherhood, which, when understood and observed, will tend in a large degree to unite man to his fellow-man, in an ever-growing and ever-broadening extent, there are many minor points which cannot in the nature of things be presented. To touch upon all would require a volume rather than a brief paper.

Man has certain natural wants. Unless these wants are met, he is restless, uneasy, dissatisfied being. He wants the following things:

1. Soil on which he can stand, and to which he has a clear, inalienable, permanent right.

2. He wants a comfortable and convenient shelter erected on that soil.

3. He wants certain essential sustenance and comfortable garments.

4. He wants what may be justly termed, in its broadest sense, a home.

5. He wants around him, within convenient distance, agreeable and attractive objects of his choice.

6. He wants certain surroundings which shall tend to promote his bodily health, mental growth, and affectional unfolding.

7. He wants to be entirely free from fearful forebodings in respect to the life to which he may be destined.

Give him these in "high, pure, broad sense, and he is the enjoyment of what is absolutely essential to his purest and divinest condition. Give him any of these, cutting off the other, and he is a miserable, unsatisfied, longing, struggling, and often that which he has not.

The intelligent reader should closely examine these points as a whole, that they may be seen not only that they embrace the essentials, but that all and each are necessary.

Looking out now upon the world as it is, it will be readily discovered that almost everybody is deprived of one, and some of nearly all, of these essentials, and it is because of a lack of these that man preys upon and devours his fellow-man.

He is seeking for something which he has not secured. Could these natural wants be supplied to man, individual contests, sectional strifes and national wars would not be. All efforts to promote universal peace and good will among mankind will, in the very nature of things, fail, until man's natural wants are supplied.

Ordinary trade must sooner or later be superseded; free, generous and just co-operations and intercommunications will take its place. Before, however, this result can be attained, there must be a thorough education of a few intelligent minds of a business cast. But present to these the bold thought of abolishing trade, and naturally they will ask, "How can we live? By what means can we obtain sustenance for our bodies, and the necessities of our lives?" The answer unequivocally is, that society must change its relations very generally. On a broad view, the grand thing to be done is, at the earliest moment to organize a new social condition, to engage a yet higher form of labor, and to have a new system of introducing new ideas, of bringing out new inventions, of applying new mechanical forces, thereby giving man more time for mental improvement, moral and religious instruction, and general individual and social growth.

There should be, then, the part of the working people, a looking for that glorious morning dawn, when a new social state shall be constructed, wherein persons can associate, labor in groups, be the owners of soil, be interested in the labor of others, and time to acquaint themselves critically with the arts and sciences. Unquestionably there is many a man to-day earning his bread by the sweat of his brow, who, give him time, surrounded him agreeably, bring out his dormant powers, might become a statesman, a reformer, an inventor, a great man, a poor woman, who may this night be her busy needle in yonder wretched garret, in different circumstances might be a distinguished poet, a useful florist, a distinguished polymath, a charming artist, but now, alas, day after day, he is a slave to his plodding life. Is she a widow? Around her are her tender offspring; she drops the tear of sympathy as she beholds over the cradle of her babe; hardly has she nourishment at her breast to supply the daily wants. As these children start out in life, she cannot follow them, and there is no father's eye to watch them; dangers, temptations, numerous, are thrown in their path, and often they become inmates of the jail, the prison, or the penitentiary.

Society, as at present organized, makes its criminals, and then punishes them with an unfeeling hand. So has it been in the past; so is it in the present; and so will be in the future, until heaven's will be done, and the blessed ones, and the blessed ones, shall be able to see the causes which crush him to the earth.

This brief paper can only hint at steps to be taken. These hints, it is hoped, will find their place in the minds of some human persons, who will be willing to give their time, wealth, talents, to aid in inaugurating this earth's better state of things.

A society wherein the interest of one shall be the interest of all, wherein men shall like brothers live, and women like sisters dwell,—providing for the young, and preparing them for high and useful positions.

The hour now cometh when the spiritual movement is to test persons. Test after test has been demanded of the spirit world; and has been given. Now we turn the tables; now we ask for tests of fidelity to principles.

The above passages I have quoted, were taken at random, but are given verbatim. Though they were given to the world fifty years ago, they are still quite up to date, and deserve serious consideration.

I hold that no man owns a square foot of the earth, for if he did, he could take it with him when he died, when he journeys there. On the contrary, speaking from a material standpoint, the earth owns us, for, sooner or later we have to surrender our bodies back to mother earth.

For me, thank God, to permit the earth to become an article of merchandise, to be juggled and gambled with by land speculators, is selling away the rights of man for dollars and cents.

In this age of improved machinery, one man is a small factor in the factory or on the farm, and the co-operation of many men is here necessary; and as I hold that equity and justice are impossible under a system of private ownership of the means of subsistence, which permits labor like the land to be made a commodity for speculation, I therefore renounce the time-honored institution of private property, which is largely responsible for the injustice, poverty, misery, crime and consequent degradation of the race.

Russia to-day is suffering because of this same evil. Shall we co-operate with the evil world in their efforts to elevate the race, or shall we leave it for future generations to do? Reader, do you realize that a far greater evil exists in this country to-day, than chattel slavery? Our fathers gave their lives to abolish negro slavery. Shall we, their children, stand dumb while the lives of our white children go up in the smoke of factories, to help swell the pockets of heartless, drooping slaveholders? The chattel slave had a market value, but, alas, the child slave costs nothing, except the wages of his father and mother, and motion, apparently, as to keep some in the house to give her when she is again attacked, so I dare not give it all to her; if I do she might never wake up again."

But the spirit persuaded, and pleaded with me to give her all. But I positively refused to do so.

"Now, chief," said Blue Jacket, "how long do you know me?"

"Oh! a long time," said I; "in fact, several years."

"Did I ever tell you a lie?"

"No, indeed. You have proved yourself a truthful and noble friend, and I dare not endanger her life by doing as you say."

"No, no, chief. White man lie, I said. No, when you give her all you have, I promise you you shall not be sorry."

He pleaded so strongly that I became, as it were, psychologized, and I gave her all. But it was no sooner said than done. My human reason again asserted itself.

"Good God, I have killed her! I must do something at once, but the doctors are in their beds now, and she might be dead before I could get one to visit her. All I could think of was to dash a pitcher of cold water in her face. When arising from my chair to get it, she (who lay as dead to all appearance as a log of wood) was placed in a sitting posture and commenced a more sensible conversation with me than she often did in her normal condition. Among other things she said: 'Now, chief, we had two reasons for wishing to cure her that over-dose. One was to cure you of your doubts, for you are always saying, "I wonder how much of her own mind is mixed up in this; or is it all her own mind and no spirits at all. Now, chief, I'd like to know whose mind is talking to you?"'

"Oh!" said I, "I acknowledge my defeat, for I now feel satisfied that she is about as dead as she ever will be."

"Another reason," he continued, "that she has always been more or less of a doubter also, and we never could obtain full control; but now she can't help herself, and we can cure her disease. But you must not do anything for her; but leave her completely in our hands; if you do so you will find her better in the morning."

This occurred before the circumstance of the levitation mentioned in a previous letter, for she had profited by experience, and at that time had abundant faith in the controlling powers.

When the spirit had finished talking, and I had promised not to interfere, she was gently laid back in her bed and remained in that appearance as "utterly lifeless" as before. I sat by her bedside for about an hour, when she began to stir, and was placed in a sitting posture again. Her stomach became awfully sick and she vomited. All I did was to place my hand upon her forehead. She discharged the poison, apparently, and a quantity of offensive matter beside. He was a true guardian angel. Then she was laid back again, and when it was coming on daylight, seeing that she was sleeping nicely, I concluded that she was all right, so I undressed and went to bed.

Blue Jacket was right; she was cured permanently of that dreadfully painful disease, which had been so long troublesome.

THOS. HARDING, Sturgis, Mich. (To be continued.)

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

Moral Lessons Taught by Physical Manifestations.

Saint Paul says: "Thanks be unto God who giveth us the victory," and I add, "through the Christ of self-denial."

In the early days when we were young we used to gather wisdom from spiritual manifestations. In those days unselfishness was the rule, self-love the exception. Three dollars a year were freely paid for publications which flung the banner of spirits to the breeze, but, alas, times have changed. Mediums were not jealous of each other then. Speakers entertained hearers by discounting upon the theme which high and wise spirits had inaugurated, and all worked together to enlighten and uplift a skeptical world. They did not then try to turn a natural fact into a religion, nor distract the attention of their hearers by introducing so-called "reforms," which had nothing to do with the great question of spirit existence and their ability to return and bless.

Let me tell of another wonderful cure effected in our "old house on the corner," which taught me how foolish is my wisdom in attempting to do the high and holy union of spirit wisdom and love.

Mrs. Harding had been subject for many years (indeed, I think from childhood) to a very painful disease of the kidneys. When it used to come I felt instructed to lay my hand on the back affected, and to keep away the pain for the time, but it would return at intervals, and beyond giving immediate relief I could do but little.

One night she lay on her bed crying with pain, and although much exercised in mind, I felt instructed to do anything for her. In the midst of her sufferings she spoke to me under her influence, and told me to go to the drug store and get a certain narcotic medicine, mix with water, etc., and administer it to her.

It was then late in the evening—perhaps ten o'clock, so I had to hasten to find stores open. I gave her what I considered a good dose even for a man. When she had taken it, she lay quite still. She was influenced again.

"Give her more," said the controlling power. "Give her all you have."

"You must excuse me," said I, "I have got quite a supply so as to keep some in the house to give her when she is again attacked, so I dare not give it all to her; if I do she might never wake up again."

But the spirit persuaded, and pleaded with me to give her all. But I positively refused to do so.

"Now, chief," said Blue Jacket, "how long do you know me?"

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THOS. HARDING, Sturgis, Mich. (To be continued.)

FROM THE STATE OF MISSOURI.

It is Surging Ahead Finely in the Great Work—A Glowing Tribute to the Workers Present—A Remarkable Musical Medium in the Person of Mrs. Stephens, of Kansas City.

To the Editor:—You have no doubt received by this time the report of our press agent concerning the joint mass-meeting held by the N. S. A. and the State Association, at the Masonic Temple, June 13, 14 and 15, hence I shall not go into details concerning the same. My purpose is to render to the visiting talent publicly as well as privately an appreciation for the grand work they did for the cause and for Missouri while here.

We are in hearty accord with the sentiment so often expressed by our spirit friends, "To voice our love and appreciation now, and not wait to deliver it at the funeral of the cause."

The selection of speaker and mediums made by the N. S. A. could not have been improved upon. Little Mrs. Ripley came to us a stranger in a strange land, as this was her first appearance in this part of the country, but if the expressions of her many sympathies to this tried and true without paying a tribute of praise to her as the continuity of life may be a solace to him in this his hour of affliction.

Brother W. F. Peck, president of the Mississippi Valley Spiritualist Association, was down for a lecture on the opening night, but unfortunately received a telegram announcing the passing over of a near relative and was unable to do more than give us a short talk. We extend our heartfelt sympathies to this tried and true without paying a tribute of praise to her as the continuity of life may be a solace to him in this his hour of affliction.

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OUR OWN ROSTRUM.

A Lecture Delivered Thereon to Our Readers on "Life, Consciousness and Intelligence Throughout Nature, by Ashbel G. Smith, of Painesville, Ohio.

SOME YEARS AGO THE EDITOR OF "GREEN'S FRUIT-GROWER" READ A PAPER BEFORE THE AMERICAN HORTICULTURAL SOCIETY AT CLEVELAND, OHIO, ENTITLED "CONSCIOUSNESS OR INTELLIGENCE IN THE VEGETABLE KINGDOM," IN WHICH HE AIMED TO SHOW THAT PLANTS AND TREES ARE NOT DISSIMILAR TO ANIMALS, THAT THEY ARE SENSITIVE TO PAIN AND COMFORT, AND HAVE A SUFFICIENT DEGREE OF INTELLIGENCE TO SEARCH AFTER FOOD, SUNSHINE, ETC. MORE RECENTLY PROFESSOR C. W. DODGE, THE EMINENT BIOLOGIST, OF ROCHESTER UNIVERSITY, (NEW YORK) READ AT THAT PLACE A PAPER ENTITLED "THE PSYCHIC ACTIVITY OF PLANTS" ILLUSTRATED BY AN ELABORATE SET OF STEREOPTICON VIEWS BY WHICH HE AIMED TO SHOW THAT PLANTS WERE SOULS AND THAT THEY COULD SEE AND FEEL IN THEIR PECULIAR WAY, SO FAR AS THEIR NEEDS WERE CONCERNED AS WELL AS MANY FORMS OF HIGHER OR-

The earth is the matrix from which all visible life proceeds. It is the mother of every form that appears upon its surface, and whatever genera or species are projected, each and every individual life is fed from her nourishing breast. Time was when it was believed that the earth was a great plain, bounded by the horizon and resting on the back of some mythical monster as a turtle, but tradition is silent as to deeper foundations upon which the turtle might rest, but over this undefined expanse of land and water the life-giving sun-shed his grateful rays by day and came submerged at evening in the western seas only to re-appear in the east each succeeding day.

With the common accessories to the study of astronomy, we are now able to show and demonstrate beyond cavil or doubt that the earth is relatively but a speck among the multitudes of larger orbs that flash and scintillate throughout the blue and measureless firmament, a little sister among her overgrown relatives of the planetary family. We may not doubt it had a beginning as an entity, as a rotating body, a bubble among the infinite ethers, not created, but formed from matter and forces that inhabit and fill the elemental abysses and through which it now swings and travels with marvelous speed and precision.

Other theories as to its origin, structure and position have in more modern days been argued and have a limited and credulous following; among them is the so-called hollow globe theory, which is scarcely less absurd than the Mosaic traditions involving numerous impossibilities and extravagant assumptions. The latter theory has in recent times found a zealous advocate in Lady Blount, a titled English woman. She is reported as being a clever person and ever ready to defend the opinions advanced in the Mosaic account as against those of Copernicus and the Herschells.

Lady Blount edits a journal called "The Earth" and has followers in several European countries. The society of which she is the head is known as the Universal Zetetic Society, and their main contention is against the "assumption," as they are pleased to term it, "of scientists who hold the earth to be globular in form." That such strange conclusions should obtain in the face of modern discovery is hardly to be believed, but humanity is by no means homogeneous in its opinions and we must accept things as they are.

But theories and beliefs do not by any means controvert demonstrable facts.

The old geocentric vision has been enlarged. It is the province of science to investigate and deal with phenomena, to cast light into dark places, to observe things and elucidate the laws of their existence; in brief to evolve knowledge; but it must be admitted that with all of its wonderful advancements, science is quite fragmentary and must forever so remain, since infinitude is vastly beyond human grasp and measurement.

All knowledge is simply the result of discovery, and, in whatever realm or department such discoveries are made, the intellectual horizon of mankind is enlarged and beautified, and though moving in waves, progress is steadily forward towards a livelier consciousness and a higher intellectuality.

As a safe basis from which correct deductions can be derived, we may affirm that the immediate origin of all life-forms is germinal in both essence and structure, therefore all forms of individual life in the relative order of being and development originate primarily in the contact of

elemental affinities, for it is quite within the realm of logic to suppose that Nature is as potent in the production of germinal forms and processes as she vivifies and gives them growth when formed, albeit millions perish for lack of genial environment.

The various objects and forms within our limited vision, the trees and flowers, the singing brooklets, the surging ocean, the solemn forest within whose gothic shadows countless summer birds chant and chatter their matin hymns, the timid flowers that spring hard by the lingering snows, while gentle rains feed and fructify the earth for the awakening jubilee of spring, or when the earth grows chill with autumn frosts that nip the meadow-queen and paint the falling leaves with wondrous coloring, and with the harvest past, the fruitage dropped and the weary world wrapped in crystal covering, retires in its annual sleep and awaits resurrection in the coming spring—these and a thousand similar pictures often elaborated and sung in verse, are referred to as NATURE, and man is a part of it and akin to all that is.

Those tireless and ever-present energies which manifest in all germinal processes, all growth, all life, all death and disintegration, and dominate all things organic and inorganic, we are accustomed to speak of as Nature's law. We recognize them in results only, and these are but the continued amplification of cause and effect, since every effect in turn becomes a cause of other effects, and thus the INFINITE PULSE OF LIFE THROBS ON WITHOUT CESSATION.

All forms born into external visible life bear within them the unerring prophecy of ultimate dissolution and disappearance, and that any organic body may live; something must die, even as "The falcon feeds upon the fawn, the finch upon the fly, and all life feeds upon death."

The common postulate of a beginning or of an original and final creation is wholly untenable and unworthy of belief. It had its origin in barbaric ages, in the childhood of our race, and has been perpetuated and taught along down the more or less thoughtful, civilizations, even to our own day. Primal causation is beyond our grasp and must forever so remain, for the FINITE CAN NOT FATHOM INFINITUDE from which it sprang.

Whatever exists to-day is the product of that which has always been, and one may say of himself without vanity or ostentation, "countless ages have labored that I may be, I am the culmination of all existences, the complex glory of the restless energies of the measureless universe."

All processes of decay and disintegration are also processes of life into other forms, and death is only the synonym of TRANSITION INTO NEW LIFE.

Nature embraces whatever is.

There can be nothing above or beyond it, and to assume the existence of anything or condition as supernatural is manifestly illogical and misleading; even when the term is employed to express the unseen and spiritual, it is of doubtful import, since the laws or principles which actuate all visible matter and life extend to, and invest the, infinitude of so-called space with its countless millions of inhabitants who, having dropped their loads of earthly ills and toys at the shining gateway of Nature's great transition, have gone on into that extended realm "where angels walk and seraphs are the wardens"; and this is by no means a poetic dream, a "rhapsody of words" born of human hope, for convincing facts are open to all who seek them reverently.

Elemental combinations and disintegrations obedient to the laws or principles of nature, which are manifest in the

growth and decay of all external forms, are ever present and ever active.

Nothing escapes the universal activities. The present is the CHILD OF THE PAST AND THE PARENT OF THE FUTURE.

Memory carries forward from the crypts of buried years a few fragments gathered from personal experience and contact with life in its manifold forms and phases, while Faith labors to put aside the thick curtains that hide the realms beyond, in search of newer life and grander opportunities.

And herein lies the very kernel of all religions; namely, the aspiration for a continuity of life and a larger growth.

Man has been described as a religious being, or of all animal species the only one that possesses a soul or reasoning part. Can this be so when we consider the wonderful intelligence of our domestic pets and animals, the faithful dog, the companion cat and often his defender, who scent danger afar off, and signals its approach and is ever alert to guard his master's person and premises, who points the game or patrols the flock and cares for straying lambs; who loves his friends and never forgets a kindness; whose subtle scent takes up the air of his master's course and discovers his hiding-place in field or wood, in darkness or in light; and then again that noble servant of man, that paragon of strength and beauty, the horse—so kind and gentle, so obedient to his master's word; and shall we say in utter egotism that man only is a soul and that these and lesser lives are not? And then among the untamed tenants of the woods, who shrink and hide at man's approach, who climb or delve within the thicket, or make their homes within impenetrable fens and jungles, or seek safety high upon frowning crags and build a fortress home wherein the callow brood is reared afar from danger, and can we not discern in these and other lives some parallel to man's endowments, though in less degree?

There is no species of organized life upon the face of the great round world but has come into being through the same or similar processes as those that generated man, and shall we be unmindful of them because they represent fewer possibilities? They are akin to us and these "dumb" souls that thrill at man's caress," as in the legend of Juba, are they not susceptible to the sweet influence of human kindness and fellowship if we would but extend it to them. No sharp dividing line shuts out the lower orders as having instinct only, while man alone possesses the gift of reason; and he who puts up this frail distinction as definite and final deceives himself with mere assumption.

The intellectual exists in varying degree only. So also of instinct.

There is no fixed standard by which to measure either. The phenomena so manifest in every form and function of matter, whether it be classed as animal or vegetable or even mineral, are but the infinite energies moving upward towards those vaster issues in the realm of thought; the persistent uplift of all things toward sensation and into the plane of consciousness, for this is in the order of things and ever was.

THERE IS NO DEAD MATTER IN ALL THE UNIVERSE. There is not a particle of brown tith, not a crystal ground out by great erosions, not a stagnant pool that seethes and fries beneath a summer sun, not an atom in any kingdom of classified things and conditions but seeks to manifest in some higher form for ally itself with other growths.

Some years ago the editor of "Green's Fruit-Grower" read a paper before the American Horticultural Society at Cleveland, Ohio, entitled "Consciousness or Intelligence in the Vegetable Kingdom," in which he aimed to show that plants and trees are not dissimilar to animals, that they are sensitive to pain and comfort, and have a SUFFICIENT DEGREE OF INTELLIGENCE to search after food, sunshine, etc. More recently Professor C. W. Dodge, the eminent biologist, of Rochester University (New York), read at that place a paper entitled, "The Psychic Activity of Plants" illustrated by an elaborate set of stereopticon views by which he aimed to show that plants were souls and that they could see and feel in their peculiar way, so far as their needs were concerned as well as many forms of higher orders. "From time immemorial," Professor Dodge is reported to have said, "it has been held by the most highly civilized as well as by degraded savages that plants have souls. . . . The doctrine of spirits in plants is deeply imbedded in the intellectual history of south-east Africa."

Many views of plants were thrown upon the screen, whose growth had been influenced by light. The sense of touch was also vividly shown, and the remarkable habits of certain plants of depositing their seed in fertile places, and the Professor also showed that nerve stimulus was imparted from one to another of many small organisms in plant life, more commonly in bacteria. These conclusions may impress us as more or less hypothetical, Darwin, the great apostle of evolution, is said to have endorsed also.

But these opinions are now new; in fact, we may believe them much older than history. Beliefs similar to those referred to took deep root in Asiatic soil centuries ago, and are still religiously endorsed by millions. The late Sir Edwin Arnold, distinguished Orientalist and writer in the picturesque and somewhat transcendental legend of the advent, life and services of the last Avatar of India, 600 years before the birth at Bethlehem, says:

myself, sinking, sinking, sinking, till I thought I had fallen into an alien world, and wondered how I should get back again, when I suddenly stopped. I opened my eyes and what think you I saw? The image of myself when I was a lad! This is a common apparition in such times—the re-appearance for a moment of our lost youth! That period of our lives when life was strongest, in us impresses the dying person so strongly at the moment of his departure as to cause this vivid re-presentation to the mind. At that I felt a sudden wrench—the birth pang of the passing spirit—and I was free.

My poor old body lay beside me on the bed, and, engaging my attention, I saw the guides. I gave them my hand and our journey began. What astonished me most was that, though we were walking, we did not seem to be treading on anything solid like the earth. So I said to the guides, "How are we able to move like this?" "Because of the matter that is in the ether," replied one of them. "I can see nothing like matter," said I. "No," he answered, "but there it is nevertheless, or you could not move through it."

Well, we kept going on until at length the guide said, "There is our world," and I saw a sort of shadowy ahead. Soon after, land appeared; and before I knew where I was, I was falling, as I thought, right into it! I cried out in fear, but the guides only smiled and began to make resistance to the attraction of the sphere, ion which we were walking. That is the way I got there."

Questionings elicited further facts. In passing through space, little or no resistance seems offered to the trend, yet the method of locomotion is distinctly of the nature of walking, though the speed is much greater, as I imagined, when we learn that the distance is covered at the average rate of nearly a couple of hundred miles per hour. The rate of traveling during the earlier part of the journey, when the attraction of the earth has to be overcome is, however, slow; it is when within the zone of attraction of the spirit sphere that progress becomes rapid. The attraction of the ether, indeed, could not be overcome at all without the exercise of will-power, put forth by the guides, who are in attendance for that very purpose, and to escort new-born spirits to their appointed place. The system

In this wise was holy Buddha born! Queen Maya stood at noon her days fulfilled Under a Palas in the palace grounds, A stately trunk straight as a temple shaft With crown of glossy leaves and fragrant blooms, And knowing her time come, for all things knew; The conscious tree bent down its boughs to make A bow about Queen "Maya's" majesty, And Earth put forth a thousand sudden flowers To spread a couch, while ready for the bath The rock hard by gave out a limpid stream Of crystal flow."

Professor Shaler, of Harvard University, says, "Looking towards the organic world, seeing that an unprejudiced view of life affords no warrant for the notion that automata anywhere exist, tracing as we may down to the lowest grade of the animal series, what is fair evidence of action, which we have to believe to be guided by some form of intelligence, and that plants are derived from the same primitive stock as animals, we are in no condition to say that intelligence can not exist among them, and that throughout the organic realm the intelligence that finds fullest expression in man is everywhere at work."

It may here be noted that in the several opinions just quoted no attempt is made to show that reason in man or instinct in the inferior orders are distinct endowments as such, but rather that intelligence exists in gradation and is wholly relative.

And thus we may discover the universal tendency to attribute SOME DEGREE OF INTELLIGENCE to the inferior orders, and whether we distinguish as between consciousness in man, instinct in animals, sensation in the lower orders, or of the bare fact of existence, as in so-called dead inorganic matter, we are led to conclude that all things and conditions are simply relative in the scale of being, lacking exact boundaries but varying chiefly in the matter of development and differentiation which become apparent in every individual form and atom and "are but parts of one stupendous whole."

In a similar line of thought Professor Jacques Loeb is announced as experimenting to "FIND THE SECRET OF THE ORIGIN OF LIFE." This brief report from a late paper we are hardly able to credit. It embraces too much since such a quest implies the paradox of ultimately reaching the beginning of infinitude. Doubtless he would be understood as searching for those elemental conditions which result in the phenomena of organic life. He is reported as having revised his earlier opinions regarding the action of sea-water upon the eggs of a mollusk, and is now of the opinion that the "action and the effect are not of a physical, but of a chemical character." Possibly these evolutionary changes which result in life may not only be denominated as a chemical, but more properly described as of a psychic character, since the intellectual and spiritual seems to be the aim of all growth, the zenith of all life. Professor H. W. Dresser says: "PROBABLY MATTER ITSELF IS ULTIMATELY PSYCHIC AND CONSCIOUS."

Professor Haberlandt, of the University of Graz, Austria, who has acquired world-wide celebrity by his researches in plant-life, now announces that he has discovered that the whole vegetable world HAS ORGANS OF VISION and that they are located in the leaf near the stem.

The origin of species, a prominent paragraph in modern research and which has elicited much profound thought and some doubtful philosophies, must practically remain a sealed volume, since man is not acquainted even with himself, knows nothing of his origin, and became a living soul without volition or premonition of his advent into external form and conscious life. It is a common but superficial conception that man possesses a soul, that thinking, knowing part that has concurrent growth with the mortal but that it not inhabits. A more concrete expression and one that conveys a better and more rational meaning as to the dual relation is, that man is a soul. It is the very man, the intellectual part that lives and aspires; the real ego that thinks and actuates the mortal form, though invisible to the common eye.

The shadowy form which may be measured by inches and weighed by avoirdupois is but the temporal reflex of him who dwells therein; it is the chrysalis of the soul, the earthly shell which decays at death and "leaves the kernel free to germinate," the garment worn apace, but not the man. The real man hides within the physical, and though he were once born, he remains unborn until the years of his second gestation shall have been fulfilled at that other birth, the great transition called death, when he "enters that life which is of all life centre."

The love of life is inherent to all mundane existences. Every form that is projected upon the earthly stage labors consciously or unconsciously to perpetuate itself, attracting the sustenance and conditions that are essential to its growth and continuance. But the fact and presence of such attraction suggests its opposite, that of repulsion and disintegration. Hence all mundane growth suggests ultimate decay, and when the physical life shall have reached its climax and its normal functions lag and refuse to respond to use, as if surfeited and satisfied with the continuous efforts to live and maintain the limited co-partnership with the spiritual and directive part, then ensues the final incident of earthly experience.

Painesville, Ohio. ASHBEL G. SMITH.

THAT BODY OF OURS.

Six Buckets of Water and a Handful of Dust Make a Man, Says Doctor—Human Body Is Merely Animated Mud Pile With Legs, Declares London, Eng., Physician in Lecture at Institute.

One handful of dust and six buckets of water form the making of a man, according to a lecture delivered by Dr. Vivian Lewes in the London Institute before an audience of children. The lecture was entitled "Our Atmosphere and Its Wonders." "The human body," said Professor Lewes, "contains considerably over 80 per cent of water. All the bones, muscles, joints, and liquids of every possible consistency entering into its constitution are made of combination of water with such substances as lime, iron, sulphur, phosphorus, and numerous others. The amount of water in the body of an average man of say 5 by 8 inches, is about six bucketfuls."

Were this water extracted, continued Professor Lewes, the remaining substances, if perfectly dry, would be only a handful of dust. Sometimes bodies have been discovered which have lain thousands of years in perfectly dry chambers in hewn rock which have been hermetically sealed. In such cases the bodies retain perfect human form and proportion until disturbed, when they collapse into small heaps of dry dust.

Man, as an animated mud pile with legs, cannot breathe perfectly pure air, continued Professor Lewes. Such substance as carbon dioxide and water vapor are necessary to life as supplying certain essential ingredients of the dust.

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The Change Called Death.

Some Curious Circumstances in Relation to It, as Given in the Harbinger of Light, Melbourne, Australia—Many Circles Are Held in That City.

In this city of Melbourne many are the circles formed for obtaining spiritual communications. They form, indeed, the smaller groups indicated by many writers which are really the framework of Spiritualism as a whole. It is difficult for some who have perforce given up the tenets of orthodoxy to also relinquish the idea of a church with its appointed leaders and all the old titles and ceremonies. But the genius of Spiritualism cannot be bound by notions of this kind. It is an acknowledged fact in the history of Spiritualism that all attempts at leadership have failed, the mission of Spiritualism evidently being to leave with its great truths the thought of the time, and to see the great writers and speakers in our midst gradually come forth into the Light.

One of our most able lecturers—a man with clear vision and keen insight—once remarked that he "rejoiced at every split in so-called organizations. If it were not for these in Theosophy, Christian Science and Spiritualism itself," he said, "we should have another encrusted dogmatism to fight. No! Spiritualism is doing its best work in circles religiously held, in its vast literature, and by and by there will be occasional grand public gatherings, where the best music, brilliant colorings and all the attractions that art can give will furnish a religious thanksgiving festival worthy of the name. There the great orators that arise will from time to time speak. But the progress of Spiritualism will be as quiet, and unobtrusive as the heaven spoken of in the Gospels, which gradually leaveneth the whole lump, and services to worship God will be seen in their true light as relics of paganism." The following contribution is given through the mediumship of Mr. Shackle, and is doubtless from a high source. "He sits alone," he tells me, "apart from any circle."

OUR INHERITANCE.

Being a Concrete Account of the Next Life; Its Realities and Substances.

By William Shackle.

The Passing of the Spirit.

The passing of the spirit of a human being is necessarily attended by much variation of circumstance, and probably no two accounts will be precisely alike. The first information the writer ever received on the subject was given to him by an uncle, a few weeks after he had passed over, at the age of sixty-three, after a lingering illness.

"I felt," he said, "as if I had awakened out of sleep, and I was cold. I sat up in bed and, as I did so, I saw my body lying in the bed beside me. Getting out, I made my way to the kitchen, and then I said to myself, 'Am I dead? I must be.' Just then a man came up and asked me if I wanted to find my friends. On my answering 'Yes,' he took my hand and led me away through the air, a walk of two or three hours. Then we landed on another world and presently came to a large building; there a man gave me a suit of clothes, and no sooner had I put them on than I was taken away to your mother's house."

This short account acted as a stimulant to further knowledge, and fuller statements were subsequently obtained, which are now appended. The first is from the writer's father, who passed over at the same age as his uncle, but by a sudden affection of the heart. His account is:

"I will describe to you how I thought and felt at that supreme moment when Death had me in his grip. When I found myself sinking, as it were, beneath deep waters, I felt a strong spasm shoot through me, which seemed to tear my heart from out its place, while my eyes filled with hot blinding tears, and through it all I seemed to see myself as I was when a young man of eighteen or twenty. When the spasm had ceased, and my heart appeared to be beating calmly

again, and I had begun to think the attack was over, I heard my name called. I looked round and, to my surprise, I found that my body was beside me, and before me stood a strange man who said, 'Do you want to go to your friends?' 'Why do you ask?' I said. 'Well, you cannot remain here,' he answered smiling, 'for you have passed from one life into another.' I recognized then that all I had hoped for had actually come to pass, and that there was life beyond the grave.

We then began our journey through the ether, the luggage (or guide) holding my hand, and walking as it were in water. After traveling for some two hours through glorious waves of light, we reached the spirit sphere, the aspect of which, when I landed upon it, was not a great deal unlike the earth. It was low-lying, with great open plains and meadows. We soon came to a big building, in which I was furnished with clothes, after which the journey was resumed. I saw no signs of habitation at first, but presently houses began to appear and finally I saw a town in the distance."

This, it seems, was the city of Coarcoro, and upon arrival there he was taken, according to custom, before the Governor of the district. This high administrator was found sitting in a large office in a building of noble proportions. Addressing the visitor by name, he said, "We are pleased to see you, and welcome you to the new sphere. Establish yourself in good works, and you will become a worthy citizen. You are of a race of men who are noted for doing their duty, and therefore, you will not find it hard to work. You will now be taken to where you will be cared for and kept until your house is built."

From this experience let us now turn to that of an aged man who passed at upwards of eighty years of age. "One day as I sat in my chair I felt queer about the heart; thrills seemed running through me, and a soft thud came to my ears now and then. I was helped into bed, and lay there quite comfortably, but knowing full well that my time had come. I felt no fear, although I had no strong faith in the orthodox creed, but I seemed to know that I was not to die but to live. Dim forms seemed to flit about the room; these, as I know now, were the spirit guides waiting for me. I felt

myself, sinking, sinking, sinking, till I thought I had fallen into an alien world, and wondered how I should get back again, when I suddenly stopped. I opened my eyes and what think you I saw? The image of myself when I was a lad! This is a common apparition in such times—the re-appearance for a moment of our lost youth! That period of our lives when life was strongest, in us impresses the dying person so strongly at the moment of his departure as to cause this vivid re-presentation to the mind. At that I felt a sudden wrench—the birth pang of the passing spirit—and I was free.

My poor old body lay beside me on the bed, and, engaging my attention, I saw the guides. I gave them my hand and our journey began. What astonished me most was that, though we were walking, we did not seem to be treading on anything solid like the earth. So I said to the guides, "How are we able to move like this?" "Because of the matter that is in the ether," replied one of them. "I can see nothing like matter," said I. "No," he answered, "but there it is nevertheless, or you could not move through it."

Well, we kept going on until at length the guide said, "There is our world," and I saw a sort of shadowy ahead. Soon after, land appeared; and before I knew where I was, I was falling, as I thought, right into it! I cried out in fear, but the guides only smiled and began to make resistance to the attraction of the sphere, ion which we were walking. That is the way I got there."

Questionings elicited further facts. In passing through space, little or no resistance seems offered to the trend, yet the method of locomotion is distinctly of the nature of walking, though the speed is much greater, as I imagined, when we learn that the distance is covered at the average rate of nearly a couple of hundred miles per hour. The rate of traveling during the earlier part of the journey, when the attraction of the earth has to be overcome is, however, slow; it is when within the zone of attraction of the spirit sphere that progress becomes rapid. The attraction of the ether, indeed, could not be overcome at all without the exercise of will-power, put forth by the guides, who are in attendance for that very purpose, and to escort new-born spirits to their appointed place. The system

which operates in the allocation of individuals in the spirit sphere is founded upon blood relationship. The spirit is conducted to that place in which his or her nearest friend resides. The government, in regulating the immigration, assumes that a spirit's nearest friend is his or her mother; next the father; then the sisters or the daughters; then the brothers or the sons; then aunts or uncles, and then the grand-parents, beyond which the lineage is not sought to be established. As may be imagined, unless the spirit relatives are good men and women, free citizens or qualifying for such, relationship counts for naught; in such case, or where a departing spirit has no near friends, it is taken up into one district specially reserved for the purpose, and known under the name of the "Lost Children's District."

A few words in conclusion. Anticipating that some surprise may be excited by the fact that in the foregoing descriptions of passages, no mention is made of the presence thereof of spirit friends—"the loved ones gone before"—of the parting one, the writer desires to say this in explanation. Such deathbed attendances are not common, excepting in the case of Spiritualists, who are in regular communication with their friends, and in occasional instances where the bond of love has been so strong as to survive "Time's gradual indifference," and where frequent visitations have informed such loving spirits of the approaching end of those they wait for. Then, in deed,

"the forms of the departed Enter at the open door; The beloved, the true-hearted, Come to visit us once more."

This crowning joy all true Spiritualists look for, and surely they will not be disappointed. But in general, years of voiceless separation and disrepair of interests have so divided the erstwhile friends that the one is not aware of the coming of the other. Let it be our prayer and the heart of our service that the religion of Spiritualism—so peculiarly the religion embodying the family altar—shall be widely taught that they shall form the exception, not the rule who are content to let their dead die.

He alone is a pauper who neither inspires nor yet provokes love—Anon.

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SATURDAY, JULY 7, 1906.

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Forgery, Fraud and Deceit.

Dean Milman, one of the most prominent Christian authors of the last century, died in 1868, in his history of Christianity, Vol. 3, p. 352, placed himself on record by saying:

"That some of the Christian legends were deliberate forgeries can scarcely be questioned; the principle of pious fraud appeared to justify this mode of working on the popular mind. It was admitted and avowed. To deceive into Christianity was so valuable a service as to halloo deceit itself. But the largest portion was probably the natural birth of that imaginative excitement which quickens its day-dreams and nightly visions into reality. The Christian lived in a supernatural world; the notion of the divine power, the perpetual interference of the Deity, the agency of the countless invisible beings which hovered over mankind, was so strongly impressed upon the belief, that every extraordinary, and almost every ordinary incident became a miracle, every inward emotion a suggestion either of a good or an evil spirit. A mythic period was thus gradually formed, in which reality melted into fable, and invention unconsciously trespassed on the province of history."

Thus a great English prelate, like the ecclesiastical historian Mosheim, has placed on record for future generations the true story of the forgeries, deceptions and pious frauds on which the dominant religion was founded. Had we space we would quote details which would arouse thought, and, perchance, doubt of there being anything genuine in the system.

A Revengful God.

Vengeance is mine; I will repay, saith the Lord.—Romans 12:19.

Vengeance is defined: "The wrathful or spiteful avenging of a wrong; revenge." Do the readers of The Progressive Thinker accept this character of God, so given by Paul, as genuine and inerrant?

Nahum, the inspired prophet, is equally pointed. Open to 1:2 and read.

"God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies."

Reader, is the God you worship such as the inspired author represents? Is he jealous, revengful and furious? If so the fabled Devil can be no worse. We find near two scores of similar passages libelling God, and dishonoring his great name, while Christians are ever striving to glorify the book as the wisdom of the ages, and dooming to endless woe all who will not receive it as divine.

Notwithstanding the many quotations we have made from time to time showing impositions in the Bible, the preachers labor with might and main to make it appear the God-inspired penman did not mean what he wrote. Indeed, the principal task of clergymen seems to be to harmonize the conflicting teachings of the book.

A thousand varying sects have been formed, each drawing its faith from the Bible, and each warring with opponents because of diversity of interpretation. If God inspired the book it would seem but just he should retire from literary work until able to harmonize his productions.

A Good Reply:

Asked "Why doesn't God kill the Devil?" The inquirer received for reply: "Because God never made him. The devil was the creation of an ignorant and debased priesthood. He was a device to gain control of the still more ignorant and slavish rabble. The destruction of barbarian gods and devils is one of the Herculean tasks of Education, which is an age of intellectual culture will soon accomplish, and then enshrine the True and Only God."

All the religions of the world are based upon error; humanity is higher than theology; knowledge is far preferable to faith; action is more effective than prayer; and the best worship men can offer is honest work, in order to make one another wiser and happier than heretofore.—Charles Bradlaugh.

Washington a Deist.

Churchmen are in the habit of claiming all persons of prominence as Christians when death overtakes them. They do this to strengthen their standing with the masses. A few years ago the Quaker Evans made an earnest search to determine the religious faith of the signers of the Declaration of Independence. Of the fifty-six signers Mr. Evans found forty-seven of them were unbelievers and in no way connected with the church. The clergy claimed President Lincoln was a Christian, while his wife and his law partner each denies this. In his last years Mr. Lincoln was a well-known Spiritualist. Formerly he was what the church calls an infidel. Of this there can be no question.

President Washington is claimed as a Christian. And it is represented he was found at Valley Forge on his knees under a tree, in the snow, appealing to heaven for relief, when his army threatened to disperse for lack of clothes, provisions and all the sinews of war. The story was of the character of those told of Thomas Paine and of Col. Ingersoll discarding their religious teaching when dying—a shameful falsehood.

In 1880, when Gen. Garfield was a candidate for the presidency, the "Christian Union" urged all Protestants to support his election, giving as a reason that of the nineteen presidents to date not one, with the possible exception of Washington, had been a member of any evangelical church. But later researches have demonstrated the fact that "he who was first in war, first in peace, and first in the hearts of his countrymen" was not a member of any church, but, like Thomas Paine, Benjamin Franklin, John Adams, Thomas Jefferson, was a Deist, a believer in one God, and no more. In fact, if denominational titles now prevailing were employed, Geo. Washington was a Unitarian, but not a model one in character, for he gave way at times to fits of anger, when he was very profane.

The rector, Dr. Abercrombie, of the Episcopal church, Philadelphia, at which Washington was an attendant, was appealed to for information as to the president's religious views, and gave for answer—

"SIR, WASHINGTON WAS A DEIST."

Do we need additional proof? We have it in abundance. Here is the latest. It comes from the front of a telegraphic special to the Chicago Record-Herald, and was published in its issue of June 20, 1906:

"Valley Forge, Pa., June 19.—At the unveiling of a tablet to Washington in the chapel reared here to his memory, Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, Philadelphia, attacked the president's religious life. He said the 'Father of His Country' preferred card-playing and fox hunting to religious activity on Sunday. 'In his accounts,' said Dr. Steele, 'we find records of his interest in cards, duck hunting, dog, distilleries, fox hunting, fishing, raffles and agriculture, yet not one word has he to say about religion.'"

But later comes the news that Rev. Steele is made the target of the sectarian pulpit and press, because he had the bravery to tell the truth about our idolized Washington. The truth is, he was a patriot, and a student, but not a churchman.

The Bible to Be Tested as Other Evidence.

Charles W. Hutson, Professor of Modern Languages and of History in the University of Mississippi, published a few years ago, a very readable volume entitled, "The Beginnings of Civilization." Though evidently a churchman he stated a great truth on page 21, when he wrote:

"Let me remind you that when the statements of the Bible are produced in evidence, on any point in the scientific study of history, they are not weighed with any other evidence, but are to be considered just as any other documentary evidence; and we are to test them by the same rules of criticism."

This is the position The Progressive Thinker has taken in its discussion of Bible texts, and is the only one which common sense will approve.

The clergy have claimed the book was inspired by Infinite Wisdom, and, therefore, was faultless; that it was blasphemy to call in question the production of such an exalted author, notwithstanding the statement, II. Chronicles 21:20, that Jehoram,—see verse 16—was 32 years old when he came to the throne of Judah, and reigned eight years, when he died; of course aged 40. Then, in verses one and two of chapter 22, we are told that Jehoram, king of Judah, was 42 years old when he began to reign. From this it appears the son was two years older than the father. And the book published by millions annually, and scattered broadcast over the world, must not be criticized, because it was inspired by God, else the average preacher lies.

An Inquiry.

Polygamy prevailed among the Jews, according to Bible authority, from their earliest history, and continued without interruption until they became extinct as a tribe, or nation, if the reader prefers to call them such; while monogamy, or only one wife was compulsory on private persons in Egypt. Neither priest, prophet, Jesus, or God, condemned the holding of many wives in Judea; while in barbarous Egypt only kings, always a lawless herd, were allowed to outrange nature in this direction. Then are we not more indebted to the Egyptians for our advance in civilization than to Christianity, or its predecessor, the Jews, from whom it is claimed came the Old Testament literature? Strange, is it not, that a theocracy under the immediate and direct supervision of Jehovah tolerated the many wives system, while a secular government, such as Egypt is understood to have been, prohibited it?

Mr. J. H. Young.

A line was accidentally omitted last week in the heading of the excellent communication entitled "The Desert of Selfishness," leaving out the name of the medium through whom the messages were given.—J. H. Young, of New Mass. The narrative was especially interesting, impressive and suggestive.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

It Leads in Everything.

THE PROGRESSIVE THINKER leads in everything that pertains to Spiritualism. It is the largest Spiritualist paper by far now published. It is the only paper that will keep you fully posted in regard to current occult events. It shows you how the fakes have invaded our ranks with their spurious coin. It presents, too, the most exalted teachings of Angels of Light. Read the paper each week and keep at the head of the advancing procession.

A MONTH'S WORK IN INDIANA.

The Excellent Work Accomplished There.

To the Editor:—The writer is just closing a month's work in the good old state of Indiana, and is about to make his way homeward once more, feeling that there are good things in the world, and that Indiana has its share. Each visit made to this state but emphasizes the feeling expressed before, that there is a fine class of people among the Hoosiers, a class that take very kindly to Spiritualism. Many points have been visited, and considerable work done; among the towns are Peru, Rochester, Elwood, Tipton, Angola, Elkhart, Sheridan, Kokomo and Logansport. At all of these points the meetings were more or less affected in point of attendance by the fact that the Chesterfield Camp was so near at hand, but still most appreciative audiences were in attendance. At Tipton the writer had one of the experiences of his life.

One balmy afternoon a call was made to that point, and before leaving arrangements had been made for a series of meetings there, permission having been granted by the library board to have the meetings in the assembly room of the Library building. Everything went as smooth as a marriage bell until the evening on which the first lecture was given. Then, "preacher man" arrived full of enthusiasm (not liquid), and was met with the declaration that the meetings were "off."

Inquiry brought forth the information that the town, or at least some of the citizens of the town, had raised considerable of a disturbance because one of these dangerous Spiritualists was to speak in the Library hall. Result: Meetings declared off as far as the hall was concerned. The next night, however, a meeting was held in the opera house, a fair audience attending.

Later, the writer going to Elwood, Mr. Wm. Briscoe came to him and made arrangements to have lectures at Tipton; this was also given to a still larger audience in the Opera House, and thus the cause is still alive in Tipton.

Another side to look at is given by the visit to Balbec. This little town in Jay County has about fifty inhabitants, but a mile and a half into the country there was a confounding call which in 1873 was dedicated to the cause of liberty and truth. A society of Spiritualists called the West Grove Spiritualist Society holds their there, and it is surprising the number of people they get out to their meetings. They seem to spring right out of the earth. The writer was there three days, Friday, Saturday and Sunday; gave a lecture each night, and three Sunday. At the morning session it was observed that sundry pleasing looking baskets, which made a noise that was most inspiring to a wandering "sky pilot" that I might mention, were smuggled into the room. After the session the mystery was explained, for a long table was set up in the hall, the baskets emptied of their treasures and a dinner that would make anybody smile was placed upon that table. Everybody was made welcome, and made good the reputation of the various cooks by doing justice to everything that came within reach. Some people that I know were going to the extreme of welcoming around the table continually so as to be within reach of everything thereon. These Spiritualists at West Grove know how to enjoy themselves and to make others at home. Mr. E. A. Gray is the able secretary, and Mr. Clint Williams the president. Take it all in all, this is a spot where a royal welcome is accorded to the Spiritualist who ever it may be, they are made to feel that here at least are kindred souls.

There are possibilities that the writer may do a good deal of work in Indiana in the fall; to that end he would like to hear from societies throughout the state, and, in fact, from societies elsewhere.

WILL J. ERWOOD.

Wonevow, Wis.

TRENCHANT THOUGHTS.

As They Emanate From the Mind of Rgr. M. Rader.

The end of life is the discovery of God. For thousands of years this has been the quest. What the ancients did on the plains of Shinar was to build a wall that they might reach God, men have ever done. It is the old, old story, this building of the Tower of Babel. This has been the labor of the human soul. Churches, philosophies, science, institutions, movements—what are these but the means by which we shall stand nearer the Infinite?

When men go to church, except through curiosity, they go to find the divine. When they go to the meetings of science, they are seeking for the divine. We all believe the same thing. There is a fundamental unity in human faith. There is one anchor for the ship of the soul. The anchor is God. It is not a book or "a poem," or a fancy. Neither is it a creed, a theory or a system. It is the living God.

Unhappy the soul that drifts with the sullen sea! Happy the soul that is linked to the eternal! The difference in men is not the elements of power, but in the thing to which these elements hold. The great soul touches the bottom. The small soul drifts. The great soul is master. The small soul is slave. God is power. "Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil."

Joy is the only thing in the world more inevitable, more universal, than sorrow. Our capacity for happiness still outranks our capacity for grief.—Bliss Carman.

Our enemies speak of us as they hear; we judge of ourselves as we feel.—Hannah Moore.

THE N. S. A. HOME OFFICE.

The National Spiritualist Association at Washington, furnishes important items for the consideration of Spiritualists.—The Forthcoming Convention.—The Mediums' Relief Fund.—Its Importance.—The Ritual.—The Slade Monument Fund.—Another Fake Sent to the Penitentiary.

To the Editor:—Greetings of love and good cheer to you and your constituents from the N. S. A. and its official Board. Our work proceeds as usual and seems to be far-reaching by good accomplishment.

We are now getting ready for the forthcoming annual convention to be held in Chicago in the large auditorium of the Y. M. C. A. Building, Oct. 16, 17, 18 and 19. The meetings will be of great importance. We look for a large attendance. I refer your readers to your paper for information, including railroad rates, hotel, meetings, etc. We trust that all who are going will at once write to the Palmer House for rates of rooms; also travel certificate plan and file their certificates with the N. S. A. secretary when they reach the convention. This is important and should not be neglected.

The N. S. A. Relief Fund.

It is doing its usual good work. We call this to public attention, since raising the thousand dollars last year, but few have remembered the fund with donations. The amount was a grand help, but when we remember that the pensions amount alone to the sum of \$156 each month, and temporary aid is frequently given to needy ones, it is not surprising that it will be seen that funds run low where there is no endowment to keep them renewed. Among the helpers to this fund the present year are Mrs. J. W. Storrs and Mrs. Dr. Col. Merriam, both of Hartford, Ct., and Rev. H. C. Dorn of Newark, N. J.; these good friends have held séances for, and in other ways collected money for the Mediums' Relief Fund and have much aided in our good work.

The Ohio State Association has donated fifty dollars to the N. S. A. Mediums' Relief Fund, an act that is highly appreciated. Our thanks go to all these good friends for their thoughtful aid.

In addition to the pension and temporary aid of the N. S. A. to mediums, this association has recently donated the sum of one hundred dollars to the medium and spiritual society suffering from the great earthquake and fire in San Francisco, Cal. This sum was sent to Mrs. Thomas Johnson, city for distribution among the needy. We were informed that there are many suffering mediums and Spiritualists at large would do a grand work if they would send what they have to give to Mrs. Johnson, at 183 Page street, that city, by whom it would be wisely disbursed.

Our "Ritual."

If we may call the little booklet by that name, it will soon be ready for sale. It is of convenient size for pocket or hand satchel, and tastefully bound. It contains appropriate suggestions for meetings, funerals and other occasions; also responsive readings, marriage service and so on. It will fill a long-felt want among speakers of Spiritualists generally. Its price, which will be low, will be announced in the papers as soon as it comes from the press.

Slade Monument Fund.

This matter drags. We would like to have it completed. The aim was to have a simple monument placed over the remains of Dr. Slade to mark the spot where he was buried. The fund has been raised. Some friends wrote us that Dr. Slade owned a burial lot and monument in a cemetery at Albion, Mich. We wrote to the cemetery superintendent of that place and received word from him that a lot is there and a monument bearing the name of Slade, but that it is owned by another party, whom we are unable to find. It seems to us it would be well to leave the remains of Dr. Slade where they are, and place a suitable stone for his grave. Contributions will be welcomed at this office.

Dr. T. White.

A Dr. T. White has lately been convicted in Baltimore for misuse of the mails, for selling "charms," "love potions" and other trash in the name of Spiritualism, and with the pretense of developing mediumship. He is sentenced to three years. It seems to be a just case. The man was flourishing, employed many typewriters, clerks and was profiting enormously by the gullibility of his dupes. His lawyer wrote to the N. S. A. Secretary to come and testify to the work of Spiritualism in behalf of his client. Spiritualists should be all true Spiritualists, and should not be deceived by fraudulent practices, exposed. True Spiritualism is not diminished by such rascality, but all good Spiritualists are glad to have full exposure of such unclean work.

MARY T. LONGLEY.

N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

SPIRIT POWER.

And How Beautifully It Was Illustrated.

I note the case of really a modern miracle. I saw a child two years old, both limbs paralyzed from body down, and never having grown from birth; limbs no larger than broom handles; no motion or muscles. A spirit gave a single simple prescription to be applied to the child's limbs. The child was healed, and the limbs grew naturally. The child's name was Sloudt. Now 21 or 22 years old. This is one of over 1,000 cases treated in that year, all by the same medium.

W. H. WARNER, M. D.

Crothersville, Ind.

SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Six.

I closed my last paper with a reference to some authorities on the legal definition of Monomania, and I shall now take up again some cases bearing more directly on Spiritualism. The first case discloses a rather unique defense.

Continental Insurance Co., vs. Delpech, 82 Pa. St., 225-236, Decided October, 1876.

The action in this case was brought because the insurance company refused to pay the insurance after the death of the insured, on the ground that he was a Spiritualist, had frequently predicted his early death, and that he was drowned soon after his prediction; the inference being that these predictions were based upon his intent to commit suicide, and that his purpose to suicide was based upon the belief that he would go to a better world.

Extracts from Court's opinion:

"We are unable to see that his (delpech's) belief in Spiritualism, or the fact that he believed he would enjoy all the pleasures of this life after death, was evidence of suicide. To conclude otherwise is to assume that the expectation of greater enjoyments in a future life than in this, creates a suicidal desire. If this reasoning be correct, it would follow that a devout Christian who believes in a blessed immortality, is more likely to commit suicide than one who believes in no God and in no resurrection. The desire of self-preservation is firmly imbedded in human nature. A legal conclusion of suicide could not be drawn from the mere fact of a belief in Spiritualism."

The case of Thompson vs. Quimby, 2 Brad., 449; affirmed in 21 Barb. 107, was a New York will case, decided 1853.

The testator died at the age of seventy-five, leaving a fortune of \$300,000 to religious and charitable institutions, none of which had any connection with Spiritualism. All sorts of wild and extravagant testimony was produced relative to the decedent's belief, and in referring to that testimony, the Court said: "There seems to be sufficient evidence to show that he (the testator) believed in mesmerism, clairvoyance, divining and mineral rods, dreams and spiritual influences."

And further on in his opinion the Surrogate says: "If we apply the present state of knowledge and intelligence to the opinions entertained by the decedent, they appear irrational and absurd. What the human mind admits in one stage of its progress, is rejected in another. While many dreams in the dawn of modern philosophy, which a century or two ago were thought rational, are now regarded as follies,—the discoveries and inventions which have been the fruit of modern science, might very well be predicted at that period, as idle fancies compared with the claims of alchemy and astrology." P. 474. The will was sustained.

In the case of Lewis vs. Arbuckle, 85 Iowa, decided 1892, there was evidence that the grantor could neither read nor write, nor count money; that he believed that he could see fairies, conversed with them, set the table for them and wanted to keep on the good side of them, and that she imagined that she could see departed spirits, and called the attention of people to the spirits of her departed children, which she imagined she could see in the road, and this evidence was held to be insufficient to show want of capacity in the grantor to convey her property, it was held that in her business affairs she was known to exercise judgment and reason.

This was an unsuccessful attempt to set aside a deed on the ground of unsoundness of mind; the same degree of capacity being necessary for the execution of a deed as for a will.

In Re Harbert Will, 15 Miss. (N. Y.) 216, decided 1895, the Court said:

"We are not to treat Spiritualism, theologically, but legally, in its application to the testamentary capacity of the testatrix. It matters not what our opinion may be as to the facts, formations or claims of Spiritualism; that is nothing to us. The question is, whether there is evidence that the decedent did things other than those which are understood to be the result of the teachings of Spiritualism. There was no delusion which entered into the execution or preparation of the instrument."

A case which is quoted in all of the more recent books is the Will of J. B. Smith, 52 Wis. 543, decided 1881.

Smith died in Milwaukee in 1879, and because of the "ungrateful usage" of his children and the certainty that if he left to dispose of his property, would take every advantage of him, he left everything to her.

In the language of the Court, "He was what is known as a Spiritualist. He had come to believe that through certain mediums he could communicate with spirits of deceased persons." His first wife had died and he married the second on the advice of spirits, and that advice was in this case good advice; for she made him a faithful wife, and he did not fail to recognize her fidelity when he made his will. He followed the advice of mediums in other matters, but he always tested what was given him, and when he found it wrong, he abandoned it. As one witness said, he came to believe that there was more than one kind of spirit.

He was a man of excellent moral character, with intellectual power of a high order. He was cultivated by reading and his general information was extensive. He was self-reliant, firm and not easily swayed. He was very conciliatory and self-willed. After certain financial reverses he became quiet reserved, but no particular change in him was noticed from 1840 to 1879, the year of his death.

I give this rather full description of him that the readers may ponder over the "ungrateful usage" of his children which extended even beyond death. While it does not appear in so many words, yet, reading between the lines, the inference is readily drawn that the testatrix's belief in Spiritualism was the cause of the "ungrateful usage."

In not a few of the cases it will be found that the contestants are relatives whose discourteous and often insolent treatment of the testator caused him to ignore them in his will.

Four of the children of Smith resisted the probate of his will, and being defeated, appealed to the Circuit Court, in which the jury found that the testatrix was not of "sound, disposing mind and memory," and that he had been unduly influenced in making his will. A motion for a new trial was overruled by the Circuit Court on the ground that the will was defective, executed, and that Court revoked the order admitting the will to probate, and then an appeal was taken to the Supreme Court by those who supported the will. That Court said: "that the will was properly executed, that there was no evidence of undue influence and that, there was overwhelming evidence that the deceased was of sound mind."

The estate was only sufficient for the support of the widow, and the testator's children, who were all by the first wife, were grown up and fully capable of taking care of themselves.

In most of the contested wills of Spiritualists, the provisions are sensible, humane and charitable. In a few, which in my judgment are not worth setting aside, we find the clear evidence of undue influence exercised by unscrupulous mediums, so-called, who succeeded in having themselves made beneficiaries.

Number Seven.

The contest over the will of Alexander McIlroy, late of Philadelphia, which was decided in 1902, is still fresh in the minds of those who keep in touch with matters affecting Spiritualism.

This case is entitled Buchanan vs. Pierce, and is recorded in 205 Pa. St. 123. The married daughter of the decedent was the contestant. She was not in sympathy with her father's belief in Spiritualism and she tried to get him to give it up. Their discussions on the subject very naturally led to a striking of Spiritualism. All sorts of wild and extravagant testimony was produced relative to the decedent's belief, and in referring to that testimony, the Court said: "There seems to be sufficient evidence to show that he (the testator) believed in mesmerism, clairvoyance, divining and mineral rods, dreams and spiritual influences."

It was claimed that the delusion to which he was subject was an inherited one, and that his daughter, but the Court found sufficient reason for denying the validity of that precious charge in the manner in which the daughter attempted arbitrarily to interfere with her father's freedom of thought. The opinion of the court has nothing very striking in it; the case was plain, and the doctrine laid down follows the general doctrine. The will was sustained.

The greed of the new son-in-law; his taking in his name a deed for property which he had agreed with his mother-in-law should be placed in her daughter's name, the mother-in-law paying the larger part of the consideration. He conducted his mother-in-law to disinherit him. Subsequently she becomes believer in Spiritualism, and thereby incurs the displeasure both of her daughter and her son-in-law. They treat the old lady with discourtesy. The son-in-law's treatment of her shocks her refined sensibilities. When the mother-in-law makes her will, she gives the interest in her property to her daughter with the remainder to her children, and in the event there are no children living at the time of her daughter's death, then the property is to go to the testator's own sister and brother, thus cutting out the son-in-law, except to the extent to which he might have the life interest of his wife. When the old lady died her daughter contested the will on the ground that she was insane on the subject of Spiritualism; but neither the Court below nor the Court above agreed with the noble daughter, "the honorable son-in-law, and the Christian counsel."

I will quote here from the argument of counsel:

"Such a Court (as the one addressed) will not ask a jury, whether the universal philosophy is true, which teaches us that there is a great gulf between the dead and the living, so that they which would pass hence, can not; neither can they pass to us that would come from thence; nor whether the spirit of man goeth upward; and has no longer any habitation here and can no longer have any participation in the affairs of the living, nor will such Court admit that departed spirits can invest the bodies of the living, whether such spirits are pure and holy as Milton's angels, or as hideous as Dante's devils."

"But this Court, we confidently trust, on the other hand, acting in harmony with that other Christian Court speaking for the British nation but a few months ago, by its Vice-Chancellor, Gifford, will judiciously declare that this system of Spiritualism, as it was believed and acted upon by the testatrix, is mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish and the superstitious; and on the other, to assist the projects of the needy and of the adventurer; and that beyond a doubt, there is plain law enough and plain sense enough to forbid and prevent the retention of any acquisition obtained through its aid."

Here the counsel for the contestant cites Lyon vs. Home, 6 Eq. cases L. R. 665, decided 1868, as "That other Christian Court speaking for the British nation." The language contained within the single quotation marks in the last paragraph, is taken verbatim from the case cited, and in commenting upon it in their argument, the contestant's counsel say: "This is not only good logic and sound sense, but good orthodox Christianity also."

The case of Lyon vs. Home, cited above, was clearly a case of the exercise of undue influence by a pretended medium. The case was instituted to set aside the gifts made to him.

The facts are these: Mrs. Lyon, a widow, aged seventy-five years, within a few days after seeing Home, who claimed to be a spiritual medium, was induced, from her belief that she was fulfilling the wishes of her deceased husband, which wishes were conveyed to her through the medium of Home, to adopt him as her son and transfer 24,000 pounds sterling to him; to

make her will in his favor; afterwards to give him a further sum of 6,000 pounds; and also to settle upon him, subject to her life interest, the reversion of 10,000 pounds. These gifts were made without consideration and without power of revocation.

Under these circumstances, it is perhaps pardonable in the Court, which dis

An Address Delivered Before the First Society of Spiritualists, of Lyric
Hall, New York, by Mrs. H. L. Russeque.

This I hope, and doth affirm, wherever I may go,
Whatever things be Spirit, a fair love makes them so.
I hold all else a selfish scheme, a vain pretence.
Where center is not, can there be circumference?

And these are the questions we should put to ourselves
If we have no defile life here, where can we place it?
Is there any altar beyond the skies upon which we

Considered Thoughtfully From the Standpoint of the
Occult Review, Which Also Takes Into Con-
sideration Spirit Clothing.

where it falls into the drain, rose a vague black shape about four feet long and two and a half feet high without legs. It was shaped like an hour-glass and moved like a huge cat-errpillar, or the body of a galloping horse, towards the horse, about fifteen feet off. The movement was very rapid. IT SPRANG TO THE THRESHOLD OF THE MINIMAL CLUNG THERE LIKE A LIMPET FOR AN INSTANT, AND DISAPPEARED. THE CURIOUS PART FOLLOWS. THE HORSE, IN EVIDENT TERROR, REARED VIOLENTLY STRAIGHT UP, THROWING OUT HIS HOOF AS IF TO STRIKE SOMETHING. A PASSER-BY WENT TO HIS HEAD. THE HORSE, IN THE MEANTIME, THE TERRIFIED CREATURE, THE STREETS WERE BRILLIANTLY LIT WITH ELECTRIC LIGHT, AND SHOP WINDOWS RENDERED THE ILLUMINATION GREATER.

"I cannot account for the appearance. My mind was occupied with some everyday subjects of no great moment. I have excellent sight, and I never was drunk, while sometimes cause strange shadows of objects beyond their limit."

GODFREY H. ANDERSON.

The son to whom the above happened had another experience of a unusual sight. He, with his two sisters and another girl, were staying at St. Andrews in July, 1904. The younger sister and Miss Drummond were not out on the afternoon of two o'clock, and did not come back till after four. At tea-time Violot stated, in the course of conversation, that she and her friend had been forced to go long walk along the sands. The amazement Godfrey said that was impossible, as he had seen her in the dining-room at a quarter to four, and she had said she had been out. He was reading a book when he entered, but, to his surprise, said nothing. Before leaving the room he looked at her a second time. It needed both her own and Miss Drummond's assertions to convince him that whatever he had seen she was not there, but at the moment that he saw her, she was a pale or more away from the house. She remembered having noticed, when walking on the sands, that the hands of the clock on the Royal and Ancient Club House pointed to a quarter to four, sufficient proof that she was not in the room where her brother thought she saw her.

Why Do Ghosts Wear Clothes?

The subject of the inquiry was provided by the editor of the Occult Review stated in his own terms as follows:-

"Is the fact that ghosts appear in clothes conclusive proof against all evidence to the contrary that the ghosts so appearing are hallucinations or that the stories concerning them concocted inventions?"

"Not, how do you justify such a separation in the light of reason and common sense? And to what theories in connection with apparitions does the appearance in the clothes that were when alive appear to point?"

"In considering this subject it may be advisable to reason backward from the effect to the cause, and to see in the visible world to the cause which produces those effects—which we do not perceive—and which have their origin in the invisible world."

All "ghosts" are once men or women, and for this reason I propose to trace the cause of their appearing in the clothes which they wear, and to relate their conduct during earth life.

In order to keep strictly within the scope of the inquiry, I will take it for granted that the continued existence of mankind after "death" is provisionally accepted; and, in deed, there is no other objection to this acceptance in the cumulative testimony of many writers.

"Death" then may be considered as the portal which leads to a change of state, a change from visible existence to a condition of invisible existence. This does not necessarily mean a change of character, but it signifies a changeable to infer that a man in the state of invisibility grows slowly, in Visible life, to an accommodation with his new surroundings, and that his sudden change takes place in his personality.

Therefore logical to assume that a man "dead" is to all intents the same as a man "alive," and would consequently be actuated by corresponding motives, and would act in a corresponding manner.

Let us then ask "Why men wear clothes?" and we will have an understanding of the problem.

It would appear superficially as if men wore clothes merely to keep themselves warm, and though this is undoubtedly true in cold countries, on reflection this will be seen to be but the only reason, nor even the most important one. A man in the tropics, a policeman would be just as warm in the skin sack of an Esquimaux as he is in his usual attire, but dressless he would not embody the modern idea of a policeman. A knight in armor gives a distinct impression of being a warrior, but the man in a suit and top hat, although perhaps not so comfortable and perhaps not so warm, would not body forth the idea of a properly equipped fighter. Even in countries where no clothes are necessary for warmth, clothes are worn, and worn with infinite grace and adornment, and it is very plain, clear, therefore, that men wear clothes principally for the purpose of manifesting ideas, an abstract idea of authority and a concrete idea of visibility.

As a "ghost" was a man and a man may be a "ghost," it is safe to state that a "ghost" wears clothes precisely the same dominant motive, i. e., to express individuality or authority; in short, to identify himself with the position and period of

place the Divine Spirit, that is separated from all that is human?

Is there any other throne upon which divinity abides, upon which it rests, higher than human intelligence?

Is there any spirituality that unfolds a diviner revelation?

Is there anything loftier mightier, grander or divinest than intelligence; than spirituality; and where does it abide, both in the souls of men?

Spiritualism has made God an utterable Spirit. It has brought him within reach of communication. It has enthroned him here. We can look into His eyes, when we look into the eyes of our fellow creatures. His home is here within and without us, and His angels are the ministering spirits on earth, in heaven, everywhere.

Thus Spiritualism has been percolating the mass of human life. It has opened the way to larger realities. It has brought us to the door-way of higher possibilities. It has increased the responsibilities of humanity.

Spiritualists, you have larger responsibilities than anybody else in the world. You have larger worlds in which to live than anybody else. Why? Because you have the knowledge that you are with the Divine, universal, joyous, mighty Spirit that pervades the universe.

Your responsibilities are never ending. Your duties are never be bounded. There is no such thing as limitation around the souls of men. There is nothing to be done that man cannot accomplish. There is nothing to think that he cannot comprehend, or have for his own intellect. There is nothing to aspire to that he cannot reach: There are no minds in heaven so lofty that he cannot attain to them, and find there the very treasures that dogmatists faith has made the sepulchre so many years.

Nothing has ever lived among men that has accomplished so much in fifty-eight years as Modern Spiritualism. It has reduced God from an Image to a spirit. He has been dissolved from the formulated bigotry and superstition of man to the realism of human life, of human spirituality. It has brought to the world the spirituality that is here. He has taught us that if we are to love God, love the spirit, we are not to love Him yonder, but we are to love Him here, by loving, knowing, penetrating the mists that belong to each other; come into a closer kinship one with another. But what are the responsibilities incident to this knowledge? Are they the responsibilities that shall inspire you to listen to the divine truths that come like dew from heaven from the angel world upon the dry and barren earth, to bring out from the earth its blessings, its beauties, and then close your eyes, and turn your back and walk away, and say, Oh! the angels will do all this for me.

Remember you are an angel, and your responsibility the responsibility of an angel; your work is the work of an angel, and the importance of that work must tell for your futures.

Religion has too long taught the importance of doing good for heaven's sake, doing good for the to-morrow come. We want it now! Spiritualists, you have only recognized the fact that you have possessed a disintegrating truth. The two-edged sword of wisdom has been cutting right and left in the mind. It has been destroying bigotry and it has been slaying superstition. It has been razing to the ground the temples of faith, and has substituted therewith the altars of Divine Knowledge. Now it is time that you are builders, and that you stand together, hand to hand heart to heart, soul to soul, thought to thought, and work for the truth, and build it up in your land.

The service of other religions, what it has accomplished. The Scandinavian, the Irishman, the Russian, the German and the Italian people flock to your country, and in two or three years they have a church, a society upon whose altars they can lay their offerings of faith.

The Spiritualist is everywhere. He is a universal dispenser of his knowledge. Creed may crumble, temple may fall, but the Spiritualism that has been percolating the masses has been shedding its dews upon humanity. Has reached every point of earth until to-day you show

It seems to present a difficulty to some people, this question of ghosts' clothes, as they say that even if the man is immortal, clothes are not, and therefore it is unreasonable, absurd and impossible for an authentic "ghost" to appear clothed.

It is very evident that the basis of all manifestations is thought. Now in the physical state immense trouble and ingenuity have to be exerted to give to invisible ideas—which are the basis of all expression—that rigidity of immediate realization in form by which alone they can be of use in the material state of existence, but in the etheric plane of being where invisible man lives, a different condition must necessarily prevail.

It is highly probable that ideas are, in the etheric condition of life, capable of immediate realization in form by an effort of will, and the forms so manifested would dissolve as soon as the potent constructive will force was removed.

Doubtless it means knowledge as well as will power, but there should not be any difficulty in understanding how a "ghost" could thus present himself clothed. A "ghost" clothes himself in exactly the same way as a man, viz by the exercising of thought and will. There is consequently no need to suppose the immortality or resurrection of old clothes.

There may still be a difficulty to some people to realize why the best material for astral clothes comes from themselves are intangible, and must be clothed in some kind of substance if they are to be realized by a separate mind.

How does the natural world help us here. We see that in the atmosphere we have compound gases in a normal state of invisibility and great fluidity, but since Professor Dewar's demonstrations, it is manifest that these conditions can be changed into those of rigid form and visibility.

We may still be saying that in a state of continual flux, passing from the solid form of ice, through the fluid form of water into that of invisible elastic vapors.

A little reflection will further show that all material things are subject to like changes and are consequently passing from the visible to the invisible condition, and vice versa.

The world then, solid as it appears, is but a series of condensed atmospheres.

It follows, therefore, that the atmospheres contain all the properties and qualities of the earth. Moreover, there are emanations invisible but continuous, from every fabric and every composition, continually passing from the visible to the invisible state.

Therefore there is a sufficiently material basis in the most refined etheric atmosphere and in every variety of ghostly clothing to be produced at will.

That ghosts do appear in clothes of their own creation is a matter of evidence, and this seems to be a notable test of their real personality and existence, and is not a conclusive proof—or any kind of proof—that "ghosts" appearing are hallucinations.

The justification for such appearances lies in this: that clothes such as

mense aid to identify fact independent of the transitory phases as under ghost is able to extract common sense" body to walk or and consequently ment with "a sense" for a sumably for identity means to give appearance. The theory formulated by would be—As

A MYSTERY
It Is Alleged That To The Spirit Realm

With your permission to have the opportunity of the "Light" on the remarkable experience of a friend in India. I know the compound in which, I was extracting the son who used in conditions named, cation with the ly skeptical, yet matter to a person serving the rule is what happens evening alone, mer of light certainly not of the room seish (I say "seesh") I know the sort), and a presented these flower garden scale, and with stretching away could reach. and sparkled with tiful soft light.

No building anywhere visited way around the sink. These sexes were clothed and moved in around the palace appeared to be earnest, animals of the groups way around the face-to-face. Instantly recognized friends, long Looking close struck me as 1. Although close to those scene, and move in the came.

2. Despite stantial appearance moved to and clean through 3. These strange all conscious of the tor.

organize yourselves into living active bodies, to be able to send out a more potent influence over the earth for the good of humanity.

If your responsibilities are greater, it means that your deeds should be more numerous. If an angel comes to your door, and brings you a message of love, is it your duty to lock the doors to protect it?

No!

Christianity has needed a creed to protect its religion. Spiritualism needs labor, and earnest effort to protect its, and it is time that you begin this duty, and take up this responsibility for the world's good. You are beginning the second half century since this truth was advanced. It came not as a salvation for you, but it came as a light, to teach you that salvation is in you, belongs to you, and that as you are growing out of ignorance into the light, you have found the saving grace of wisdom abides within.

It has not come as a mediator between God and you, but it has come to tear the veil from your eyes, and rend the mists that have clouded your spirit, that you may commune within, heart to heart, and soul to soul; that you may think, love and live with those you have loved, and with whom you have lived.

Spiritualism comes to you as an inspiration; it inspires men in every condition of life. When it has fulfilled its mission, the world will have become so much better as compared with the last fifty years. To-day your courts of justice are more liberal, your pulpits are more generous in their judgments, humanity is more loving, and sympathy goes out quicker than it ever has before to all who are in need.

The world is better. Why? Simply because men think better thoughts, live better lives. You are thinking and living a better religion. RELIGION IS TO DO, RELIGION IS TO ACT, RELIGION IS TO PRACTICE. It is like the diamond that is found in the earth, almost useless in general appearance. It is crude in shape, and is covered by its rough garment. The lapidary takes it, polishes its surface, smooths its edges, and it comes to you the brilliant gem. What is the spirit of man but that gem? It is born in ignorance. Experience is the lapidary, and communion with one another is the influence that is polishing the edges with all that is good. The more you live and labor for the truth, the more luminous its influence, and far-reaching its effects. Let me admonish you, then, join hands one with the other. There is always one upon which you can unite, and that truth is, I WILL LOVE MY FELLOW-MEN! I will love my fellow-creatures all ways, and everywhere, and because I love humanity, I love God. I love the angel that abides in every human life, and if I love that angel I will labor in his behalf. I will uplift the world! I will purify the moral standard. I will direct men to higher paths and virtues, and I will make the world better, because I will be better! I will live more righteously, be more charitable by carrying forward the good, and give it to all with whom I come in contact. This is the emanation of Spiritualism, this is its religion. Creed cannot confine it, and dogma cannot bind it. It is immeasurable in its effects. It is turbulent in all directions. It goes down into the slums of life, and lifts up the down-trodden. It goes to the prison and carries to the convict the light of love, and truth, and awakens a higher and holier aspiration within him. When Spiritualism becomes the active living force in human society, prisons will be schools of learning. Instruments of torture will be turned to ploughshares, that will turn the soil that has covered the gems so long buried from human thought.

It is time, that as Spiritualists, you take up this earnest work, and not leave the few who have labored so seriously to advance its principles, to work alone, in showing the wonderful phenomena to all, which are the rappings to your soul.

Listen to the voices, let them come to your hearing. Though your eyes may not have seen and your ears heard yet the light is waiting to shine in upon your vision, and the sound is waiting to come into your spiritual ear, inspire you to loftier heights, to a higher life.

Look higher, beautify your homes, beautify your lives join together in one supreme effort, and let that effort be continuous. Make the world here and the world hereafter, as it is, one with God, one of God, until all humanity is thine, until all men are your brothers, and God is, must be, the one Father of all.

entification, and are in line when one considers the nature of such appearances under present conditions the make.

Contrary to "reason and the wisdom of putting a person in a cell without clothes, to let him be in entire agreement and common sense manifesting, pre-emptive, to take even verisimilitude to his which might well be any respectable ghost was—so I am!

POWDER.

that It Opens the Doors to It Realms, and the Realm Can Be Seen

permission I should like to inform the readers of the following rather lengthy letter:

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Now is the time to extend the circulation of The Progressive Thinker, which will contain Occult and Spiritual news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enlighten the mind. Send in a subscription now.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the majority of truth can be best ascertained thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink, on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to fill, and in order to do that we will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items or this paper must be accompanied by full name and address of the writer. We will not do so that Secretary or correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be sent into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Carl C. Pope writes: "The Progressive Thinker, always good, grows better every week."

Ferd C. Suhr, corresponding secretary of the Spiritualist Mission, writes: "On June 24 it was good to see the liberality of so many strangers as they mingled with our members—liberal in thought and expression. Our services are as follows: Lecture and song service in the morning, at 11; lyric work, lecture and tests from 2:30 to 4 in the afternoon, and the song service at 8 in the evening. Different speakers at every meeting who express thoughts pertaining to a higher and holier life, and tests are given in the afternoon only by competent instruments. On Sunday, July 8, Orlando E. Miller, Ph. D., will address us in the morning. Mrs. Martha Price in the afternoon, and the Hon. Chas. E. Hughes in the evening. Good message bearers will give messages in the afternoon. The conundrum social by the Ladies' Aid on Saturday, July 14, in our temple will be enjoyed by many. The steamer City of South Haven is engaged for our excursion to South Haven on Saturday, July 21."

Eva L. Stewart writes: "On June 17, the Hyde Park Occult Society listened to another very interesting lecture by Dr. C. A. Burgess. His messages by impressions were recognized. Mrs. A. B. Wilson gave a few, which were acknowledged by those receiving them. June 24, Dr. Geo. B. Warner lectured and was heartily applauded, for all were well pleased. Dr. Guckert, a stranger to all but one in the audience, gave a number of messages which were recognized. She has a fine control, and her sprightly manner of giving tests pleased all. She is to be with us again soon. We expect Dr. Greer to be with us on July 17."

R. Mitchell writes: "The Society of the Students of Nature held a very successful meeting, Sunday evening at 8, 461 W. North avenue. Sister Bundrick, Sister Kicket and several other mediums gave messages. This society holds developing circles and conference meetings during the summer for the benefit of the outlying members in mediumship, conducted by Sister M. Schumacher. The Ladies' Auxiliary of the Society gives its monthly ice cream social, Thursday afternoon, July 5, from 2 to 5 o'clock, at 114 Loomis street. Interesting talks, messages from mediums and games for the children, with prizes."

Secretary writes: "Miss M. B. Hedrick, of 55 Herkimer street, Brooklyn, N. Y., is drawing crowded houses, and the secretary would advise all who wish to attend the seances held on Sunday, Tuesday or Friday evenings, to secure seats in advance, as it is impossible to accommodate all who come. Write or phone to her care. Her telephone number is 2622 J. Bedford. The seances begin promptly at 8 p. m. These meetings will be continued until further notice."

F. J. Lentsch writes from Louisville, Ky.: "We were compelled to close the church in June, 1905, owing to the illness of the regular pastor, Mrs. Mary Frances Mann. She has been suffering with nervous prostration, and has not been able to receive or see her most intimate friends for over a year; but thanks to the angel world, she is now convalescing."

Georgia Gladys Cooley concluded her two months' engagement with the First Spiritual Church of Baltimore, June 29. Her summer engagements are as follows: Meadville, Pa., July 1 to 7; Chicago, Ill., July 15 to 23; Forest Home Camp, Mich., July 29 to August 5; M. V. S. A. Camp, Clinton, Iowa, August 12 to end of camp.

Mrs. L. A. Hall writes: "The Golden Rule Spiritualist Society, at O'Donnell's Hall, Paulina street, near Park avenue, held a grand surprise for its large audience, on Sunday evening, June 24. Mrs. Nora E. Hill, past president, spoke inspirationally, forceful truths in her lecture on the 'Essential Principles of Life in Their Expression Here and Hereafter.' Professor Lockwood, of scientific fame, being present, followed with a short address of which every word and line teemed with weighty thought and deepest learning."

Dr. Geo. B. Warner writes: "Some Illinois Society, or one adjacent to Chicago, might be glad to know there is an opportunity to engage the services of Mrs. R. S. Lillie, on July 8 and 9, both Sundays, at once at 4203 Evans Avenue, Chicago, if you wish to make application for this gifted inspirational worker. She will be eastward bound next month for the summer camps, and the Chicago Convention of the N. S. A., October 16-19."

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, July 8, 1906: "Temperance."

Gen of Thought.—Temperance in total abstinence from all things injurious and the moderate use of all things necessary.

For information concerning the Progressive Lyceum, a Licensed Lesson Paper for the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Mrs. L. Lee writes from Worcester, Mass.: "I have enjoyed The Progressive Thinker greatly, and am taking all the numbers along with me to my new address, to interest and instruct friends and acquaintances. I am delighted at your stand against the fraudulent element in Spiritualism."

Mrs. Julia Craig writes: "Several years ago a friend loaned me a precious little book, 'Gates Ajar,' by Elizabeth Stuart Phelps. What a world of new thoughts it revealed to me, and how eagerly I read and re-read it, and ever since have been filled with a devouring thirst for more knowledge."

Eula Golden writes: "The Spiritual Research Society of Flint, Ind., held four very successful meetings last week, with W. J. Erwood as lecturer. To say he is a fine speaker is putting it mildly. His pleasing ways can not help but delight some of the most skeptical. The meetings were well attended and have resulted in much good."

Mrs. Maggie Henry writes: "At Spiritual Mission Chapel (Old 77), we had a large and attentive audience. Prof. Stoller is a fine speaker, and all were interested in his lecture. We had messages from numbers of visiting mediums and psychometrists, two of whom had never appeared in public before; also readings from your correspondent, and answers to personal questions for every one in the audience by the Professor. Services every Sunday evening."

Mrs. Mary A. Price, of Washington, D. C., will be at Lily Dale camp during the month of August, where she hopes to greet the many friends she met at the City of Light Assembly last year. She will be able to make engagements with societies for work as lecturer and test medium, after September 1.

The Muncie Morning Star speaks of Miss Wertz, who is engaged at the Chertfield Camp, as follows: "Miss Wertz received much applause at the close of her solo, 'Angels Ever Bright and Fair,' by Haydn, and finally responded to the encore with a little song, 'The Four Leafed Clover.' She is the daughter of Mrs. J. A. Wertz, whose articles have often appeared in The Progressive Thinker."

Rebecca Still writes: "I wish to express my thanks for the information that has come to me through The Progressive Thinker and the premium books. They have given me knowledge that I could not get elsewhere."

J. F. McClure writes from Denver, Col.: "Mrs. M. Tinsley is one of our good trumpet mediums and is doing excellent work for the cause of Truth, and for the comforting of many who desire to commune with their own beloved ones on the spirit side of life."

Mrs. Lease has been at the Chesterfield Camp, and delivered several lectures. She is a remarkable woman, her eloquence is unsurpassed. She lectured there June 24, 26 and 28.

M. S. Snow writes: "The Light Seekers of Bemidji, Minn., have been furnished spiritual food for the last week by Mr. H. Hegdahl of Minneapolis, missionary sent out by the State Spiritualist Association. The meeting in the courthouse under the statue of the Goddess of Justice, and we all felt that he gave the cause justice, taking all matters into consideration, conditions, etc. It seems strange there is so little interest taken in the cause of Spiritualism. Mr. Hegdahl is a young man of refinement."

AN EXPLANATION.—To the Editor:—Having received different communications concerning my action in signing the Poisson-Stewart endorsement at Des Moines last January, and learning that such action has been understood as an affront to the N. S. A., I desire to say that in signing the article referred to I meant no affront whatever to the N. S. A. or its officers; neither did I mean to condemn the action of the St. Louis committee, nor to endorse what the mediums did in St. Louis, which I know nothing about. I have only the most hearty good will toward the N. S. A., and its officers, and meant to express my approval of that particular seance in Des Moines which looked all right to me. "Only that and nothing more."

DR. JULIAN P. JOHNSON.
Ottumwa, Iowa, June 28, 1906.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Passed to spirit life, June 16, Dr. Walter Ethington See. Dr. See was well known several years ago as a magnetic healer and medium at Lily Dale, N. Y., and other places. He was beloved by all who knew him. His funeral was ably conducted by Mrs. Clara Watson, of Jamestown, N. Y.

JULIA SEE SNEAD.
Mrs. Marilla Chapman departed this life, June 13, in Grand Lodge, Mich. She had passed her ninetieth birthday, had been a Spiritualist many years. Mrs. A. E. Sheets officiated at the funeral.

THE 20TH CENTURY COLUMBUS.

A Visit to His Charming Headquarters.

History gives the place of honor to the pioneer, either in discovering new territory or settling and improving the lands others have discovered, or to those who make new and useful discoveries in the realm of science.

The achievement of Christopher Columbus was always giving undying glory to his name.

Today, a modern Columbus dwells in Ponca City, Oklahoma, and although not hampered as was the great Christopher, he is engaged in a great work that will make free millions yet unborn, and point out with certainty a direct road to knowledge that will be clear from the errors of past ages and paved with demonstrable facts.

Dr. Peter Pearson lives in peace with all the world, communing with Nature as she speaks in the flowers that shine like living jewels around his dwelling. In a garden of exquisite beauty and unique design his dwelling is located, and in his treating room, charts of wonderful design and diagrams revealing his profound researches, hang upon the wall. In the manuscript which he is engaged upon, the Doctor is constructing a Ship of Thought, beyond the billows of controversy, to the Evergreen Islands of Truth, where the Sun of Past shines undimmed on fertile fields that await the student free from superstition and bias, and whose highest desire is more light.

Psycho-Harmonical Philosophy and Correlated Therapy is the name of this forthcoming book, and a careful investigation of its claims will reveal to the inquirer that this system of philosophy will raise the human family to such a high plane of existence that disease cannot exist there. Each individual of the great army of humanity will there find their harmonious relation to all things in the universe, according to their place on the scale of vibration.

It is the key to universal wisdom. When the Psycho-Harmonical Philosophy is understood and applied by all, unsuitable marriages will be impossible; hence a perfectly tuned piano in the parlor should be the judgment bar before which Cupid could, with due respect for existing conditions, plead his cause. It is before this bar of eternal justice, sounding the music of the spheres that the two contracting parties stand together in harmony, or asunder in discord.

(Chapter 8, page 71, Psycho-Harmonical Philosophy and Correlated Therapy.) Spirit circles by this great system will be placed on such foundation that failure will be impossible. By a number of simple words, Dr. Pearson demonstrates his system, which the term theory is inappropriate.

Ponca City, Okla.

The Cause at Macomb, Ill.

We have a fine spiritual church here at Macomb, Ill., built by the late J. D. Munger, and it was to be dedicated May 22, all arrangements being made by him, and the speakers engaged. He was called to the other life before his work was over, and he left, leaving the church in an unsettled condition. His funeral discourse was the first one delivered in the church, which was conducted by Mrs. Georgia G. Cooley, just one month from the time set for the dedication. There was a large attendance by the enemies of Spiritualism, as well as the true believers. The funeral discourse was the first one delivered in the church, which was conducted by Mrs. Georgia G. Cooley, just one month from the time set for the dedication.

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MRS. MATTIE BURNHAM.

HE IS NOT DEAD.

"Prather Bell is Not Dead," Says Geo. A. Letford, of Chicago.—He is Known as the Drummer Medium.

"Prather Bell is not dead," says George A. Letford, of Chicago, a well known traveling man who arrived at the Marlton Hotel Thursday morning. "I have just read an account of his mysterious disappearance in the papers, and my Spiritualist powers tell me neither he nor his companion are dead. They are in Mississippi, traveling west. They will be heard from after several weeks of a good time."

George Letford gave an alleged solution of the famous Sophie Kloecker case at Lakewood a few years ago. At that time he predicted the finding of the body and that drawing was the result of momentary insanity. About a year ago, he says, he assisted the authorities of Tallahassee, Fla., in solving the mysterious case and upon his description of the negroes who afterward proved to be the murderers, they were convicted and sentenced.

Mr. Letford was found in his room at the Marlton Hotel Thursday afternoon and was emphatically his statements that Bell was alive. He described at some length each of the two missing men, saying that one was a married man and that the object of the pair in playing the practical joke was to permit of their taking a trip through the country. While in trance Mr. Letford plainly saw the couple enjoying themselves on a freight train going west and correctly described each of them.

David Stern, the friend of Bell, who arrived in Lakewood Tuesday to take charge of the body of the supposed dead man, left Thursday noon for the home in Greensboro, N. C. The detectives who have been working upon the case have acknowledged that they are puzzled over the facts in the case, and are at a loss for a clue to the whereabouts of the two men—Atlanta (Ga.) News.

Mr. Letford is a most excellent medium. He will be at the Grand Lodge Camp this year.

"Spiritual Fire Crackers, Bible Questions and Political Pin-Points." By J. J. Harrington. A pamphlet, containing 72 pages of racy reading. Price 35 cts.

THE NEW ERA CAMP.

It Intends to Surge Ahead This Year.

Once more I ask space in your valuable paper to invite the people to the coming session of the First Spiritual Religious Association at New Era, Oregon. My wife and her mother are here with me helping to get the hotel and grounds ready for another one of the best meetings ever held in the grounds of the association. They, the best meetings, are the kind I always work for, and I always do my best in that direction, and the coming one bids fair to be grand and good."

In 1904 there were five tents on the ground; in 1905 there were eighteen, and I feel sure of many more for 1906. The hotel and cottages were well filled last year and I have reason to say they will all be full this year, and in putting in more beds this year I can have the hotel in readiness to entertain those who wish to patronize it.

I wish I could have the editor of The Progressive Thinker and all his staff in our lovely grounds for one week at least to see the grand old fire, some of them five and six feet through as they tower heavenward, two hundred feet or more, and listen to the birds singing ever and anon, the hummers, humming birds, wild canaries, cedar birds, rain crows, etc., with now and then a pine squirrel chipping, the deep notes of the wood thrush, the well water view of Mount Hood, the East with mighty forests and mountains intervening, with the Willamette River on the west with back ground of ferns and heavy timber; to the north a mild pond and farms on sloping hillside and farms to the south, all make our camp ground a paradise indeed. It must be seen to be fully understood, and by every one entering our gates it is prayed and enjoyed.

Harrison D. Barrett, president of the N. S. A., is our principal speaker, I have been congratulated on many occasions by those who heard him last year, because we are having him for the coming camp-meeting.

Mrs. Ladd Finlan is well known to most if not all who attend our camp-meetings, and will be on hand as usual to demonstrate the presence of those who are now in the full enjoyment of their happy life in spirit.

Mrs. Emma Lane, of Seattle, Washington, was with us last year, and made many friends and will be with us during the next meeting in July. She is a good medium.

Mrs. Irene Smith of Tacoma, Washington, will be one of our able assistants, speaker and medium.

F. W. Underwood, who is on the program, and others will be on attendance from time to time to assist in the good work.

We want all who can do so, to come to the New Era camp-meeting, which opens on July 8, 1906, and closes July 28. I am fully persuaded that if you do come, at the close of the seance, you can truly say, "It was good to be here."

REV. G. C. LOVELL, President.

"SUGGESTION."

It Struck a Responsive Chord in His Soul.

To the Editor:—The one vigorous article, entitled "Suggestion," by Channing Severance is worth to me the subscription price of The Progressive Thinker for one year, and the rest of the paper is check of good things, enough to keep the mind active for a long time. The whole article struck a responsive chord in my soul. My respect for the Christian religion is no greater than his. I have seen its blighting influence upon the minds of people for the past seventy-five years.

If there is any one thing more than another, that I have to thank my dear old father and mother for, it is their kindness in not advising or influencing my childish mind in any way to attend a Christian Sabbath-school, where my plastic mind would receive such "cussedness" of God and the Devil, that old theology (or mythology) dealt out to their "victims."

My maternal grandmother was the great-grandmother in direct line from Elder William Brewster, that came over in the Mayflower in 1620. I suppose there's where I get my "bible" for the "cloth," and all that it implies. Of all the frauds in the wide world, I think the Christian religion is the greatest fraud that was ever perpetrated upon a credulous people.

I'm glad to see the stand you take in exposing the frauds in our ranks as well as anywhere else. Show them up so they will be obliged to take to "the woods" to screen themselves from the gaze of an outraged public. You cannot fail to gain the respect and love the moral help of all honest men and women on both sides of the "divide." May you long live to battle against the mythical Gods that have enslaved men's minds so long, and all the wrongs that afflict church and state and social life. With the best wishes for you and yours, and honesty in all departments of life.

Stowe, Vt. O. M. AMBLEE.

ANGELS CAN GIVE US RELIEF.

In the noontide of glory the heart beats with joy.

The pulses leap wild with delight, And hope holds a cup without any alloy.

So we up and no grief is in sight But, oh! when deep sorrow turns over the leaf,

"Tis only the angels can give us relief, And restore us to comfort again."

MRS. S. A. VAN BLARCOM.

Lily Dale, N. Y.

"The Commandments Analyzed," price 25 cents. "Big Bible Stories," cloth, 60 cents.

Angels can give us relief.

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LOW RATES TO LILY DALE.

The Central Passenger Association, including the railroads in Michigan, Illinois, Indiana, Ohio and Pennsylvania have agreed to sell excursion tickets to Lily Dale and return at one fare for the round trip. These tickets are good only to leave July 1 and 31. Return limit 30 days. The Chicago rate is \$14; St. Louis, \$19.25; Indianapolis, \$12; Cincinnati, \$11.30; corresponding low rates from other points. All the roads from Chicago, New York City, Boston and intermediate territory will sell low rate excursion tickets to Lily Dale and return, good going June 1 to Sept. 30, return limit October 31. Chicago rate is \$20. Ask your local ticket agent for special Lily Dale rates, or have him send his general ticket agent for them.

[Advertisement.]

GRAND LEDGE CAMP.

Located at Grand Ledge, Michigan.

This favorite place of resort will have the following speakers this year: July 22—10:30 a. m., address of welcome by Oscar A. Edgerly of Lynn, Mass.; 2:30 p. m., lecture by Mrs. A. E. Sheets.

July 24—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 25—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 26—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 27—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 28—2:30 p. m., lecture by Mrs. A. E. Sheets.

July 29—10:30 a. m., lecture by Oscar A. Edgerly; 2:30 p. m., lecture by Oscar A. Edgerly, followed by messages.

August 1—2:30 p. m., lecture by Oscar A. Edgerly. Messages.

August 2—2:30 p. m., lecture by Oscar A. Edgerly. Messages.

August 3—2:30 p. m., lecture by Mrs. R. S. Lillie of Montecito, Cal.

August 4—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 5—10:30 a. m., lecture by Mrs. R. S. Lillie; 2:30 p. m., lecture by Mrs. R. S. Lillie.

August 6—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 7—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 8—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 9—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 10—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 11—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 12—10:30 a. m., lecture by Mrs. R. S. Lillie; 2:30 p. m., lecture by Mrs. R. S. Lillie.

August 13—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 14—2:30 p. m., lecture by Mrs. R. S. Lillie.

August 15—National Spiritualists Association Day; 2:30 p. m., lecture and messages by Mrs. Marian Carpenter.

August 16—2:30 p. m., lecture and messages by Mrs. Marian Carpenter.

August 17—2:30 p. m., lecture and messages by Mrs. Marian Carpenter.

August 18—2:30 p. m., lecture by Elizabeth Harlow of Columbus, Ohio.

August 19—10:30 a. m., lecture by Elizabeth Harlow; 2:30 p. m., lecture by Elizabeth Harlow.

This program subject to change.

The program for the forenoons, Sundays and Mondays excepted, will be varied and interesting, consisting of mediums' messages, conferences, etc. Mediums who are developing, as well as others, will have an opportunity to participate. These exercises are a great aid to those expecting to take up the work.

J. W. EWING, President.

Grand Ledge, Mich.

"Right Living." By Susan H. Wilson.

The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, \$1.

Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law. By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

The Influence of the Zodiac Upon Human Life.

With Character Readings of Persons Born Upon the Cusp.

The principles found in this volume are both science and religion for a better and a happier humanity. It points to the planets as an index to the human character and liability to disease, also gives the gems and jewels suited to temperaments evolved under certain planets. But the author, ELEANOR HIRK, lays special stress upon the fundamental principle that "All mankind know to man can be entirely dominated, forever cast out, by those who realize that mind is the master and body the servant." Price, cloth, \$1.00.

HELIOCENTRIC ASTROLOGY.

Or Essentials of Astronomy and Solar Men.

With Tables of Planets, Stars, etc. By Yarno Vedra. With 48 illustrations, 25 of which are original drawings by Holmes W. Norton, author of "Descriptive Astrology." A new system of personally determining the primary of Mental and Physical Forces and their results in mental and physical conditions of the nature of the individual as based upon date of birth. Price, cloth, \$1.50.

Womanly Beauty.

The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and specialists, and edited by Albert Turner. A valuable book for women and therefore for the whole world. Price in elegant cloth binding, \$1.00. For sale at this office.

Molecular Hypothesis of Nature.

Or Relation of the Principles to Continued Existence and the Philosophy of Spiritualism. By Prof. W. M. Lockwood. Paper, 5 cents.

Other Excellent Publications.

BY M. M. MANGASARIAN.

Fourth Edition—Six Additional Chapters—260 Pages, Bound in Cloth, \$1.00.—Containing Likeness of the Author.

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby necessarily terse. Correspondents are often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

H. J. Smith: Q. In "Letters from Julia," by the well known English author, W. T. Stead, claims to be written by his hand automatically there is an account of the spirit Julia meeting with Jesus, which, if true, would tend to controvert the claim of The Progressive Thinker that he was only an ideal creature, evolved through the ages. I would like an explanation, if possible, of this apparent contradiction.

A. The genuineness of the automatic writings of Mr. Stead cannot be questioned, but his honesty of purpose. In his position, to make the claim of being a medium, and even conservatively advocate Spiritualism, was to throw down the gauntlet to a host of detractors and bigoted critics yet all Spiritual communications must be judged by the same impartial rules that apply to the writings of authors in mortal life. The dictum of the most exalted must not be taken as authoritative beyond the measure of its demonstration.

There has been many instances of trance wherein the subjects have seen Jesus, the apostles, and even God, and were thoroughly convinced that they were not deceived. Those who have such visions are without exception, full believers in religious dogmas, and they see just what they believe; their thoughts being objectified, as it were, by her emotions. A quotation will present her character almost as vividly as a photograph her features. This is her description of her meeting with Jesus:

"Then I heard a voice. I did not see whence it came, or who spoke. 'Julia,' he who saved thee would speak with thee." I listened, but no words other than these were spoken. "Then I said, 'Who is it that speaks?' and, behold, a flaming, fiery, like fire though in human shape I was attracted. Then he spoke and said, 'Be not afraid, I am I who am appointed to teach thee the secret things of God.'"

"Then the bright flame one said to me: 'Julia, behold your Savior!' and when I looked I saw him. He was sitting on a seat close to me, and he said, 'Beloved, in my Father's house are many mansions; here I am whom you have loved so long. I have prepared a place for you.'"

"And in the midst of it all was He, my Lord and Savior. He was as a man among men. He was full of wonderful sweet mildness, which you are acquainted with in some of the cures that have been painted by the Italian, Fra Angelico. . . . And he loves us with such a tender love! His name is Love; it is what He is—Love, Love, Love!"

From whatever source, this passage bears within itself its refutation. Jesus was either man or God. If God, when he saw his object in coming back to earth 2,000 years ago, having been accomplished, it is not in reason to suppose he is yet a personality awaiting each of the millions of new-comers into heaven. If a man, it is not possible he should thus receive the hosts of arisen spirits in this personal manner.

In this interview, he has after 2,000 years of growth, and as representative of the most exalted, expressed himself in Bible phraseology, and reiterated platitudes, like a school-boy's lesson; not a new thought greeted the ecstatic Julia who resolves the personality into intangible Love—as an individualization of Love!

Even the face she sees is that painted by Italian artists—an ideal face, for no portrait was made of Jesus, and the artists each painted according to his fancy of what Jesus should be. That she saw him, as these paintings represent him, of itself discredited her claim, and demonstrates that it was purely subjective—that is dependent on her belief.

Perhaps she gives the key further on when she says that spirits converse with their thoughts and desires. They clothe themselves by simply desiring to appear in any form of raiment, and have by the wishing. If this be true, then the desire to see Jesus would be self-responded to, and the subjective would be conformed with the objective.

If she met and held conversation with Jesus, he would have spoken as a real, and not as she fancied. This Jesus played the role she thought he should, not what he would have his appearance been real.

The spirit Julia misapprehended just as she was in the trance, she has fallen into trance. In either case she would mistake her own thoughts and beliefs as tangible objects.

This principle has a wide application, and explains many other apparent contradictions.

The solution of this subject is not an answer to the question, whether

Jesus existed as claimed by the evangelists, or of Julia's identity or honesty. It is simply, did she see him as she claims? The only evidence she gives in this passage, and this proves when analyzed that she did not see the real, only an embodiment of her fancy.

Perhaps the force of this criticism may be made more apparent, if in place of Jesus, that of an eminent man be substituted. A spirit comes to us and we ask: "Have you ever met Shakespeare in spirit?"

"Yes," is the answer. "What did he say to you? How did he appear?"

"Well, he almost perfectly resembled the portraits you have of him. He sat down by me, and he said: 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'"

"Anything more?"

"Nothing."

"Then we would reply: 'We do not doubt your honesty. You may firmly believe you saw the spirit of Shakespeare, but you have been duped by an overwrought imagination, or deceived by some joke-loving spirit who has made a caricature of the great poet.'"

"This conclusion would not affect, or be affected by, the question of Shakespeare's existence, or whether Bacon was the real poet. It would only involve the credibility of the spirit purporting to communicate. If a spirit would prove to us that it has met Jesus in the after life, it must bring some message worthy of the name, and not have him reiterate threadbare platitudes, which he is said to have uttered 2,000 years ago."

SPIRITUALISM IN PITTSBURGH.

A Roseate Picture Drawn of the Cause There by Professor W. M. Lockwood.

—High Enthusiasm Paid the Workers There. The New Place of Meeting, and the Potent Effects It Will Have.

Pittsburgh at the present time is in the labor of political partition, and seems anxious to be torn to itself a daughter of hopeful promise, already named Allegheny. With this addition of territory to its body, social and political, with this legalization of domestic ties in political legislation, we cannot expect to see it take its place as the third city on the map of population, as it is already the second city of the United States in commercial and manufacturing industries. With the acquisition of Allegheny, other boroughs and boroughs adjoining the main city, whose interests are closely allied and linked to the great center of iron and steel manufacture, will readily fall into line and be grafted by generation into the great economic palor of the parent city, swelling its population, and extending its local boundaries to the surprise line of its most ambitious citizen.

We all are conscious of the changes in the mental laboratory of its political magnates, others of greater importance to the social and ethical welfare of its populace have been gradually developing in the realm of progressive thought among the people. This mental state may justly be called "religious abortion, or throwing off from the intellect the intellectual fetters of religious dogma, and premature growth of religious faith transmitted by heredity and schism from a pagan age."

The people who think, living in Pittsburgh, no less than in other large cities, are awakening to this fact, and the church, as well as the clergy, are being called to account for their attitude of indifference to the new and in religious dogma, and the doctrine of "vicarious atonement," which vaccine virus required 325 years to fester into a deadly disease, and which people are beginning to see depends more upon ecclesiastical suggestion than upon the supposed immunity from sin, than for any psychological or mental change, apparent in society or the individual.

With all of their data in evidence that the dawn of a new era of ethical progress.

While the Spiritual movement in Pittsburgh originated several years ago, its present status seems to be the culmination of the united effort of C. L. Stevens, president of the society, and his able and energetic co-workers, who, through a period of ten years or more, have united their hearts and hands to this work, with a fidelity born of clear psychic vision, and a determination to plant the standard of Spiritualism upon proofs phenomenal and scientific, and to furnish the banner of a new ethical standard, so that light should become a beacon and guiding star to all inquiring intellects.

To carry on a movement like this, amid the dissensions of ecclesiastical dogma from without and conflicting opinions from within, requires in its official management tact, diplomacy, a deep appreciation of justice, due to each factor, and a sympathy for all that is born of noble aspiration and kindly intent.

Brother Stevens and his board of trustees have been singularly successful in this work, and are now located in their elegant church edifice on Bouquet street, which the magnificent generosity of Mrs. Sophia Mayram, Mrs. Catherine Maul and Mrs. C. L. Stevens has freed from its debt of purchase, and made an academy of scientific inquiry as well as a church for the ever-increasing numbers of investigators. That the clergy of Pittsburgh see in this movement the day-dawn of the greatest truth the world has ever known is becoming more and more apparent, and every new fact of phenomena and philosophy, swells the interest of the thinkers and wise men of Greater Pittsburgh, in the only philosophy of the times, existence recorded on the tablets of cosmic process.

W. M. LOCKWOOD.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price, 30 cents.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychical events in the author's experience. Cloth, 600 pages, illustrated, \$1.25.

FROM ENGLAND.

Illustrating How Legerdemain Deceived the Good People There.

Were it not for The Progressive Thinker, Spiritualists in this country would be unaware of the great extent which Legerdemain, deception and fraud has fastened itself on our beloved Cause. The Government official of Baltimore, and he has been sentenced to the penitentiary for three years.

How subtle, how treacherous these tricksters are! Expose one of their

When I last addressed you I did not think it would so soon be my duty to record the confirmation of the strong suspicions expressed in my letter contained in "Light," of January 27 last, regarding the alleged materializations by Mr. Eldred, of Nottingham, for on account of that report, I have been obliged to write regarding further seances given by him.

At a meeting held on the evening of Monday last, the 5th inst., at the house of Mr. Ronald Bralley, in Baywater, the nefarious trickery of Mr. Eldred and his manager, Mr. Ellis, was completely exposed.

The very next day some interesting phenomena were said to have taken place which astonished most of the sitters, but among these was a friend of Mr. Bralley's, whom I know to be a gentleman possessing a well-balanced judgment and keen critical powers. He, however, did not wish me to mention his name. This gentleman expressed to Mr. Bralley his suspicions, and after the seance, learning that the cabinet and chair used by Mr. Eldred had been sent from Nottingham, and were left for further meetings, he suggested to Mr. Bralley that he ought to try his psychometric powers on the chair. When the chair was brought forward, he said that during the sittings he had had no suspicion of the genuineness of the manifestations, having accepted them in good faith. The chair had been carefully packed away with the cabinet, but at the instigation of his friends there were unpacked by Mr. Bralley, and placing his hand upon the chair he said, pointing to the back of it: "There is a secret compartment here!"

This statement was proved to be true by subsequent examination, and in the back a small keyhole was found deeply embedded and well covered up by the plumbette material. Mr. Bralley communicated his discovery to Mr. Lobb, who had been one of the circle, and he, knowing my interest in the case, telephoned to me. A key was made which opened the lock, and a photograph was taken showing the secret compartment, which measures fifteen inches by two inches.

We determined after this discovery to stop at that point, and to make no further fraud. I was asked by Mr. Lobb (who had to go out of town) to arrange a method of trapping the culprits. Several of the sitters at the approaching sitting on Monday were informed of the discovery. I asked one or two good Spiritualists to be present, and I knew of good characters who would be able to detect any fraud. The seance having been opened in the usual manner, a search of the medium was made and the chair was particularly noted. It was found that the stuffing of the back of the chair was more pronounced, and the sensitive referred to Mr. Drew, on psychometric, and he assured that under the chair it contained some very suspicious articles which must have been placed there just before the seance. The key was used and the upholstered panel in the back of the chair fell forward, the space being completely packed with articles necessary for faking "spirit forms."

It was then found that the secret recess contained a collapsible dummy head, made of pink stockinet, with flesh colored mask (with pieces of stockinet gummed over the eye holes); the loose stockinet was doubled up to represent the shrunken skin at the neck; six pieces of fine white silk, consisting in all fifteen inches, were placed in the so-called dematerializations; three beards of various shades; two wigs, one white and one grey; an extending metal coat-hanger for suspending drapery to represent the second form, with an iron hook on which to hang the form; a small electric lamp with four strands of wire with switch, which could be used when the medium was away from the cabinet to produce so-called spirit lights within; a bottle of scent, pins, etc.

As soon as the members had gone into the seance room, I, anticipating any difficulty there might be in dealing with the culprits, entered the house, accompanied by a sympathetic and most shrewd friend, who is a member of the public detective service, and who entered the room just as this discovery was made.

On being challenged with the fraud, Mr. Eldred confessed his guilt and handed over the key to the secret compartment. Instead of charging the two individuals we were treated with mercy our sense of horror, disgust, and indignation at such infamous proceedings. I requested the return of the money taken, which I must say was promptly done, and I confiscated the dummy articles, which are now in the office of "Light," for inspection. I hope this discovery will prevent any further attempts to prey upon the most sacred feelings of their fellow mortals, many of whom have hitherto been their too unsuspecting dupes.

I am sure all true investigators will feel indebted to the critical faculty of the gentleman referred to, and especially to the psychometric powers, that that justly respected medium and conscientious worker in the cause, Mr. Ronald Bralley.

A. WALLACE, M. D.

It is with much pain I have to inform your readers that Spiritualism is to-day face to face with a disgraceful fraud in the person of Mr. Charles Eldred, of Nottingham. He is indebted to the spirit world, through Mr. Ronald Bralley, the clairvoyant, for the discovery of the method by which the cleverly arranged, wicked trick has been perpetrated. On February 22, Mrs. Lobb and myself were invited to a seance at Mr. Bralley's house for materialization. Mr. Eldred being present, and Mr. Bralley after the seance Mr. Bralley was impressed to examine the chair which had been used and left there by Mr. Eldred, and his clairvoyant powers enabled him to discover a space in the high back, large enough to contain a suit of clothes that could be drawn away under the plush. A locksmith was

sent for, and the enclosure opened; a key was made, and the chair carefully put back for the second seance, which was to be held on Monday night last, March 5. After a consultation we resolved to photograph the chair and its opening, and also the articles. I communicated with Dr. Abraham Wallace, of Harley street, W., and arranged for some strong men to be present in an adjoining room, with the doctor. Accordingly, on Monday evening last, after the medium had been stripped and examined, we took hold of the said plush chair, and demanded the key, failing to obtain it, we opened the space in the chair, with the key we had made, and there, exposed to the view of all, were the draperies, masks, false hair, etc., which had been employed by Mr. Eldred in his impersonations of different spirits. Mr. Eldred at once owned up. No language is too strong to express our pain and disgust. This is the second materialization medium that I have had a hand in exposing, within the last two months. When and where is this sort of business to stop?

I am aware that frauds are to be found in all departments of life. In the first church of twelve, with the Christ, and in the second, a fraud, and I suppose we must expect them even in Spiritualism.

In company with Dr. Wallace I brought away all the draperies, mask, hair, etc., and we have arranged that the same shall be retained at the office of "Light."

My attention having been called to the reported appearances of our dear and honored friend, the late Mr. Thomas Everitt, at Mr. Eldred's seances, I recently asked Mrs. Everitt if she felt sure her husband had appeared there, and she replied that Mr. W. L. Leader, of Nottingham, had asked permission to put the question to her guides. She consented, and her husband, speaking in the direct voice, emphatically declared that he had not materialized at Mr. Eldred's seances or anywhere else.

KATE TAYLOR ROBINSON.

ARREST MEDIUMS AS VAGRANTS.

An Outrage That Should Arouse Spiritualists Everywhere.

On May 24, one of our best mediums, Miss Rice, in charge of the Seance at the Crystal Palace, which she had maintained for nearly three years, was arrested by the police, and charged under the Vagrancy law with fortune-telling. The case was to come up in the police court on May 26, but was changed to Justice Davis' court on May 3.

Miss Rice was represented by her counsel, and the First Spiritual Society also engaged Judge McNeny to defend her, as it was looked upon as a test case.

Walter Hall, president of the First Spiritual Society; Mr. Little, president of the State Spiritual Association of Washington; and the president of the Seattle Psychic Society, Mr. Harry Moore, who was then lecturing for the First Society, and Miss Rice herself, were examined as witnesses for the defense.

The city had one witness, the Police Clerk, who obtained the reading on the seance table, and made a statement to the prosecutor, also offered in evidence the sign taken from Miss Rice's door.

After a long and fair hearing, counsel for the defense made their arguments to the effect that the law was passed to reach an entirely different class, and that mediums—the ministers of Spiritualism—should not be classed with vagrants of the type contemplated by the law in question; further, that if it was held that the law applied to mediums it would be unconstitutional, inasmuch as it conflicted with the religious rights under the State and National Constitutions.

Justice Davis said that under the law he had no option, but must convict, but that for the purpose of having the Supreme Court pass on the question of constitutionality, he would place Miss Rice under bonds to keep the peace for three months. Thus the outcome was a virtual victory for Spiritualism.

Notice of appeal was at once given, and Messrs. Hall and Foster signed the bonds.

Strange to say, though, on the following Saturday, Miss Rice received a telephone message from Mr. Hall that he declined to go any further with the case.

However, a number of friends met and engaged Judge Naylor of Everett, to carry the case up to the Supreme Court. The time for hearing has not been set at this date (June 20), but we are engaged in raising the necessary cash to defray the expenses, and if necessary will take the matter to the Supreme Court, and also fight to repeal the law in the Legislature, if it is held to be constitutional, and to apply to mediums.

Some of our daily papers, notable the Star, have done what they could to ridicule Spiritualism, and to manufacture a public sentiment against us, but the Times and News have treated us more fairly.

All we want is fair treatment. We will do the rest.

We have formed a Spiritualists' Defense League, and expect to make it a permanent institution to change public sentiment, and to do the fighting outside of our chartered societies. D. D. Foster, 112 1/2 First St., Seattle, is secretary.

Other mediums have also been arrested—one, Mrs. Reis, being kept in jail for two days, during which time she amused herself by giving readings to all who were anxious to do so. The authorities seemed to get tired of this, so discharged her on \$300 bonds.

On June 28 an entertainment is planned for the purpose of raising funds and to-night (June 20), Mrs. Emmett is giving a circle for the same purpose. The authorities seemed to get tired of this, so discharged her on \$300 bonds.

Miss Rice has been seriously ill as an effect of this trouble, and has been persuaded by her friends to make a

SOMETHING ABOUT CRYSTOLA.

Mr. J. W. Ring Draws a Vivid Picture of the Locality, Paying a High Tribute of Respect to Hon. H. C. Childs.

To the Readers of The Progressive Thinker:—My esteemed sisters and brothers, our spiritual friends, the Editor, has after much thought and deliberation, granted space in the valuable educator, The Progressive Thinker, for me to briefly outline the objects of the venerable Spiritualist, Henry Clay Childs, founder of the Crystal Palace. In your thought upon this subject and the action you may take, you will in no way hold the editor responsible, until the rich blessings of Crystola make you comfortable in worldly things and happy in spiritual blessings; then say with thought of blessing, "The Progressive Thinker with its worthy editor, called this matter to my attention."

In 1872, H. C. Childs, a prominent public character in the early days of Illinois, member of the Constitutional Convention of Illinois in 1861, and twice elected Speaker of the House of Representatives of that state, a publisher and editor, a personal friend of Abraham Lincoln, a thorough democrat, always fighting for the rights of the masses and a profoundly religious man, illuminated by the "Harmful Philosophy" of the great teacher, Andrew Jackson Davis, settled in the historic West, the glorious west of Manitou, on the northern slope of Pike's Peak, and within eighteen miles, air-line, of the now renowned Cripple Creek.

The years that followed bore experiences with the then wild country, and rugged frontiersmen, often times Indians, which need not be more than mentioned to bring before the reader a life of hazard and sacrifice. Suffice to say, that aside from running saw mills, lime kilns, rock quarries and otherwise battling with the wilds of the country, he studied well the formation of the mighty mountains, and with experienced eyes the promise of rare mineral in the bosom of the hills, and acquired title to the two thousand acres composing what was then called "Childs' Ranch," the now "Crystola Estate." He was the true prophet of Cripple Creek, taking direct issue with the employed experts, who declared the pretended wealth of Cripple Creek a hoax. Mr. Childs prophesied the results which have so astounded the world—an output of about two millions of gold per month.

With a heart warm to the needs of humanity, and a mind reaching in its concept of the condition of society, this philosopher, prophet and philanthropist desired to develop the certain riches of the vast estate to establishing fraternalism among men here and now, and to institute industrial education capacitating men and women for living in the future. He turns a deaf ear to entreaties of capitalists and speculators, and is determined to give the fruit of his life's labor to his beloved heirs—all the children of earth who love TRUTH, WELL ENOUGH TO LIVE BY IT DAY BY DAY.

Mr. Childs has been deeded to the Brotherhood Company, which was organized and incorporated some years ago, and on this tract has been sunk a shaft five hundred feet deep, with tunnels cross-cutting the vein at every hundred feet, opening up an immense body of low grade ore. One of the best equipped day-long-day, cyanide mills in the state has been erected at a cost of about \$50,000.

With the passing years and the increase of glory in the western horizon Mr. Childs realized the necessity of placing this vast fortune in the hands of those who will carry into complete effect the plans which he has been moved to form. He has accordingly organized and incorporated The Crystola Brotherhood, Town, Mines and Milling Company, to which he proposes to give a controlling interest in the entire estate with its improvements and fields of certain wealth.

It is unfair to claim space to tell of all the plans this great humanitarian has formed, and it is our desire to but call the attention of the readers to the matter that, if so impressed, they will further investigate. The Colorado Midland Railroad, running west from Coors Springs, passes through the estate, and has established a station at Crystola which is twelve miles from the top of Pike's Peak, eighteen miles from the great gold camp of Cripple Creek, seventeen miles from Colorado Springs and nine miles from the western metropolis, Denver. At an altitude of 8,000 feet this beautiful town site, with its natural parks sheltered by the wooded hills from the winds of winter, a wilderness of mountain flowers, lies waiting the touch of man's ingenuity to leap into magnificence. With the vast estate and its great promise when developed, a city of the future proportions can be sustained; as a resort it is unsurpassed and the rich beauty of Nature so lavishly expended makes it indeed "Crystola the Beautiful."

The forming of subsidiary companies to develop the various fields of promise requires the aid of the founder call to his assistance a few women and men whose eyes behold the self-same light he sees, and whose hands move anxiously to DO GOOD FOR HUMANITY.

There is a hotel, printing-plant (which issues monthly The Mountain Pine), a school, a machine shop, and every convenience for camping through the summer or living through the year. Lots are now being sold in the town site with shares of stock as premiums, and your investment not only profits you but does lasting good for mankind.

The right of intense heat in various quarters, we are enjoying days radiant with sunshine but a constant mountain air, dry and invigorating, cool from the snow-capped mountains and laden with the perfume of pines, bursting buds and a profusion of flowers. Come and be refreshed and benefited. I shall be pleased to answer any questions of inquiry concerning this wonderful estate as a place to rest, recuperate or invest. Thanking the kind editor for space in his valuable paper, I am always,

J. W. RING.

Green Mountain Falls, Colo.

Long promised visit to her relatives in Denver, Colo., which is hoped will be the means of restoring her to health.

We are utilizing the opportunities afforded us by the mistatements in the daily papers to bombard them with replies, and incidentally to state our side of the case. Interest is being excited, although some of our friends regret that to do so, the comments, they should remember that such grossly unfair comments are making people wonder if there is not something in it.

I have been appointed a press committee, and have secured the insertion of my correspondence in the Times and News, besides shorter paragraphs, and the work is still going on.

D. D. FOSTER.

Seattle, Wash. Sec. and Treas.

Man in the Past, Present and Future. A popular account of results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Büchner. Price, cloth, \$1.

Mysteries of the Seance, or Tricks and Traps of Bogus Mediums. By a life-long Spiritualist. Being an expose of how fraudulent mediums perform their tricks. Price, paper, 25 cents.

Myth of the Great Deluge. A complete and overwhelming refutation of the Bible story of the Deluge. A very interesting pamphlet. By James M. McCann. Price 15 cents.

Nature Cure. This is an excellent book for suffering humanity. It simply tells how to prevent and cure the ills of the flesh in a natural way. By Drs. M. E. and Rosa C. Conger. Price, cloth, fancy \$2; common \$1.50.

Nemesis of Chautauqua Lake, or Circumstantial Evidence. By Hon. A. B. Richmond. Cloth-bound. Price, 75 cents.

New Testament Stories Completely Illustrated. By Watson Heston. Price, cloth, \$1.50; board cover, \$1.

Obsession. How evil spirits influence mortals, and how to guard against the same. A very necessary and interesting study for sensitive. By M. Faraday. 23 pages. Price 10 cents.

Oceanides. A story of spirit life; by Carlyle Petersilea. Price, paper cover only, 50 cents.

Old Testament Stories. By Watson Heston. Price, boards, \$1; cloth, \$1.50.

Origin of Species. By Charles Darwin. Price, cloth, gilt top, 50 cents.

Out of the Depths Into the Light. This little book will be read with intense interest by thousands. By Samuel Bowles; Mrs. Carrie E. S. Twining. medium. Price 25 cents.

Our Bible, Who Wrote It, and a Few Thoughts on Other Bibles. By Moses Hull. Price, \$1.

Palimistry. By Comte de Saint Germain. A. B. L. M. Practical palmistry, or hand reading simplified. Price 75 cents.

Past and Present. By Thomas Carlyle. Price 50 cents.

Perfect Motherhood, or Mabel Raymond's Resolve. Dedicated to woman everywhere, that children may cease to be born accursed. By Lois Waisbrooker. Price, cloth, \$1.

Philosophy of Phenomena. Physical and Metaphysical. Matter phenomena and life phenomena. Objective and subjective phenomena. Hyperbolic metaphysical. By Geo. M. Ramsey, M. D. Price, cloth \$1.

Philosophy of Spiritual intercourse. Contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn. By A. J. Davis. Price, cloth, \$1; postage 8 cents.

Poems of Passion. By Ella Wheeler Wilcox. Price \$1.

Poems of Pleasure. By Ella Wheeler Wilcox. Price \$1.

Poems of Power. By Ella Wheeler Wilcox. Price \$1.

Poems of the Life Beyond and Within. From the poetic inspirations of many centuries and of different peoples. Spiritual poetry translated from many tongues. By Giles B. Stebbins. Price \$1.

Political Works of Thomas Paine. Containing the three volumes—"Common Sense," "The Crisis" and "Rights of Man"—three volumes in one. Just the book for patriotic Americans. Price, cloth \$1.

Power of Self-Formation. By Leroy Berrier. In two styles of binding; paper cover, 50 cents; cloth cover, 80 cents.

Practical Methods to Insure Success. A valuable little work, full of practical instruction in matters pertaining to the physical, mental and spiritual health. Worth many times its cost. Price 10 cents.

Primary Factors of Organic Evolution. By E. D. Cope, Ph. D., Member of the U. S. National Academy of Science, Professor of Zoology in the University of Pennsylvania. Price, cloth, \$2.

Prophecy of Israel. Comprises in the main popular sketches from Old Testament History. By Carl H. Cornill, Doctor of Theology and Professor of Old Testament History. Price 25 cents.

Psychic Experiences. By Ella M. Dole. Price, 50 cents.

Psychic Light. Continuity of Law and Life. By Maud Lord Drake. This book is from the pen of an acknowledged leader in psychic philosophy and a successful demonstrator of its phenomena, and one of the oldest advocates of New Thought and Higher Education. Cloth-bound. Price, \$1.50.

Psychometry. Its Science and Law of Unfoldment. By J. C. F. Grumbine. Price, 50 cents.

Pulpit, Pew and Cradle. Second paragraph in book, last two lines reads: "Christianity is one thing for grown men. It is quite another thing for women and children. By Helen H. Gardner. Price 10 cents.

Radiant Energy and Its Analysis. Its Relation to Modern Astrophysics. By Prof. Edgar L. Larkin, director of Lowe Observatory. Containing numerous illustrations and diagrams. Price \$1.75.

Rational Memory Training. By Rev. B. F. Austin. Price, 75 cents.

Realization. A Course of Lessons Upon the Inner Nature of the Self. By Loraine Pollett. Price, 50 cents.

Reincarnation. By Walker and Wood. Price, leatherette, 75 cents; paper, 50 cents.

Reinc

N. "The Jesuits." By Rev.
or Austin, A. M., B. D. An ex
Vt. pamphlet. Price, 15 cents.

"I Wonder Why?"

Trenchant Thoughts in Regard to Self-Unfoldment—
The Absence of Our Literature Among Spir-
itualists—The Charlatan and Impostor.

To the Editor:—In the issue of The Progressive Thinker of June 30, I note this quotation from Carlyle: "My books are friends that never fail me."

For some reason it strikes me very forcibly, and I am asking and wondering, wondering where I will find the answer, and when?

It has seemed to me as I have made my way from place to place, that there has not been a sufficient tendency on the part of some of our so-called liberals to seek the company of books of the higher order, and thus, through them, the association with minds more or less attuned to the higher thought vibration, and "I wonder why?"

For many years the writer has been making an effort to study the world's advanced thought. For a long time he tried it in the same way that many of the aforesaid liberals are trying to study now, i. e., by simply surrendering their own individuality and allowing some one else to do their thinking for them. Among the Spiritualists of this is made evident by the absence of current and scientific literature, and by the too common tendency to sit at the feet of a phenomenon and drink in all that purports to come from the exalted world, whether compatible or incompatible with our reason.

Facts (?) that are not facts are seized upon with an avidity worthy of a better cause, and are accepted as being substantially proven without so much as a question in the part of the recipient—it being enough for them to believe that they emanate from the exalted realm of life. Again, I wonder why?

As stated above, the writer long followed that course; making the time-worn assertion—many, many times—that there was no need for him to study, to read, to think, as the spirit world, or "my guides," would do it all for him.

Then came an awakening, bitter in its intensity. It came at a time when the present writer was made to know that there were many things that he did not know, and some things that even the denizens of the world of spirit did not know, and the pain that such an awakening causes only those who have gone through the same Gethsemane realize.

Then came the despondency, the feeling of helplessness which almost took him out of the field—the chosen field of work. Then came still more awakening, and books began to appear in the little place called home; they began to be traveling companions; they began to take on the form of their authors, and to speak and mutter, read, and dispute; some of them read, and accepted, but all of them made to pass through the crucible of thought—made to submit to the search light of reason. Now comes the time when the assertion of Carlyle comes home, and the writer says, "My books are friends that never fail me."

The desire to know is born; the desire to know what others think, do and say, coupled to which is the desire to question and weigh all things that come before the observation, not excepting even that which comes from the exalted world.

I know there will come the rejoinder: "Would you have us accept everything that is written in books?" Nay, not even though the book was written direct by the finger of the Almighty—whatever that is—not yet if written by the soul long since graduated from the physical expression of life.

I would not have anyone make a fetish of books any more than I would have them make a fetish of mediumship. But this I would have: I would have every Spiritualist, every liberal, every man, woman and child become sufficiently grounded in the ethics of philosophy, the law of logic and the art of reasoning until they were no longer playthings in the hands of unscrupulous renegades of all sexes—male, female and neuter.

THAT WE HAVE BEEN PLAY-
THINGS—MERE TOYS—IN THE
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IMPOSTOR, THE FRAUD, THE
FACT TOO EVIDENT TO BE REASON-
ABLY DENIED BY ANYONE
WHO HAS DARED TO THINK, AND
DARING TO THINK, DARED TO
SEE. And continually comes the
question, "I wonder why?" Why is it that so many of our so-called "liberals" permit themselves to remain in such ignorance? Is it because they desire to adhere to the old adage which says, "Ignorance is the mother of devotion?" and thus become sufficiently devoted to see a form where none exists; to hear a voice where none exists; to observe a phenomenon where there is nothing? Or is it because they fear the consequence of thinking for themselves? Do they fear that some cherished idol will fall to the ground, and they will be left with nothing? OR ARE THEY AFRAID OF THE CLEANSING PROCESS OF THE SUNLIGHT OF REASON?

Too true is it that we have many among the ranks of the liberals who would reject with scorn a dissertation which gave evidence of profound research and study, and would accept with glad acclaim anything that would purport to come from the great beyond, notwithstanding the bad logic, the poor grammar and the worse philosophy. "I wonder why?"

I realize the fact that I have the temerity to question some of the so-called "wisdom" of the sages (?) of the world beyond the grave will be like flaunting a red rag before the eyes of the "bovine gentleman" to some of the readers of these lines, and "what care I?" It is true I am a "liberal," hence let the "bovine gentleman" produce cogent and logical reasons why we should sit at the feet of the denizens of another phase of life and accept his dictum without question. When they have done that I will agree with them—perhaps!

I deplore the fact that we do not read, study, think as much as the position we hope to take in the world of progress would indicate were possible. When I see none of the works that can enlighten in the homes of those who claim to be in the forefront

of progress, I confess I feel at times disheartened at the outlook.

Why, then do I lay so much stress upon the need of fuller understanding of philosophy—the need of reading, study and individual unfoldment? Is it because I do not believe in phenomena? Or is it because I do not wish to listen to the splendid discourses which come through such instruments as Mrs. Richmond, Miss Harlow, Lyman Howe and others of that class?

Not at all, but because I realize the more thoroughly a soul is unfolded the more perfect an instrument for the production of the wonderful symphonies of inspirational thought they become. Thus a man or woman who is naturally a fine logician, is more capable of use by an advanced logician in the other spheres of life. One who is naturally scientific in his or her methods, becomes at once a better instrument for the scientific mind whose researches in the life beyond the grave add unmistakable lustre to those made while in the material phase of life.

Then, too, the man or the woman who has made some study of the principles of chemistry, of physics, psychology, and natural science will not be such an easy mark for the masters of legerdemain and charlatanism.

Spiritualists, it is up to you! What are you going to do about it? Will you consent to subjugation, the loss of your own identity, or will you make good by fitting yourselves for the responsible position the world is making for the progressive minds? Would that every home had its library, its reading-room as well as its seance-room; and then only will the average mind be able to attain itself to the mind of the philosopher or sage from beyond the Borderland. Shall this be done? If not, "I wonder why?" WILL J. ERWOOD.

DEAD TWENTY MINUTES.

And Then Life Is Restored—Dr. B. M. Ricketts Explains Experiments on Stimulation of Heart After Beatings Cease—Strange Work and Propositions.

As set forth in the New York Herald, Dr. B. M. Ricketts, whose paper on compression of the heart after it has ceased beating to restore life, read at the meeting of the American Medical Association in Boston on June 6, created a sensation, consented to talk on the subject this evening. He says a person who has been dead twenty minutes was brought back to life by manipulation of the heart.

"The heart has actually been stimulated to action one or two days after death," said the Doctor, "yet one or two minutes after the cessation of the heart is time enough to justify a physician in opening the chest and squeezing the heart, much as one would a sponge, to renew its action."

"In illustration of this let me cite a case. A child of Old Brighton, England, who had just been pronounced dead by the attending physicians, and the coroner was sent for. The child had been dead supposedly for five and one-half hours when the coroner arrived, yet the child at that time raised its hands and the heart beat, and there was life for several hours afterward."

"The manipulation of that heart would, in all probability, have brought permanent life to that child."

"The class of cases in which this manipulation of the heart to renew life is especially applicable to where either chloroform has been administered, where there has been an inhalation of illuminating or other such gas, in cases of shock from fright, injury from a surgical operation, drowning, electrocution, strangulation, loss of blood or probably in many cases of diseases or the administration of drugs."

"The results in all cases are influenced by prompt and skilled attention, the quantity of blood lost, time and the cause of the suspended heart action, mutilation of body and general care."

"In other words, it depends upon these things what the result will be of the effort to suspend life."

"We have taken twenty-five dogs and chloroformed them until the heart ceased to beat. Then the chest was opened and the heart taken in the hand and squeezed about sixty-five times to the minute. In about seven minutes the hearts of the animals the heart was made to beat again."

Dr. Ricketts will probably find himself the subject of much discussion for his urgent pleading that criminals condemned to die or criminals condemned to ten years or more of imprisonment be offered the chance of commutation if they announce themselves willing subjects for experiments of this sort. He says:

"We now know of sixty prisoners in the penitentiaries who are life prisoners who are willing to be electrocuted and so experimented upon, provided that if resuscitated their freedom be given them."

"There should be laws in each state that give every criminal commutation, if he will let himself be subjected to physical experimentation. If a man be in prison say for ten years, and submits to experiments of uncertain results, his sentence should be commuted to one, two or three years."

Summing up, Dr. Ricketts says that the total number of men operated upon for cardiac stimulation so far is thirty-nine, and of these twelve recovered permanently, and in nineteen of the cases the heart beat from one minute to twenty-four hours before death finally came. The heart has been made to beat as long as two and one-half hours after the first cessation of its pulsations. The longest time on record, of cessation of the heart that, after which it was restored or re-established permanently in twenty minutes.

If any man is able to convince me and show me that I do not think and act right, I will gladly change. For I seek the truth by which no man was ever injured.—Marcus Aurelius.

To preserve in one's duty, and to be silent is the first answer to calumny.—Washington.

SPIRITUAL SCIENCE.

Its Grandeur and Beauty Portrayed.

Christian Science is becoming more and more like orthodox Christianity—dogmatic! It has its fixed tenets of faith, faith in Mrs. Eddy and all thoughts emanating from her infallible truth—held so because of their source; enough for all time, past present and future.

Catholicism says: "Perfection cannot be improved," and on the strength of that claim has always refused to progress.

This is also the attitude of Christian Science. Spiritual Science, on the other hand, is ever ready to adjust itself to higher conceptions of truth; is ready and willing to sort over the fruits of research and reject that which has become mouldy and decayed. Realizing that "March on" is the order of eternal progression, it does not settle itself to camp forever upon one oasis in the desert, but is constantly pitching its tent a day's march nearer home, truth absolute. Without ignoring the physical senses it shows their spiritual origin, and that it is possible to exercise them independent of their physical expressions.

Spiritual Science does not seek to knowledge, the word being derived from the Latin "scientia," to know. All discoveries in the realm of the unknown, all religious and secular schools of knowledge are scientific to the extent that they demonstrate truth. All their truths harmonize while their errors contradict each other and tend to bewilder the student.

Spiritual Science does not seek to establish churches, but rather permeates all religions to unify and harmonize them on the one fundamental principle of truth, embodied in the Golden Rule, the new commandment to "Love each other."

Spiritual Science has been slandered and ridiculed, but neither constitute argument against it. Fault-finding becomes a habit. A constant seeking for error will in time distort the vision, and so warp the judgment that good may not be recognized though everywhere present.

It is unscientific to speak of the spirit and the body as though two distinct entities. A few hours ago it was our privilege to witness the cremation of a body from which the spirit had withdrawn. How soon it was reduced to a handful of ashes that might still further be obliterated by magnetic process, till absolutely nothing remained.

Cause and effect are inseparable. Spirit, cause being withdrawn, body, effect, must follow. We are living in a spiritual universe that teaches us life is immortal, that so-called death is birth into a higher form of life. How then can we say we shall continue to live because we live NOW. NOW is immortal, has no past or future. Time resolves itself into the everlasting ever-present NOW.

I say: "I was not made from nothing. There is no such thing as nothing. Therefore because I am something, I always was something and always will be something in the everlasting NOW."

MATTIE McCASLIN.

St. Louis, Mo.

EX-GOV. ADAMS ON SUFFRAGE.

The Election Crimes Have Been Men's Crimes.

Ex-Governor Adams of Colorado says regarding the part taken by their women in the political corruption of the state:

"While the Antis have charged Colorado's political evil to woman suffrage, it is no more responsible for our political shame than California women are chargeable with the San Francisco earthquake. Our election crimes have been men's crimes. Women voters have not stopped election frauds and corruption; true, but where their influence can be felt, it has been for good never for evil! Good men have tried to save us from corrupt machines and dethrone bosses, and have failed; but with the aid of good women these evils can be curbed and destroyed. In Colorado our disgrace has come through the alliance of great corporations and party managers. While no revolution has come, no man acquainted with the facts can say that woman suffrage in Colorado has been for the bad. Equal suffrage has brought no harm to either the citizen or the state. You may find a very few in Colorado who denounce woman suffrage as a failure. Before taking their word, their antecedents and environment should be investigated. The political ringster, the gambler, the lawbreaker, every interest that gains from the non-enforcement of moral and state laws, are generally against woman suffrage. The enemies of the proposition should commend equal suffrage to all good citizens. A cause may well be loved for those who fight it."

SINCE YOU DIED.

Sometimes I meet a pleasant face
That doth remind me much of you,
And think I can resemble trace
Within the eyes of deepest blue.

About the lips a smile expands;
Almost I hear the old glad tone—
Familiar movement of the hands,
Quiet and slow, so like your own.

And for an instant how I want
Upon the hair so snowy white
To press my lips; the likeness haunts
And thrills me with a strange delight.

Then comes the thought, you dwell no more
Upon the rugged hills of time.
Your footsteps press the peaceful shore
Of heaven's fair and beautiful clime.

But I would not recall you here—
To tread life's weary round again,
Although I sadly miss you, dear,
And longing fills my heart with pain.

ALICE M. WARREN.
Proctorville, Vt.

Idea's go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than heroism or chariots.—W. M. Paxton.

You are not simply to be kind and helpful to others; but whatever you do, give honest, earnest purpose to it.—Troybridge.

PSYCHIC FORCES AND HEALING.

Psychic Forces and Psycho-Magnetic Healing by Dr. J. A. Marvin.—Interesting Paper on a Subject Which Is of Great Importance to the People of This City, and Elsewhere.

Many labor under the impression that all magnetic treatments are alike and depend on the same principle for their efficiency in curing diseases. This is a mistake. Although formerly all magnetic healers gave psycho-magnetic treatments, of late years a class of so-called magnetic healers have sprung up who, instead of depending on the soul or spirit forces, place their whole stress upon their ability to produce a magnetic force, or more properly, in stimulating a nerve force in their patient by a thorough manipulation or friction over the spine and nerve centers. This is therefore a material and not a psychic or spirit magnetic treatment, and while often doing much good, is wholly lacking in the power and efficiency of the psychic magnetism.

Psychic magnetism, as its name implies, is purely and wholly a spirit force, and one who gives psycho-magnetic treatments should be expected to give off and impart to his patient spiritual magnetism. While some will doubt whether this can be done or not, and many will deny that it is possible, there are many eminent scientists to-day who recognize the same as a fact, and who further claim that there is a spirit force within man which is constantly manifesting itself in magnetic emanations, radiations of distinct and different colors, clearly seen and described by those possessed of clairvoyant sight.

"Light and Color," speaks of and illustrates the same. These emanations and colors, through the aid of science, have been photographed and are a matter now beyond dispute. It has also been shown that these emanations are magnetic or electrical, and differ in force, color and quality from different individuals and different parts of the body, and that the color, force and quality vary largely of the spiritual and true intellectual development of the individual.

They also contend that these magnetic emanations are an absolutely true index of character, and that if not seen are sensed by a great many people, sometimes to draw one to and into close sympathy and respect for another, and at other times to cause one to be repulsed and held aloof, not as a result of reason but as an intuition that comes from and is manifested by the inner or spirit man.

Thousands, too, who have received psycho-magnetic treatments, testify to the fact that they have distinctly felt these waves or magnetic forces passing from the operator to themselves, penetrating to and infusing every part of their body with a clearly recognized life or spirit force.

In view of these facts we can easily understand and have no doubt that among these varied radiations from the human body, some may be spiritually so endowed that the emanations they send out are imbued with a healing power. Paul, in speaking of the spiritual gifts, says: "Recognizing this fact and this power as a spiritual gift. We often see its workings among our physicians. One physician goes to the bedside of sick and with little or no real medicine accomplishes wonders. Another with the same or better remedies meets with failure. The magnetic emanations of the one are healing, the other are not. Recognizing the fact of the existence of these spirit forces and of their manifestation in magnetic radiations, we can well understand that one naturally spiritually endowed, with the healing power may so substitute and develop this gift that it may be made a practical and powerful agent or means in administering to and healing the sick. And as it is a spirit force, call it what you will, it is not subject to decay or loss, and it is as well as this. This is the significance of the terms "Psycho-magnetism" and "Psycho-magnetic healing."

This was undoubtedly the power that enabled the apostles and early Christian teachers to heal the sick, and they were undoubtedly selected with reference to their naturally being possessed of this important and truly valuable spirit power. And as they lived and moved largely in the spiritual, it was actuated and developed in them until in its manifestations it seemed almost or quite marvelous. It was a part and parcel of the early Christian faith, and therefore no new theory.

The medical act of this state has wisely recognized this practice in exempting from its provisions: "those who minister to or treat the sick and suffering by means of spiritual means."

J. A. MARVIN.
Chicago, Ill.

HIS SAVING PIETY.

As Illustrated in the Conditions of Life.

His mighty trust ignores our laws
Its ways are marked by trails of shame;
It calmly ruins men because
It craves the profits they would claim.

It reaches out with greedy claws
To crush the man who dares its spite,
But he must not be crushed, he is filled with holy piety,
And wears a halo that is bright.

It hides its records from the gaze
Of those who have the right to know,
Through greedy and filthy ways
It makes its daily profits flow.

It bribes, debauches and betrays,
It holds its secrets close as a state,
But never overlooks the grace
That shines upon his glorious face.

Not let his goodness be denied,
His methods are the beaconer's,
The widow's wail, the orphan's tears
It suffers not to check its greed.

But let us not with hateful sneers
Behold him as he passes by,
Remember his deep piety,
And give him kindly praise, for he
Has builded towers that are high.

Chicago Record-Herald.

Nurture your mind with great thoughts; to believe in their heroic makes heroes.—Disraeli.

Within one's self must be the source of strength, the basis of consolation.—Marcus Aurelius.

He alone is a pauper who neither inspires nor yet provokes love.—Anon.

IS ANYTHING SETTLED?

From a Spiritual Standpoint Certain Things Are Established on the Adamantine Rock of Truth—So Says The Two Worlds, of Manchester, England.

The attitude of the open mind is always commendable. Some people manage to have their minds open at the bottom as well as the top, and a state worse than "philosophic doubt" results. Such minds are always so open that they retain nothing, and stand in need of being constantly refilled. The physical researcher has an open mind; generally of the sort referred to above. He is always doubtful, never certain. A fact today ceases to possess the importance he attaches to facts tomorrow. By some mysterious process the bars of his mental garage shift, and lo! all his fuel drops out and his fire must be lighted all over again. The mind that is always open to receive new facts, and to welcome new ideas, is a useful mind. But such a mental attitude does not mean that all the old convictions must be discarded before new ones can be accepted. The truth of yesterday is never contradicted by the truth of today.

To Spiritualists it is absolutely settled that man lives after death. That there is communion between departed men and those still upon the earth. That men possess faculties through which the people of the other life can be communicated with us in this life. That the communications received from those people have fully established the continuity of human personality, identity, and consciousness after "death." That these spirits who return can and do produce psycho-mental phenomena in and through the brain, nerves, and physical organizations of those men and women who are called mediums.

These points we claim are settled beyond cavil for Spiritualists, and no one is properly entitled to say "I am a Spiritualist," who denies, or doubts these propositions, which have nothing to do with beliefs, theories, or opinions. They are the positive facts upon which our Cause rests, to deny them is to undermine the basis of all we hold.

The next points which must be considered as settled are, that as some "spirits" manifestly exist, they must exist in a somewhere. Wherever that "somewhere" is, it is a reality within nature. We all know that hackneyed quotation: "Being is one stupendous whole, Whose body nature is, and God the soul."

and the "stupendous whole" is capable of containing the whole being. That the state in which spirits exist must have a close relation to that in which we exist, seeing that they come into personal contact with us and manifest a more or less intimate acquaintance with our "lives." Equally, if we accept the original premises laid down in the previous paragraph, the state in which spirits exist must supply them with all the conditions necessary, not only to perpetuate, but to continue and sustain personality, consciousness and identity after "death." In other words, if these spirits are real, their state must be real, and "object" and "subject" must continue as co-related conditions of consciousness after we leave this world.

A dream world, a state of subjective consciousness, a condition which provides nothing for the class of communicants visiting us from the "other side," such are all discounted utterly by the facts we are familiar with. It is settled, then, that "spirit" world exists, viz.: A condition in the universe as completely adapted to man's nature after death, as is this state during life here.

Granting, in spite of the apparent conditions, that the spirits describe with fair accuracy the world in which they exist, all the old descriptions—pagan, ecclesiastical, or supernatural must be abandoned. Further, all our old time theories of preparation for the next life must be re-cast, and the place of priests, saviors, and bibles in our schemes of religious belief and moral education must be re-ordered, providing we are satisfied the spirits tell us truly of their lives—and why should they not? For it is a fundamental point with us that we do receive information from the other life, and from those who are living in it. Surely, then, these are some of the things which Spiritualists consider settled. The next duty is to logically work out the conclusions these settled points lead to in the evolution of our lives, and duties, in this world.

THE HONEST MAN'S REWARD.

Illustrating the Status of the Approximately Perfect Man—His Soul Secure, But His Wife Regards Him as a Fool.

I know an upright, honest man who would not harm a bug or bird, He would not willingly give pain to anyone by act or word;

"This said that he once had a chance to 'salt' a mine he owned somewhere, But he refused to profit by a scheme so wicked and unfair.

He's as honest as the day is long, If you slapped him he would turn the other cheek;

He regards it as a wrong when the fingers of the strong Are fastened on the earnings of the weak.

This honest and God-fearing man obeys the laws as best he may, He wouldn't water stock if he could be assured that it would pay;

"This said that once he might have sold a sickly cow, but he declined, Believing cash had little worth compared with honest peace of mind.

This honest, upright man believes that what he earns, and that alone, Is all that he rightfully possesses or thinks of as his own.

He never tries to corner things, he seems to take the widow's mite, He feels that wealth unjustly gained can bring no pride and no delight.

That a just God reigns above us he is sure, And his daily motto is the Golden Rule;

His sorry poor, And his wretched wife regards him as a fool.

—S. E. Kizer.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

"The End Justifies the Means."

Spirits assume disguises sometimes and cause us to see visions of scenes which have no existence in fact.

When we consider how Mother Nature accomplishes great ends by indirect means, we will not be surprised when we see angels and men assuming disguises for great or good ends. Men disguise themselves to appear better than they really are, while spirits appear to come down from their high conditions to accomplish good. I shall in this letter give one or two examples of the latter.

"You are disguised in a new suit," I said to an Irishman one Sunday, when he was going to his church.

"Yes," he replied, and whispered: "I can tell you that a poor Irishman, in poor clothes, is a damn poor thing." Not so the spirit.

I was one day standing at an open window (my health and circumstances were not pleasant) when a man came up and without a word of greeting, told me of my condition exactly, and referred to a secret ill which I had never mentioned to any one, not even to my wife. The man was dressed in the old clothing of a working man who had just left his bench. He had a paper hat on his head, and seemed to me to be a common laborer or mechanic of the lower class. This man told me what to do and how my cure might be effected; all this about a matter of a kind which I did not care to speak to anyone about.

"I can walk away without a word of 'good-bye'."

I was so surprised that I put my head out of the window to look after him, but there was no one there! Some Spiritualists assured me the man was a spirit.

On three different occasions I have seen spirits who I was quite sure, were in their normal apparel; the most remarkable of these I shall now relate.

For the first half of my residence in Sturgis, typhoid fever was quite common. I had it very bad on one occasion, and when convalescent, I was attacked with a severe pain in the back of my head. It was so severe it would not abate so that I could get even an hour's sleep, day or night.

One day when the doctor came, I said: "Doctor, you must do something for this pain. The most heroic treatment is needed, for if I cannot get relief, I will die."

"Well," said the doctor, "to be candid with you, I do not know what more I can do for it, and I do not know what it is."

Could you not get up a counter-irritation by means of a blister?"

"I would rather have a mustard plaster," he said, and he went to work and made one, applied it himself, and

"SIES SOME GOOD IN ALL."

That Is What Stalton Moses Says of the Various Religions.

I have gained some definite views as to the dogmas that priests hang as fetters on men's souls. I have learned a broad and large tolerance for divergence of opinion on matters respecting which we know little.

He has ceased to believe in my exclusive possession of revelation which by the possession of religionists, Christian or otherwise, has led me to see some good in all; some root-ideas in all that surely, bespeak for all of them a common origin. I regard no one as perfect; but I venerate and adore in the life of the Lord Jesus the nearest copy of the Divine ideal in my mind can grasp.

Such views—the result of a quarter of a century of careful thought and wide reading—make me very tolerant of a man's difficulties of belief; more so by far than they make me endure attempts to fetter thought by forcing on the mind dogmas that are, on the face of them, of human origin. I should not like to have any hand in adding one more to the list of "Know-all," "Know-nothing" sects. So I will have none of a religious service as Spiritualists would want. And yet, I could conduct a service, I think, which would meet the needs of those who are desirous of a form of worship which shall embody in words the distinctive principles of their faith.

W. STALTON MOSES.

PSYCHICAL RESEARCH.

It Is to Be Inaugurated in Venice, Says Light, of London.

We learn that Professor M. T. Falconer, whose writings and lectures on Spiritualism have frequently been mentioned in "Light," is organizing a Society for "Psychical Research" in Venice. The objects will include the finding and developing a suitable subjects and mediums (the two are often confused by Continental investigators); the holding of seances under strict test conditions, with special emphasis on the investigation of spontaneous phenomena as they occur; the opening of a reading room and library of psychical publications; the issuing of a bulletin of proceedings; the holding of lectures and other meetings in Florence among psychical students.

Flourishing societies already exist at Milan and Naples, and we hope that the new organization will be equally prosperous.

There is an inmost center in us all, where truth abides in fullness.—Browning.

told me he would return at the proper time to remove it and dress the sore. That gave me a little relief, but it was only temporary.

The next day about noon I became actually entranced. I appeared to be in a strange place; it was a large square with a few old houses here and there—quite a poor-looking place. A man with a paper hat on his head, his coat off and his shirt sleeves tucked up as though he had just left his work, came to me. I told him how disappointed I was. "Why," said I, "I thought the spirit world a beautiful place. I have read of its gorgeous flowers and birds of elegant plumage. I am really surprised! Why, my dear fellow, Sturgis is a better looking place than this."

He smiled, and that smile revealed to me that this man was simply acting a part; probably to teach me that happiness does not depend upon our surroundings, and that, as Robert Burns says:

"If happiness has not her seat and center in the breast,
We may be wise, or rich, or great, but never can be blest."

"This is all you are entitled to at present," said the man.

"Oh!" said I, "you need not make the least apology, for I am as happy as I can be."

He took me to a tank at the end of the square where there were a number of brass or gold taps. He turned several of them and tested the water of each; then when he had the fluid just to his liking he placed the pulse of his wrist under the gushing water.

"I declare," said I, "that is just what I ought to do," and I did it. Then he held each of his temples under the stream.

"I declare, you are doing just what I ought to do," and I imitated him. Then he held his head under the rushing flood, and I did the same.

The Spirit World Analyzed.

As never before the secular press is teeming with articles on occult subjects of various kinds. Spirit Return, divested of its "ism," is coming to the front rapidly, and attracting the attention of the whole civilized world. More people will probably read the following article than attends any one of the various camp meetings, during the season, and their thoughts will be turned to the other world. Dr. Wickland, as set forth in the communication, is not a Spiritualist, though he is an ardent believer in Spirit Return, and his wife is a first-class medium. The Doctor, is a most excellent man, whatever his "ism" may be.

A YOUNG LADY HERE IN CHICAGO, PRETTY, VIVACIOUS, AND HAPPY, ALL AT ONCE BECAME SAD AND MOROSE. SHE SHUNNED HER FRIENDS AND GREW MELANCHOLLY. THREE TIMES SHE WENT TO THE HIGH BRIDGE IN LINCOLN PARK TO COMMIT SUICIDE. HER NAME WAS GIVEN AND WE TOOK UP HER CASE AT ONE OF OUR CIRCLES. A SPIRIT

CAME AND SAID THAT IN LIFE SHE HAD BEEN DISAPPOINTED IN LOVE AND HAD COMMITTED SUICIDE. SHE HAD TAKEN POSSESSION OF THIS YOUNG WOMAN AND HAD HER CONTROL BEEN JUST A LITTLE STRONGER SHE WOULD HAVE IMPELLED HER TO SUICIDE. WE CONVERTED THE SPIRIT AND FROM THAT DAY TO THIS THE YOUNG WOMAN HAS HAD NO MORE TROUBLE OF THAT SORT.

There is a man in Chicago whose business it is to convert and reform spirits [as set forth in the Chicago Chronicle]. Shades of the departed are lectured, and argued with and made to realize their condition by this man through spirit media. Malignant spirits who gain control of people and cause them to seem insane are reformed and converted and made over into good spirits.

The man who does this is Dr. Carl A. Wickland, 618 North Wells street. He has devoted the better part of twenty years to the study of the occult and many of his experiments have been carried on in his own home, as his wife is a spirit medium. Dr. Wickland is firmly convinced that much of the so-called insanity of to-day is nothing more than the obsession by mischievous spirits and that much crime is due to the same cause.

Dr. Wickland contends that kleptomania and kindred afflictions are nothing but the work of ignorant spirits who have gained possession of certain people and impel them to do unheeded and utterly senseless crimes. He points out the fact that many so-called kleptomaniacs are to be found among the rich who have no need to steal. These people, it is contended, must be impelled by some unseen forces. These forces are nothing more nor less than ignorant spirits who gain control of susceptible individuals and do much harm.

Many experiments have been performed by Dr. Wickland and his friends during the past few years which have convinced him that he is right in his conclusions. In his office one night during the week he explained to a representative of the Chronicle something of his investigations and of his strange and startling experiences while purging his studies in the occult. Dr. Wickland is an earnest, sincere man. He says he has no other aim in his investigations but to find the truth. He is not after notoriety and is not using his knowledge of the occult to make money. His investigations are carried on for the love of the truth and in aid of humanity.

He Is Not a Spiritualist.

"I am not a Spiritualist," said Dr. Wickland, "and I am no worshiper of spirits. I am simply an investigator. Most of my experiments are carried on in my own home. We have a circle that meets from time to time during the winter months, the members of which are all seekers after truth. These circles are open to any fair-minded people who wish to investigate. We have had some wonderful experiences at some of the meetings—experiences that would astonish and confound those who have not given the matter any thought or study.

I believe that the teachings of Jesus are all along spiritual lines. The great need of to-day is that people should cultivate the spiritual sides of their natures. They are living on too low a plane. They are too material, too gross. There are any number of passages in the New Testament which go to show that the spiritual side of men is the most important. The life we live on this earth is but a brief one at the most. We are sent on earth for some purpose. It is our duty to ascertain that purpose. We should investigate and find out why we live.

"A great many people who take up the study of so-called Spiritualism go about it in a wrong manner. They do not adopt the proper methods. They begin to investigate and want to make tests all the time. They are trying to identify this or that spirit and think that as soon as they can be guided by a spirit they know all there is to be known. It is a matter for deep and continued study, and it is a matter that should claim the attention of the most intelligent men and women of the day. I believe all physicians should make it a study and that men of education and of high character should look into the matter soberly and earnestly. There is certainly something in it. That we have demonstrated beyond the shadow of a doubt.

"I firmly believe that every church should have its psychic circle for investigation. It should be a part of every prayer meeting. Care should be taken in selecting the people for this circle, as it is a matter that must be approached carefully and with caution. It is not a matter that every one should dabble in. Such circles would prove of untold value to churches, for it would show positively the immortality of the soul. Christians who now believe in it would be able to say they know. Their faith would become knowledge.

Spirits Cause Insanity.

"Through my experiences I have come to believe that a great deal of what is called functional insanity is nothing more nor less than the work of earth-bound spirits. These spirits are not devils, as some call them. They are ignorant and do not realize the harm they are doing. Certain persons are what we call 'sensitive.' That is, they are susceptible to spirit control. They may be ignorant of the fact, but it is true. This is particularly true of people who are nervous or are in a poor physical condition.

BETTERING ONE'S CONDITION.

An Appeal to "Take Conditions as They Exist To-day, and Look to the Future for Their Proper Solution."

There appears in the spiritual papers now and then, communications citing passages of Scripture, and asking the reader to peruse others. What is this for? Is it the ideas that particularly meet the approval of the writers, and quoted as they would quote from the philosophy of Plato or Herbert Spencer? Or do they endorse all the precepts of the Bible or Jesus, and try to influence us to follow in his steps?

It is always well to consider carefully what system we advocate and follow. It is now pretty generally believed that all religious systems, including the Jewish, originated from experience. Mark the progress of the race in jurisprudence and philosophy up to the time they came into practice; it follows, then, that the precepts of religion are not necessarily applicable to any age or people, but only to the one to which they belong. On examination this will be found to be the case with the Christian as well as others.

We of the twentieth century, contemplate the bettering of our conditions on earth—not for ourselves alone, but for posterity. Jesus taught that the end of the world was at hand, and that it was unnecessary

ALWAYS IN DOUBT.

It is Somewhat Mystifying to Flounder in the Great Sea of the Unknown, Yet Many Minds Do So, Either to Prove or Disprove the Existence of a God.

Some people say "We believe in Infinite Intelligence." They may believe anything taught by religious leaders, but they may as well say, "we believe in Infinite Ignorance or Non-sense." They know absolutely nothing of the infinite. What they believe belongs to the realm of the unknown, yet they must have something to believe in—something in the shape of a god—educated that way.

People who "believe in Infinite Intelligence" must necessarily believe in a personal God, because they cannot conceive of infinite intelligence or any other intelligence without a person to have and hold the intelligence. Moreover, they have said "Infinite Intelligence is recognition of God," when considering the matter from a legal standpoint.

Intelligence implies mind, memory, knowledge and a being possessing them. These cannot exist without personality; intelligence cannot think, will and act independent of individuality.

TO PROVIDE FOR THE FUTURE.

He so completely despised the things of this world that he advised the rich to dispose of what they had and become poor; and many zealous followers, in trying to carry out this idea, went so far as to scourge the body and deprive it of the necessary sustenance of life and health.

Read the Acts of the Apostles and compare them with what experience has taught the people. You will see that their ideas of economics, of justice and mercy were no more in accord with those of to-day than their notions of astronomy and biology. The Sermon on the Mount is entirely Utopian in character and as impracticable in this age as it was in that.

We have come to the conclusion that "Peace on earth and good will to men" will be brought about only by the slow process of evolution, and that Jesus was mistaken when he proclaimed that the kingdom of God was at hand. So instead of looking to the past for guidance and rules of conduct, let us take conditions as they exist to-day and look to the future for their proper solution. Instead of the Bible.

Oceanides is a psychical narrative by Carlyle Petersilea, author of The Discovers Country. This book deals with the question of soul mates, or of the completed ego. It is intensely interesting. Price, paper cover, 50 cts.

band and she left him. The man went back to his family and from that day to this has been perfectly sane.

"I could recount such cases all night and then not tell half of them. A young lady here in Chicago, pretty, vivacious, and happy, all at once became sad and morose. She shunned her friends and grew melancholy. Three times she went to the high bridge in Lincoln Park to commit suicide. Her name was given and we took her case up at one of our circles. A spirit came and said that in life she had been disappointed in love and had committed suicide. She had taken possession of this young woman and had her control been just a little stronger she would have impelled her to suicide. We converted the spirit and from that day to this the young woman has had no more trouble of that sort.

"But a few weeks ago I had a very strange experience. There is a woman who attends our circles and who is developing as a medium. With her is working a woman of middle age who has a younger sister. This younger woman has been insane for some time and the elder woman has been trying every way to keep her from going to the asylum. The case had been brought to our attention and one day a young man came rushing up to my office all out of breath and stated that the woman who is developing as a medium had gone crazy.

"I hurried down and found the woman in a trance. I placed her in a strong chair and put everybody from the room but the young fellow who had acted as messenger. Then I began to question the spirit that had taken possession of the woman.

"I addressed the spirit as though it were a woman and it grew very indignant.

"Why do you call me a woman? It asked. 'I am a man.' I tried to convince the spirit that it was in a woman's body, but it was a difficult thing to do. Finally I had the young man take the woman's long hair and switch it sharply in her face and in this way I convinced the spirit that he was in possession of a woman's body.

"He said his name was Jack and pleaded with me to tell him where to go. 'Must I always roam about this way?' he kept asking over and over again. I told him to seek friends that were all about him and he became repentant and left the woman.

"I questioned the sisters and found that the person called Jack mentioned was a relative who had been a wanderer. He had been shunned by all his relatives on account of his worthlessness and had died some years before. Since this occurrence the woman who was insane has become normal again and seems to be in her usual health.

"One of the oddest things about these spirits is that they do not realize they have passed out of this life. Death is so simple a matter that many of them do not realize they have passed through the change we call death. They remain about their old haunts for years. They are ignorant of the spiritual side of their natures. If they had been properly educated they would have left this life and entered the proper sphere.

"I remember one time I had to hold a mirror before the face of the medium in order to convince the spirit that he had taken control of a woman's body. This convinced him and after that he would listen to my arguments and was finally converted.

Letter Calls Spirit.

"One time I was reading a letter in one of the Spiritualist papers written by Miss Abby Judson, who has since died. My wife, who was listening, began to cry and sob. The letter was from the spirit world and Miss Judson was telling how she found much to do in caring for poor animals and waifs on the other side, as she had in this life. When I stopped reading I saw that my wife was in a trance and I began to question her.

"She began talking in a most pitiful voice and the tears streamed down her face. 'My poor little baby, my poor little baby that I killed,' she said over and over again. And then she said that Miss Judson had been so kind to the little baby.

"I kept on questioning her and she finally told me her story. Her name was Alice Morehead and she had formerly lived in Louisville, Ky. She met a young man who accomplished her ruin and when her child was born she killed it.

"She was very unhappy after this and remorse finally drove her to suicide. She had stabbed herself in the heart with a hatpin. I reasoned with her and got her to realize that she was in the spirit world. She thought she was still alive and had been unsuccessful in her attempts at suicide.

"I told her that she would find good friends in the spirit world, who would teach her, and she went away and has not been heard from since. We have had any number of like cases come up. It seems to me, then, that people should be educated to know that they are spiritual beings. Then when the come to pass through the change called death they will be prepared for the spirit life.

"And there is progression in the other life, just as there is progression here. Men and women who live good lives here occupy higher planes in the spirit life. There are certain spirits so grossly material that they never realize anything spiritual. It would seem strange to some people to hear that spirits are afraid of ghosts, but it is a fact. Some of the earthly spirits see other spirits nearing them and they flee, thinking they are ghosts. They can not be made to realize that they are spirits and have passed out of the earth life.

Haunted House in Wisconsin.

"When my wife and I were up in Wisconsin one year we heard of a haunted house. The story went that three men had owned a certain valuable stone quarry. One man desired to buy out the other two. One consented to sell his share, but the other one refused. The one who refused lived in a house near the quarry. He was found dead a few days later.

"No one knew that he had been murdered, but there were some people who had a suspicion that there had been foul play. The man who had been trying to get possession of the quarry refused to work it any longer and let it go to ruin. It was said also that he was constantly haunted.

"It was finally reported that the house was haunted and some of our friends had an experience there that was, to

say the least, uncanny. A number of people were out picking berries and a woman and a boy who were in the party took their horse and put it in the stable near the haunted house.

"They were looking for berries and all at once they saw some luscious ones growing in the yard near the house. They ran to pick them, but when they arrived the berries had disappeared. They looked up and saw a man standing in the doorway. It was the man who had been killed several years before. Both the woman and the boy recognized him, as they had known him in life.

"The man laughed and then the horse which was in the stable began to kick and neigh as though he had gone crazy. They took the horse out and drove away as fast as they could and reported the matter. While we were there it was suggested that we hold a circle in the haunted house and see if we could learn anything from the spirit. For some reason or other we did not hold the circle in the house, but did meet at another place and called for the spirit. He came and kept laughing and chuckling to himself all the time. He would say, 'He killed me, but I haunt him all the time,' and kept chuckling to himself. I had a long talk with the spirit and tried to get him to promise he would leave the man alone, but he said he was not ready yet. I heard afterward that his spirit came again and controlled a medium, but that he still exclaimed he was not ready to cease torturing his victim."

Mrs. Wickland Is a Medium.

Mrs. Wickland, who is what is known as a spiritual medium, takes a great interest in the subject of spirits and the spirit world. She is a slight woman with light hair and light blue eyes. She has had some strange experiences while under the control of different spirits. At one time she recited a whole tragedy, taking the part of eleven different characters in one evening. Her voice changed with every character and her facial expressions changed also, and she went through the actions of each different person. The tragedy was delivered in some unknown language, no one present being able to understand a word.

Mrs. Wickland says that her most familiar guide is an Indian girl. This guide protects her from evil influences. It is explained that the reason there are so many Indian spirit guides is because the redskins are so near to nature. They believe in spirits and when they pass out of this life they step immediately into the spiritual realm where they belong. While in a trance Mrs. Wickland is totally unconscious of what is going on about her. She is for the time being dead to everything and some outside influence has her completely in control. Sometimes her voice is like that of a little child and again it is coarse like that of a man. She speaks in different languages at different times, although she knows none but English and Swedish.

Both Dr. Wickland and his wife are well informed on the subject of psychical research. They have a large library on the subject and they are constantly on the lookout for reports of occult phenomena in the daily papers.

It is quite likely that Dr. Wickland will prepare a book later on dealing with his experiences, as he has had many calls to do so. During his trip west, I. K. Funk, so widely known for his work in psychical research, visited Dr. Wickland and was astonished to learn of the many novel experiences reported. Dr. Wickland scoffs at what is called thought transference and subconscious feats. He is firmly convinced that the spirits of those who have departed this life are very close to those who have been their friends in life and try to aid them all that is in their power.

Dr. Wickland announces that the circles for investigation will be held again next fall and winter and that people who really wish to know more about the matter are invited to attend and be convinced that spirits do communicate with people through mediums.

"I am as much convinced that spirits return and talk with their friends through a medium as I am that I am alive," is the way Dr. Wickland puts it.

"It is a comforting belief, too, for it robs death of all its terrors. It makes plain that death is but a very simple change after all. It is just as though a person passed from one room to another. People who have attended our circles and who have noted what is done there gain positive knowledge that the soul is immortal. They do not need to depend on faith when they can know for a certainty.

"When I took up the study of the occult I had become skeptical in regard to religions in general. I found there was so much humbug in the world that I lost faith in everything. I was about to give up my practice of medicine and go away to some quiet place and live a secluded life.

"Since I have taken up this fascinating study I have had but one purpose in life and that is to get people to realize the spiritual sides of their natures. There is great need of education along this line and there is also need that ignorant spirits should be educated and converted. It is no new thing, this so-called Spiritualism. I find much about spirits in the bible and I use it as my text book. It is the book of all books to me."

Dr. Wickland has many friends who have been watching his experiments and they all corroborate him in his statements. His wife says that when she was a little child she was constantly seeing people that no one else saw and hearing voices that no one else heard. She was converted to her present belief through a remarkable experience. She and a friend made a compact that whichever one died first was to communicate with the other from spirit land.

"My friend died," said Mrs. Wickland, "and a few mornings after her death I felt a cold hand laid against my cheek as I was lying in bed. I looked up and saw my friend standing there dressed as she had been the last time I saw her.

"She assured me that she was happy and told me to tell her husband the diamond ring he was looking for was in a certain bureau drawer. I went over to see the man that morning and told him about the apparition and the message.

"We looked for the ring and found it where the spirit said it was. It was wrapped in a piece of paper with a message stating that the ring was to be given to her son on his sixteenth birthday.

"It was through such a positive evidence as this that I came to believe as I do now."

Lake Brady Camp, Ohio.

Lake Brady camp began its fifteenth annual session, July 1, by dedicating its new auditorium to the grand cause of Spiritualism. A large number of people gathered promptly at the opening hour. The new building will seat about 600. The Ladies' Aid Society of Spiritualism has furnished the rostrum tastefully with piano, stands, chairs and carpet. The front of the rostrum was draped with yellow and white, with the word "Welcome" over the center opposite the entrance. Wood ferns and numerous bouquets put the finishing touches to the work.

The services were opened with music by the Queenfield orchestra of Cleveland, consisting of Mr. L. Queenfield, a daughter and three sons, assisted by Mr. C. Shaffer. They furnished a number of selections during the day. Mr. C. F. Hunger, the president, made a few remarks appropriate to the occasion. Mr. J. S. Gillespie sang a solo. Mrs. Anna Gillespie gave both addresses of the day; that of the morning was of a dedicatory nature. Both were replete with deep truths and many characteristic comparisons. The afternoon session was followed by messages.

Mr. D. A. Herrick of Akron, who was to have assisted in the exercises of the day, was prevented by sickness caused by monotonous poisoning. No serious results are anticipated.

MARY L. BETTES, Cuyahoga Falls, Ohio.

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SATURDAY, JULY 14, 1906.

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for five cents, and then you are per-

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prepaid at the price named unless oth-

erwise stated.

Facts to Reflect upon at Leisure.

No GENUINE Spiritualist ever has

or ever will practice a fraud in en-

davoring to advance his interests.

All frauds are criminal and deserve

to be prosecuted as such, and severely

punished.

A medium convicted or exposed as

a fraud should never be trusted

again.

They who practice deceit as medi-

ums are not Spiritualists, nor were

ever such.

The impostors are Christians in

disguise. They have a two-fold ob-

ject in view: First, to bring Spiritu-

alism into disrepute; second, to gain pec-

uniary reward. They trifle with the

holiest instincts of human nature, and

deserve universal execration.

Frauds, pretending to be mediums,

have banded themselves together by

solemn oaths, protected by secret

signs and watchwords, in which they

pledge mutual aid to each other in

case of prosecution. Such persons

have no right to protection by Spirit-

ualists, on the contrary they have

formed a circle of their own, outside

of our ranks, and have no claim on

those not oath bound.

Those professedly materializing medi-

ums who issue tickets of admission

to their circles, with the provision at-

tached: "No guaranty is made as to

the origin or mode of manifestation of

any phenomena occurring at the se-

ance, the holder promising, the medi-

um shall in no way be held responsi-

ble for his acts," has virtually admit-

ted that he is a sleight-of-hand perform-

er and he should be classed with the

tricksters.

And those presses, if any there are

which defend exposed frauds, should

be recognized and treated as frauds.

They have no claim on honest, con-

scientious Spiritualists.

Spiritualists have no right to con-

demne the voices and crimes which

showered in Christianity if they permit

tricksters to practice and direct great

frauds in their own ranks.

Thank the Lord!

A Splendid Medium Brought to the Front in Michi-
gan, Establishing Fully the Fact of Materializa-
tion—Good Words from Dr. Peebles.

WHILE AS EDITOR OF THE PRO-
GRESSIVE THINKER, YOU RIGHT-
LY EXPOSED TRAMPING
FRAUDS, WHO POCKET MONEY AT
A DOLLAR A HEAD, SITTING IN
PITCH-DARK, ILL-VENTILATED
ROOMS, AT THE SAME TIME YOU
VIGOROUSLY, ENTHUSIASTICALLY

SUSTAIN ALL GOOD, GENUINE ME-
DIUMS OR SENSITIVES. IT IS
THESE GENUINE INTERMEDIA-
RIES THAT GIVE US THE POSI-
TIVE, THE IRREFRAGABLE EVI-
DENCES OF A FUTURE CONSCIOUS
EXISTENCE. THIS FACT ALONE
IS ABSOLUTELY PRICELESS.

Very Questionable Advice.

There recently came to Battle
Creek from near Big Rapids, Mich.,
Mr. M. J. Peck, a young man
of big frame, called a boy medi-
um. He was brought up, so he in-
forms me, on a farm four miles from
any ordinary sized village. He is un-
cultured in the society meaning of the
word, and never advanced beyond the
fourth grade in school—an honest,
farm-working boy. When seven years
of age he began to hear spirit
voices. He played with spirit chil-
dren, and thought it strange that ev-
erbody could not enjoy the play and
hear the voices.

His mother, being a clairvoyant, un-
derstood him. These voices helped
him to get his school lessons, and ad-
vised him to avoid all wicked ways.

Several years ago in connection with
the independent voices, he began to
see shadows on the wall, and shadowy
forms on the bed-room curtains. He
was quite easily entranced by the un-
seen intelligences, who informed the
family that he could become a materi-
alizing medium. This was repeated
to him by the independent voices.

Home sittings soon proved the
promise true. Spirits began to materi-
alize forms, to the joy of his mother
and the astonishment of the neighbors.
Such mediumship has all the reason-
able evidences of genuineness. When
he came to Battle Creek, invited by
that well-known, pioneer Spiritualist,
Dr. Johnson of our city, I attended
two or three of his sittings. They
were splendid, in one or two respects
the best of their kind I ever witnessed.
The rooms in which we sat were never
dark. The light (which we know
from the radiometer) is a force. I
could see the time by my watch at any
period during the sittings.

One Phase of His Mediumship De-

scribed.

When the forms appear he is en-
tranced. These, some of them, are
very perfect and are promptly recog-
nized. Some are not recognized.
Often these forms dematerialize
straight through the ceiling, in full
view, and sometimes they come right
up through the floor. An intelligent
spirit can pass through matter, so-
called, as easily as a mortal, flesh-clad,
can pass through smoke or fog.

Let me be more specific. After wit-
nessing several of the full-form mani-
festations, the sitters hung some cur-
tains across the corner of one of Dr.
Johnson's rooms. These curtains in
height were about two feet above the
medium's head. The medium, now
standing in the middle of the floor,
allowed his hands to be strapped—tied
very tightly behind him. Then he
stepped in behind these curtains, took
a seat, his head projecting out from
between and near the top of the cur-
tains, and his feet and ankles project-
ing out at the bottom. Could any-
thing be more fair?

Now, consider, reader, you have the
subject in a quite well-lighted room,
behind the improvised curtains, hands
tied behind him, and head, face and
feet in full sight; the room well
lighted.

What then? Quicker than I am
writing this sentence, hands were
thrust out to the right of the curtains,
to the left of them, straight through
and over the top of them. One hand,
white as snow, reached over the top
of the curtains and down some two feet
to the floor. The other hand, white
as snow, reached over the top of the
curtains and down some two feet to
the floor. At this crisis, someone said, "Can
the spirits untie him and take off his
coat?" And quickly as a flash, al-
most, the tying-tackles and the coat
were thrust over the top of the cur-
tains into the middle of the floor with
a good "whack."

These white hands from the invis-
ible side of life must have been the
hands of God—but there is no per-
sonal, limited and located God with
hands; or they must have been the
hands of a personal devil—but there
is no personal devil; or they must have
been spirit hands formed and manipu-
lated by invisible scientists and chem-
ists and exhibited in demonstration of
a future existence. This is the natu-
ral and logical inference. There is no
other.

Prof. W. M. LOCKWOOD

AT LILY DALE CAMP.

Prof. Lockwood's Celebrated Lectures

to Be Given There, Upon Natural

Philosophy, as the Premise of Spiritu-

alism and Its Psychic Phenom-
ena.

No System of Philosophy or Belief is

True that Does Not Recognize the Pro-

cesses of Natural Development.

The Old Ideals of the Duality of

Matter and Spirit Refuted by Modern

Discoveries.

Spiritual Elements, Psychic Forces,

and Invisible Modes of Motion, the

Basis of All Organization and Form

in Cosmic Process.

Polarity Defined.

Cosmic Causes Inducing Polar At-

traction and Repulsion. Organic Se-

lection the rhythm of Polar Attraction

in Mental Spheres, no Less Than in

Visible Forms of Matter.

Electro Magnetism, What Is It?

All Nature Related by Principles of

Electro-Magnetism as Is Witnessed in

the Development of Its Various Forms.

The Relation of Consciousness to

Consciousness or of Soul to Soul Are

Natural Relations.

The Subtlety of the Human Intel-

lect, and Its Capacity to Be Impressed

After a session of some two hours,
this young medium, who is exceed-
ingly sensitive and nervous, feels a weak-
ness, a magnetic exhaustion, and sad-
ness, and he begins to feel a great
writing medium in middle life desired
him to take her or some other stimu-
lant after a session to "strengthen him
up." Think of this! Such a practice
would quite likely prove an open door
for future inspiration, loss of "spiritu-
al gifts, or to obsessions—the most
afflicting obsessions—for he is remem-
bering that a few deep-spirms and
coffin-chills do not transform in "the
twinkling of an eye" demented burg-
lars, forgers, murderers, highwaymen,
brigands, blacklegs, gamblers and po-
litical grafters, into saints and sages.
Such transformations would destroy
identity.

Friend J. S. Loveland, I am pleased
to note, in one of his late papers, says:
"The future life is a fact, and each
spirit naturally, if not necessarily, acts
from the mental and moral plane it
occupies. These are Mr. Loveland's
words:

"One thing has been so thoroughly
exploited that there is scarcely a di-
gredient of opinion on the part of
Spiritualists; that is, that the laying
out of the body leaves the soul-man
development precisely as he was be-
fore. He has no more knowledge—no
higher aspirations than pertained to
him here; and future growth will de-
pend, there as well as here, upon his
own efforts in harmony with those of
higher heads than his own."

When at one of young Britten's se-
ances at the residence of Mr. and Mrs.
Stafford, Clarence said at the close: "I
feel rather exhausted." Mrs. Stafford,
the good sensible woman, gave him a
glass of milk. This, or a glass of lemon-
ade, or some good ripe fruit, or a
dish of boiled rice and cream, would
be all right—but no intoxicating
liquors.

The Great Australian Medium.

Just recently I received an excellent
letter from Mr. C. Bailey, of Mel-
bourne, Australia, who is now in Lon-
don. In this letter he expressed a
wish to visit America in the interests
of phenomenal mediumship. Promptly
I informed Dr. Funk and one of our
other prominent Spiritualists of this
fact, but with what results I am not
informed.

Once I sat in my room in Melbourne
just before noon, in the full day-
light, holding both of Mr. Bailey's
hands, and my knees pressing firmly
against his. He was entranced, when
I immediately felt upon one of my
hands an ancient coin. Still holding
his hands, there fell at my feet an old,
dry manuscript with sand clinging to
it. Putting this parchment into warm
water, soaking and unfolding, it
proved to be lamb-skin or goat-skin,
covered with hieroglyphs. Such man-
ifestations in apostolic times or in the
seventeenth century would have been
called miracles. The clergy have yet
to learn that the miracles recorded in
the world's different bibles were spirit
manifestations, and in harmony with
those not understood in that period of
time.

It matters little to me what skepti-
cal writers may think or say against
the fact of materializations. I know
them to be realizations. Had they seen
a tenth part of what I have witnessed
in this and foreign lands, they would
be forced to believe—yes, forced be-
cause sufficient evidences brought be-
fore a well-balanced mind, compel—
literally force belief.

And yet these wonderful psychic
phenomena, so necessary to startle the
materialist, astonish the cred-bound
sectarian, and convert the doubting of
a future conscious life, are but the ex-
pression of this grand movement, con-
ceived and planned by the angels that
make radiant the hierarchies of the
heavens. The ultimate purpose of this
mighty movement was, evidently to
usher in the reign of peace and brother-
hood, thus constituting heaven here
and now on earth.

Battle Creek, Mich. J. M. PEBBLES.

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Beyond the Grave Established Upon

the Data of the Co-Relation of Mental

and Cosmic Forces, and the Conserva-

tion of Mental Energies.

The vast amount of Historical, Met-

aphysical, Mythological, Philosophi-
cal and Scientific data introduced into

these lectures, comprises a school of

valuable information to the auditor,

and no one can listen to them without

being benefited.

Every department will be thorough-

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experiments and illustrations.

A Special Lecture will be given the

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Magnetic Variation of Atmospheres,

and Its Effect Upon Health, Illustrated

by the electrical illumination of a set

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thinkers of the world, and his mas-

terly lectures should be heard by ev-
ery society in the land. Step by step

with his scientific apparatus, he dem-
onstrates the grand truths of Spiritu-

alism, and illustrates the play of cos-
mic forces in the varied and wonderful

phenomena of life. Everywhere he
lectures, he attracts the attention of

advanced minds. We understand he
has been engaged for the society in
Buffalo, N. Y., for nine months.

"The Molecular Hypothesis of Nature."

By Prof. Wm. A. Lockwood. Pro-

fessor Lockwood is recognized as
one of the ablest lecturers on the spir-

itual rostrum. In this little volume he
presents in succinct form the substance

of his lectures on the Molecular Hy-

pothesis of Nature; and presents his
own original and convincing scientific ba-

sis of Spiritualism. The book is recom-

ended to all who love to study and
think. Price, 25 cents.

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Spiritualism Has Increased His Love

for the Christ, and Deepened His

Confidence in God's All-Encircling

Love.

Spiritualism has proved in

thousands of cases to have been the

means of conveying comfort to be-

reaved and almost hopeless mourners,

by demonstrating that the so-called

dead really live in the spirit world,

and under proper conditions, can

communicate with those they have

left behind. Several correspondents

seem concerned lest the faith which

they hold should be undermined by

the doctrines of Spiritualism. But,

with great respect, I should say that a

faith which was so fragile as to crum-

ple before the first breeze of a new
theory, is not a faith at all. It is a
superstition, and it is a pity that it
should be put to shame and perish,
and no one can listen to them without

being benefited.

Every department will be thorough-

ly demonstrated by beautiful scientific

experiments and illustrations.

A Special Lecture will be given the

evening of July 27 upon the Electro-

The Origin of Evil.

"By etymology hell is a hole, and is simply a lower spiritual position than we should occupy. We need have no fear of the latter while we are 'climbing the golden stairs,' but if we look down too much, or at all in effort, we shall come short of the honor and glory of life, and, in current slang, we shall 'get into the hole.' Virtue is its own reward. God tempts man. When we are tempted we are led astray and taken captive by our own desires, which are not in accord with the laws of our being. Before us God has set an endless evolution."

SOME HEROIC SOULS HAVE ENDURED THE TORTURES OF THE STAKE WITH BUT LITTLE EXHIBITION OF PHYSICAL ANGUISH. IT IS SAID THAT A ROMAN YOUTH WENT INTO THE CAMP OF THE ENEMY AND, WHEN A FIRE WAS PREPARED FOR TORTURE, HE VOLUNTARILY LAID HIS ARM UPON THE EMBERS UNTIL IT WAS HALF CONSUMED, AND THEN SAID THAT MANY SUCH YOUTHS IN HIS OWN CAMP WERE READY TO MAKE ANY SACRIFICE FOR THE DESTRUCTION OF THE ENEMY. THE OPPOSING COMMANDER THOUGHT BEST TO RETREAT BEFORE SUCH A FOE.

IT IS POSSIBLE FOR THE SPIRIT OF A MAN TO RISE ABOVE THE SUFFERING OF ANY PHYSICAL

STATE. IT IS HARD TO DO, AND WE CAN NOT BLAME THE UNHEROIC LIFE FOR UTTERING SOME GROANS, BUT IT IS NOT IN THE POWER OF THE ILLS OF LIFE TO OVERWHELM THE SOUL, NO MATTER HOW MANY GROANS WE GIVE WAY TO UNDER THE PHYSICAL TRIALS OF LIFE. WITHOUT THE POSSIBILITY OF PHYSICAL SUFFERING WE WOULD NOT BE ABLE TO GUARD AGAINST THE MANY ILLS TO WHICH WE WOULD BE SUBJECT; AND EVEN THE WISEST OF THE RACE WOULD BE UNABLE TO PRESERVE THE BODY VERY LONG; AND, WHILE IT LASTED, WOULD ENGROSS ALL THE ATTENTION AND TIME OF EVERY ONE. IT IS BEST AS IT IS THAT THERE SHOULD BE PHYSICAL SUFFERING.

In pursuing further the nature of the soul, to which attention has been given recently, it will be best to inquire into the nature and origin of evil.

It has been affirmed that the body of any living thing is not morally responsible for the deviation of the soul from the best pathway of life.

The body is the creature of the soul; it is an objective expression of the soul's will in this life.

The globe on which we live has its fringe of vegetable and animal life forever renewed by an organic process by which the appropriate elements of the surface of the earth are rising into bodies for living things called plants and animals.

Without the inorganic world plants could not live.

Without plants animals could not live. No animal could live upon the raw earth. The plant is simply indispensable. It digs down into the earth and extracts the elements necessary for its own physical growth, but, while doing this, it is acting as a commissary of subsistence, a butler and a cook for the higher life around it.

No animal, even the highest human, can go to the soil like the plant and extract from it the foods and medicines and other useful things to man as the plant can. Man's food comes up from the dirt by a devious process of natural selection, differentiation, classification, recombination, purification and concentration. In this realm we do not need pure food laws. A WHEAT FIELD DOES NOT NEED INSPECTORS DAY AND NIGHT TO SEE THAT THE STALKS GET THE RIGHT INGREDIENTS FROM THE SOIL AND STORE THEM WITHOUT TAIN OR EM-BALMING FLUID IN THE KERNELS OR CANS AT THE TOP. The vegetable is honest and cleanly, and does not need a label.

The vegetable kingdom has a religion of industry, intelligence, honesty, sincerity, helpfulness and benevolence. Its creed is not a book, but a life. It holds out its hands to the animal world above and offers its life as an indispensable aid to animal existence.

The animal takes this food supply and further elevates it for the use of man. While animals serve man in other respects than to furnish him with food, yet the chief service performed is that of digesting and recombining the elements of the plant world into something higher for man. In this the animal is like the plant. It does its work without need of inspection on the whole.

With a fair chance, nature is always running in the safe and reliable channel of purity and optimism.

Beef is always wholesome when at its best. So are all other kinds of animal foods. In a piece of beef or fowl or fish we get the highest concentration and organization of the dust of the earth ready for the use of man's body. It is taken up and further selected and dressed and prepared and adapted externally by the stockman, the butcher, the packer and the cook for the use of man. After it is eaten it goes through a far more intricate course of preparation involving mastication, idiosyncrasy, deglutition and further processes of digestion and assimilation until it is oxygenated and converted into blood and muscles and bone and other organs of the body in which the soul resides. Except in small and really insignificant part, the soul lives in a house "not made with hands," and it is a pity that, in this insignificant part, the hands are not always as clean as they should be.

Whatever unclean and impure elements come into our food, it is not in the natural process by which they are presented to us in the living plant and animal. As soon as these fall into the hands of man the trouble begins, but it is not as bad as it might be, for the work of civilization and the help of science has done wonders in the direction of preserving and purifying food supplies.

We are a thousand times better off to-day than men were a few centuries ago in the matter of economy, purity and utility in food supplies.

The law must compel men to assist nature, and not hinder her in supplying us with the right kind of food. The great end of a packer of foods is not properly that of swelling his reasonable profits to enormous gains, but to co-operate with the plant and the animal in giving the race the best possible food for the human body, and the best body for the soul, that the soul may have a chance to become the best soul it can be under the laws of nature.

It would seem that the poet of a century or two ago was right when he exclaimed, though evidently without a sufficiently delicate discrimination, in his missionary hymn:

Though every prospect pleases,
Yet only man is vile.

His attention was too much given to countries described in poetic measure, as:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.

When these heathen people come to hear of the kinds of canned meats Chicago has been sending them they will begin to suspect there may be something 'wrong' with the "canned missionary," as some of them have called the religious hymn-singing machines exhibited to them, which we call phonographs. Something may now be ventured upon in the direction of the definition of evil, and the tracing of its origin, two points which have been presented for elucidation by request of a gentleman in Kansas, and coming up now in natural order.

Lack of Perfection.

Perhaps as good a definition of evil as any which might be presented is this, which occurs to the writer at this time. Evil is the lack of that perfection which is demanded by human beings as ideal perfection.

That evil is an abstract thing, and becomes concrete only as it manifests itself in the imperfections of the operations of nature around us, and within us, is quite evident. As soon as the evils of the packing houses are remedied, and the sanitary conditions are brought up to the ideals of government control, they will disappear, and we would search for them in vain in any concrete form. It is just as true anywhere else. The normal condition of the weather is disturbed by various causes, and storms, tornadoes, cyclones, cloudbursts, drought, destruction and human suffering follow, but just as soon as the normal conditions are regained and restored, THE EVIL CEASES, and

we would seek in vain for it except in its effects.

Men are forever complaining about the weather because human ideals as to what the weather should be are very different. These ideals differ in different zones and different countries. The people are the polar regions do not expect weather such as the people of the temperate and tropical regions regard as normal. The inhabitants of the Sahara desert would be much provoked with such a day as we call delightful at this time of the year.

Human ideals are the standards of the perfection, a departure from which we call evil. Even in the same locality, it is impossible to please every one in the matter of the weather. In only a few places on the globe are the conditions such that the weather to us would be nearly uniform and reasonably perfect. Under such circumstances the inhabitants of these favored regions are about as much discontented and prone to complain as in other regions. They suffer from sun and, long to make a change to some other region where they may endure the pleasures of a reasonable and gradual vibration between heat and cold.

Whatever we wish for, but do not possess, is looked upon as one of the evils of life. Whether they be actual evils, or good in some disguised form, so far as this reasoning is concerned, is another matter which men differ about also, but to which there must be some correct answer.

Among philosophers in general, the answer is that that given by Alexander Pope in his beautiful lines in the "Essay on Man," concurred in by many other poets, ancient and modern, and by the Scriptures of the Old and New Testaments:

All nature is but art, unknown to thee;
All chance but direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

It is, of course, meant that whatever is, after man has done his best, is the best way to make all things right, is right.

The doctrine of evolution assumes that nothing is ever finally right in the absolute sense, and that all things are destined to an improvement which continues forever. So long as things are as nearly right as we can make them for the time and circumstances, we must be content with them as relatively right, but we must still be planning for better states of right, and making efforts to realize better ideals of right and good.

The Forces of Nature.

In the physical world it is the purpose of science to discover the forces of nature and to understand the laws by which these forces operate. When this is done it is the purpose of reason to adapt these forces under the laws of nature to the advantage of man. That the forces of nature are benevolent on the whole, and that it would be impossible to improve them by human ingenuity, is one of the admitted facts of science. It is apparent to the common observer, and has been throughout all the ages. They work for the good of the greatest number. They have no exceptions. Apparent exceptions are due to a partial knowledge of the subject.

That water contracts by the withdrawal of heat to a certain point and then expands for a long time seemed an exception to a general law. It is now known that all substances do the same thing, only we were looking at the upper side of all other substances but water. Each has a point which, if heat be withdrawn, expansion and not contraction will be the result. The uniformity of law is general, and is for the good of the whole, though it may work some incidental suffering and make some results of its operations seem to come under the category of evil. It is the growing, as well as the historic and apparent, result of the study of nature, that the order and system of nature can not be improved upon by human wisdom. But the forces and laws of nature, the better they are understood and used, become more and more benevolent and contributory to the welfare of the race.

Preventative and remedial devices drawn from nature are now more abundant and effective than ever before for the welfare of the race.

The science of medicine is making rapid progress in alleviating human suffering.

Disease germs which were once thought to be wholly malevolent are now beginning to be seen as angels in disguise. They are necessary to human welfare and can be malevolent only in weak and abnormal human organisms which can not resist their energetic activities. We are discovering means by which the harm they can do is counteracted and nullified.

The human body is only a temporary structure at best, and its preservation for any given time is not an absolute necessity.

The Creator has no necessary human beings so far as the individual here and there is concerned. It is better that the poorly organized and deficient in body and mind should not persist any longer than the laws of nature require, and it is not an unmixed evil should any human being, with perfect physical structure, be compelled, by the uniform operations of nature, to part with the physical structure prematurely, by what we call accidents or Providence. These should be guarded against by all the instrumentalities at our command, but after that, when they come, they are not relatively evil on the whole. THE LIFE OF THE SOUL IS NOT DEPENDENT UPON THE BODY AND IT CAN NOT BE HELD CAPTIVE TO ANY MATERIAL CONDITIONS AFFECTING THE BODY. Even physical suffering has its humane limitations and is not so terrible, in its worst form, as we have been wont to imagine from appearances.

Some heroic souls have endured the tortures of the stake with but little exhibit of physical anguish. It is said that a Roman youth went into the camp of the enemy and, when a fire was prepared for torture, he voluntarily laid his arm upon the embers until it was half consumed, and then said that many such youths in his own camp were ready to make any sacrifice for the destruction of the enemy. The opposing commander thought best to retreat before such a foe.

It is possible for the spirit of a man to rise above the suffering of any physical state. It is hard to do, and we

can not blame the heroic life for uttering some groans, but it is not in the power of the ill of life to OVERWHELM THE SOUL, no matter how many groans we give way to under the physical trials of life. Without the possibility of physical suffering we would not be able to guard against the many ill to which we would be subject; and even the wisest of the race would be unable to preserve the body very long, and, while it lasted, would engross all the attention and time of every one. It is best as it is that there should be physical suffering.

Even as it is, with all the avoidable suffering which men might shun, they will not overcome the base habits of life and, with their eyes wide open, and against the appeals of reason and affection, they will continue in habits which are known to lead to inevitable physical suffering and premature physical death, to say nothing of the other evils which must be associated with such a course.

The physical universe has some defects and some unavoidable terrors, but, in comparison with these, the benevolent forces and laws in uniform operation are overwhelmingly benign, and, without doubt, universally promotive of the good of all things, the human race included. WHEN WE COME TO THE REALM OF THE SOUL ASIDE FROM THE BODY AND CONSIDER IT A WORLD IN ITSELF, AS NO DOUBT IT IS, WE MAY MAKE FURTHER INQUIRIES AS TO THE NATURE AND ORIGIN OF EVIL.

"Man is one world, and hath another to attend him," is science as well as poetry. Not only do all the material powers of the earth come to man for service, but man is a world very much like the earth, in many respects, so that what is true of the earth as a whole in its structure and forces and laws is true of a man. There is not a law of chemical or physical science which does not have its counterpart in the constitution of man. Hitherto human nature has been studied as if it were a kind of its own and unaltered with lower life in its characteristics.

The soul is a world in itself, with all the laws and attributes and powers of the bodies of the physical universe. In both these worlds we find destructibility, embodiment of forces, illustration of affinities, subjection to law, uniformity of law, benevolence in the effect of law, the tendency to balance and proportion, the disturbance of harmony and peace at times, the destructiveness of abnormal force-activity, the lack of ideal perfection, and the benevolent bent, on the whole, of every force of the soul, which is allowed to act in accordance with the laws of nature. Let a human being live a normal life and it will be free from evil. Such is the obligation laid upon us to live a normal life. This is what might be called, in the best sense, "the simple life."

It is the life of the child in its pure and untrammelled and unperturbed activity. Jesus said that "except ye become as little children ye can not see the kingdom of heaven." With the Old Testament before him, with which he was familiar, he said nothing about the fall of Adam or about original sin or any of the mediaeval theological theories and speculations which have been handed down to us and have become the stock and staple of theological thought for centuries. It is evident that there are certain ancestral influences and tendencies which have projected themselves into human nature and given to it a coloring and a flavor which assist in determining the quality of human nature on the whole, but that it is sufficient to corrupt a soul and make it utterly sinful and unholy in its very essence is disproved by all the facts of human nature. If into the organic fringe of earth life comes a soul fresh from the unseen world and from God, which is admitted by all theology, then to support the theory of original sin and corrupt human nature it would be necessary to assume that this temporary fringe of nature which survives for a short time and passes away is superior to God and his pure spirit implanted in this physical body. The less would be greater than the greater, the finite more powerful than the infinite, by mere juxtaposition.

Without doubt the soul is of higher material than the body. This is admitted. If so, then the higher could suffer defeat at the hands of the lower, and not only defeat, but entire annihilation, as some declare. Such a doctrine is contrary to the axioms of the soul's reason, and it must not be supposed that the Scriptures would overturn the first principles of reason. If they do they should be discarded. But they do not, and there is a very rational interpretation from their own statements which coincides with the view that there is NO SUCH THING, PROPERLY SPEAKING, AS ORIGINAL SIN, or the entire corruption of human nature by the sins of an ancestor, or of all ancestors put together, or of the soul itself. Every soul comes into this world upon substantially equal footing with every other soul. The weakness of one as compared with another is not due to a curse of God, but to the imperfect operation of the laws of life. The human family is in a state of ignorance as to the laws of life, to a great extent, and is in open violation to the laws of nature. What we need most of all is to look into the operation of the laws of nature and discover wherein we are violating them and bringing into this world beings of infirm and unbalanced and defective powers which are filling our asylums and other benevolent institutions.

This is the place to begin, for here is the fountain head of much of the imperfect life we have around us. We are still in an unenlightened state in this respect. EVIL IS DUE TO LOW IDEALS OF LIFE and to lack of conformity to ideals. Sin is rightly defined as any "lack of conformity to or transgression of the law of God."

There are sins of omission as well as sins of commission. Sin must be looked upon more as the indication of abnormal activity in the powers of human life. Sin is a moral disease, to some extent. It must be overcome by education and intelligence and the appeal to the best there is in man: Incarceration and punishment are necessary and helpful in certain cases of abnormal cerebration, and the best that can be done, but they are remedial and not punitive, if they are rational.

The dissemination of scientific knowledge is as essential to the uplift of the race in morals as is the Sunday-school and the public worship, and even more so. Secular schools properly conducted, in which the moral side of law in general is appreciated and used for the uplift of the reason and the life, are the best religious schools in existence, for they train the life daily and hourly into the safe channels of intelligent moral being. The absence of good training produces evil. EVIL IS A NEGATIVE THING ONLY. It is the absence of such good as the ideals of life demand. It is relative because all ideals are not alike. But there is a common consensus of what is right and perfect in every age and every nation, and, in so far as we come short of this, we have evil, moral evil.

Evil will always exist, for we shall never reach our ideals. They advance as we advance. We shall, in this sense, never cease to have some consciousness of the evil within and around us, but if we set our ideals high enough and strive reasonably to measure up to them, we shall not come short of the satisfaction and glory of living. By etymology, heaven is above, or the high place, and is PRIMARILY WITHIN US.

By etymology hell is a hole, and is simply a lower spiritual position than we should occupy. We need have no fear of the latter while we are 'climbing the golden stairs,' but if we look down too much, or at all in effort, we shall come short of the honor and glory of life, and, in current slang, we shall 'get into the hole.' Virtue is its own reward. God tempts man. When we are tempted we are led astray and taken captive by our own desires, which are not in accord with the law of our being. Before us God has set an endless evolution. We are to pass from glory to glory. This is our everlasting destiny. Every man can win a prize, and not one, but an infinite number. These prizes are additions to the quality and power of being. They are small in individual consequence, but great in the sum total.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land.

If we would know what man is as a world, we must study the world which attends him. They are analogous in construction. The laws and principles which apply to one apply to both.

Mental and material science are really one and the same thing.

Ethical philosophy is universal.

Religion holds sway everywhere.

The imprint of God's being is laid upon all creation. The religion of nature is evangelical.

When we find the religion of nature we shall find the religion which God has revealed in all ways to his creature. The religion of Jesus is the religion of nature. The plant, the lower animal and man should have one religion. They have when they are natural.

From the Human Standpoint.

So far, we have spoken of evil from the human standpoint. It is the same from the divine point of view, so far as we can comprehend it. The divine ideals must be far above the human. Infinite perfection must have corresponding ideals. From one point of view, all creation must be evil to the Creator. It does not come up to his ideals, but is forever to approximate such ideals. To make any creation is to make a finite creation. A finite creation must have imperfections. Evil is one of the concomitants of creation. It could not have been otherwise. Whatever is, is right. Evil is only a reflection of what is immaterially good. A good child longs to be a mature person, and to it childhood is an evil. When Jesus took little children in his arms and blessed them and said, "Of such is the kingdom of heaven," he must have blessed this instinct. To the divine mind evil is one of the necessities and the incidents of creation. It is not a thing or being, but a phase of life. Death is a change in the relationships of life. If this change ceases when it should go forward, or if it results in the backward and downward tendency of the life, it is an evil. The willful opposition of the life to the law of evolution is the sin which can never be undone, because it sets the life back by as much as that act has influence. It is the unpardonable sin. It can not be pardoned in this world or in the next. Every act of life should be a positive one. There is no time for negative ones. If any steps are negative, they subtract from the sum of life. This does not mean that, after a negative step, future steps can not be positive. God sets nothing in the way of any man's progress. With God everything is forgiven from all eternity. Besides, God is presenting the highest promises and the best helps to man to move forward and upward. God sets himself, and the greatest man, and all great men, before all men as examples and incentives. God demands no sacrifices of man except that which he himself makes, which is the rejection of the evil and the choice of the good. Transgression of law and content with relative imperfection must give way to obedience to law and evolution into relative perfection. The former is death, the latter life; the former is evil, and latter good.

The origin and the development of the phantasy of Satan or a personal devil must be left to another writing. —Samuel L. Silver, in St. Louis Globe-Democrat. Bunker Hill, Ill.

THE HOUSE OF MANY MANSIONS.

Before a glad morning, Jehovah's mighty mind
Reviewed all chaos abounding,
The rudiments of matter, diffused, and yet defined
Amid total darkness surrounding.

To atoms, still in slumber, He gave the needful law
Of motion, besides gravitation;
By joining these two forces, divinely, He foresaw
The product of light and formation.

With gravity in action, crude matter took its flight,
To meet at the central position,
And thus a spherical body, supremely large and bright,
Was nature's primeval condition.

And this eternal building, not made with hands at all,
The scene of beauty and denseness,
The house for many mansions, the chief creative ball,
Will ever revolve in immenseness.

Commanded to be fruitful, a host of orbs were born,
For record of primitive stages,
And sent to distant regions, the heavens to adorn,
Through cycles of numberless ages.

Rotating on their axes, these keep a rapid flight,
In courses encircling the mother;
Each adding to its lustre, by striving with its might,
For brilliance exceeding another.

Thus they attain perfection, while eons pass away,
And follow the generant order,
By each producing many of the immense array
Of stars in the Milky Way border.

In paths these go revolving, around the causal sun,
Each system arranged in a cluster;
And as they grow resplendent, God destines every one
To differ in glory and lustre.

So these give birth to planets, and they bear satellites,
Each taking a circular motion;
And those without effulgence, emit reflected lights,
That gleam in the luminous ocean.

While infant worlds develop, the aged worlds dissolve
To nebulous comets' consistence;
And to and from their sources, do wondrously revolve
To brighten their shady existence.

So, in the life immortal, our spirit forms can glide
Forever, in regions celestial,
Comparing skill of people, and worlds where they abide,
With former excursions terrestrial.

The Father's house and mansions, of manifold design,
May lighten our souls in the roaming,
To reach the golden city, with pearly gates so fine,
And linger no more in the gloaming.
Hornby, N. Y. MYRON ASEM EDDY.

FREE THOUGHTS.

Good air is better for man's health than a poor doctor.
The shoe is always too small; the foot is never too big.
There would be more charity in the world if it did not cost so much.

Christians are working harder to save dollars than souls now-a-days.

A great many men do not impress us as they wish to. It is not their fault, however.

A great many husbands are true until they are found out; likewise a great many wives.

A man was never yet detected in crime that he did not blame somebody else for being found out.

When a man asks the reason of things it is a pretty good indication that he is getting his eyes open.

The man who knows more than all of his associates is usually looked upon as a crank or a fool.

We have only this to say of the man who loves God, that he might have a better way of showing his love.

It is no virtue in the rich that they employ the poor. They could not get anybody else to work for them.

When a man brags of his sins the only thing to do is to take him at his word and kick him out of good society.

When a man talks about lying at the feet of God it is safe to bet that he has made a mistake in the feet.

The hope of another existence after this is the single flower that blooms in many a dreary garden of life.

The meanest man yet is the man who sold the flowers sent to his house upon the occasion of his wife's funeral.

An idiot, a thief, a luncheon, never calls himself a self-made man. The honor of the job is willingly surrendered to somebody else. —L. K. W., in Truth Seeker.

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SPIRITUAL GUARDIANSHIP.

It Is a Truth Proven by Innumerable Human Experiences.

"Bright angels on their dazzling wings
His ancient walls of life survey,
To prophets, patriarchs and kings
Their heavenly banners they display."

The belief in the guardianship of angels is as old as the human race, evidence of it during the historic period being ample proof, and beyond written history the legendary lore of the past ages further proves the truth of the fact that mortal life has not had to traverse the wilderness of its existence alone and unaided by powers superior to those in human life.

Some of us are conscious of the fact and some of us are not. Those who are, have great reason to rejoice and be thankful; it is a source of wealth which material riches cannot be used as comparison. Those who have not this knowledge are certainly to be pitied; many such passing through their mortal existence, believing that it comprises the whole of life, and that its consummation should be a program (but which in reality has only been the preparatory stage by which their life would be better enabled to enter upon an existence which will make all previous experiences insignificant by comparison.

To speak of entrancing music to those who are deaf, or of the glories of sight to those who are blind, would seem useless. The faculties necessary for their comprehension are absent.

The spiritual faculty that enables the human being to come into conscious rapport with the inhabitants of the superior world, cannot be explained to those who are undeveloped on that line so that they will have an intelligent comprehension of the benefits to be derived from such knowledge.

The expression, "one world at a time," is used as an argument by materialistic thought in its rejection of the truth of spiritual communion and guardianship, when in reality it has no argument in that expression. Does the mariner transcend the law of consistency when struggling against contrary winds that might overwhelm him when he anticipates the safety of the harbor toward which he is bound?

We are placed here in mortal life by a power over which we have no control. The law of our destiny demands that we give due consideration to the duties incumbent upon us while here, as they are needed as an education to prepare us to comprehend and receive the assistance of a power to which we are traveling. In the struggles incident to the proper attainment and seemingly necessary while here, it is a reasonable desire that we, as does the mariner, look forward to the safety of the harbor toward which we are bound, and look for help from those who have passed over the route which we are traversing.

Many of us when reviewing the incidents of our life are conscious of the fact that there have been occasions when the most logical and consistent answer that could be given to the question of what was the cause of certain occurrences? would be that they were the interposition of our spiritual guardianship.

To the external materialistic mind they would be termed "chance happenings," but to those of us who have had the privilege of entering into even the outer courts of the spiritual temple, know that there is a more perfect law which is directing and controlling our lives. We have certain experiences, some of which are classed as pleasant and some otherwise, but the law of spiritual development operates through both being whichever way at the time be most necessary. Absolute degeneracy is not recognized in the advanced spiritual world. What are termed the world's moral degenerates receive impressions which is the compass that is pointing them to the proper route that will lead them out of their moral and spiritual darkness. When a human being whose moral development is of a grade below the normal receives silently and without any outward manifestation of mental action impressions that urge to a higher standard of life; where do those impressions come from? It is not hardly possible that they could come from that undeveloped life unaided, although it was capable of responding to those higher influences. It is pleasant to entertain the belief that they came from individual beings who had been on the lower planes of life, but through toil and labor had advanced to the higher, and through the bond of sympathy could extend a helping hand to those who, struggling upward needed assistance.

The way which life advances is by the superior helping the inferior, reaching downward and through the law of suggestion, which is a mighty attractive force, inspiring the lower to strive for the higher.

There must be faculties in the lower, although lying dormant, that when quickened can respond to more active life by the influences that are impressed upon it by the higher. If there were no powers that were capable of responding, there would be no advance. No human soul, however undeveloped, but contains the germs of those higher powers.

The conscious and unconscious ministrations from the higher realms of life has been the power that has lifted human life up to the plane that it at present occupies, and it is the inspiration that is urging it to make more strenuous efforts for greater advancement. If that higher influence was withdrawn the demonic forces that he is struggling against would overpower him and the civilization already attained would be superseded by barbarism and savagery.

The well springs of life are located in the spheres beyond the influence of the human animal, and the overflowing from those perennial fountains are what keeps alive and refreshes human thought in its struggle for higher moral and spiritual culture. The loving care of our spiritual fatherhood and motherhood made manifest in angelic ministrations is not merely one of but The greatest blessing that has ever come within the range of human comprehension.

Spirit Return.

It Is Manifested in a Revival Meeting Where the Minister Has a "Hell" and "Devil" to Assist Him—He Is a Medium, and Spirits Assist Him, Illustrating to a Marked Degree the Kaleidoscopic Character of Spirit Return.

Now that the Hobson revival is over and the evangelists have left our city, it is possible to print a more dispassionate and unbiased resume of the work they have accomplished. From whatever standpoint the revival and its results are viewed, a number of remarkable things will be noted. Among these, are the number of conversions, the high intellectual and social class of the converts, and the large percentage of men among those who were benefited.

The methods of Dr. Hobson were positively unique. He did not make a single harsh statement in all of his sermons, but directed them against sin instead of against other churches or institutions in our city. The most remarkable characteristic of Dr. Hobson was the presence of what he called the "special leadings of the spirit." We have all read of the wonderful meetings held in former days by John Wesley and Jonathan Edwards in which they were directed in a seemingly miraculous manner.

Dr. Hobson impressed everyone with whom he came in contact as being a thoroughly consecrated man. Every thought and act seemed to be devoted to the glory of God and the furtherance of His work. It was not strange to those who believe in the possibility of the direct guidance of God that such a man as Dr. Hobson should receive and be guided by these special manifestations. They occurred at intervals throughout the entire meeting. The account was not given to the newspapers at the time because people were not wanted at the Methodist church who were drawn there from curious motives.

The separate incidents cannot be given in order from lack of space, but it is our intention to give in detail three of the most remarkable. One of these occurred on Tuesday night, May 29, and can be corroborated by those who remained throughout the service.

Dr. Hobson had preached for probably twenty minutes, when he suddenly stopped and said: "I cannot go on. There is a cloud, black and rebellious hanging over a certain man in this section of the church," pointing toward the superior life toward which we are traveling. In the struggles incident to the proper attainment and seemingly necessary while here, it is a reasonable desire that we, as does the mariner, look forward to the safety of the harbor toward which we are bound, and look for help from those who have passed over the route which we are traversing.

Many of us when reviewing the incidents of our life are conscious of the fact that there have been occasions when the most logical and consistent answer that could be given to the question of what was the cause of certain occurrences? would be that they were the interposition of our spiritual guardianship.

To the external materialistic mind they would be termed "chance happenings," but to those of us who have had the privilege of entering into even the outer courts of the spiritual temple, know that there is a more perfect law which is directing and controlling our lives. We have certain experiences, some of which are classed as pleasant and some otherwise, but the law of spiritual development operates through both being whichever way at the time be most necessary. Absolute degeneracy is not recognized in the advanced spiritual world. What are termed the world's moral degenerates receive impressions which is the compass that is pointing them to the proper route that will lead them out of their moral and spiritual darkness. When a human being whose moral development is of a grade below the normal receives silently and without any outward manifestation of mental action impressions that urge to a higher standard of life; where do those impressions come from? It is not hardly possible that they could come from that undeveloped life unaided, although it was capable of responding to those higher influences. It is pleasant to entertain the belief that they came from individual beings who had been on the lower planes of life, but through toil and labor had advanced to the higher, and through the bond of sympathy could extend a helping hand to those who, struggling upward needed assistance.

The way which life advances is by the superior helping the inferior, reaching downward and through the law of suggestion, which is a mighty attractive force, inspiring the lower to strive for the higher.

There must be faculties in the lower, although lying dormant, that when quickened can respond to more active life by the influences that are impressed upon it by the higher. If there were no powers that were capable of responding, there would be no advance. No human soul, however undeveloped, but contains the germs of those higher powers.

The conscious and unconscious ministrations from the higher realms of life has been the power that has lifted human life up to the plane that it at present occupies, and it is the inspiration that is urging it to make more strenuous efforts for greater advancement. If that higher influence was withdrawn the demonic forces that he is struggling against would overpower him and the civilization already attained would be superseded by barbarism and savagery.

The well springs of life are located in the spheres beyond the influence of the human animal, and the overflowing from those perennial fountains are what keeps alive and refreshes human thought in its struggle for higher moral and spiritual culture. The loving care of our spiritual fatherhood and motherhood made manifest in angelic ministrations is not merely one of but The greatest blessing that has ever come within the range of human comprehension.

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Silence reigned for about three minutes and then Dr. Hobson spoke again. "Now, if you have anything to tell us, say it." And a young man not far away began crying and praying for a completed consecration. This young man was seen by the reporter afterwards and made the following statement: "I had told no one how I was feeling. Dr. Hobson knew me, but thought I was a Christian. I had left the church, but somehow felt impelled to return. I had not prayed for nearly two years. I could not pray because I felt like a hypocrite. I had known for more than a year that I ought to enter the ministry. My father and mother knew nothing of it, and I had mentioned it to no one. While Dr. Hobson was praying for the man in the congregation, I felt like I ought to pray for him, so I tried. And immediately Dr. Hobson began to pray for me. I did not have a thought that he did not feel as much for the church. I consider it a miracle. My consecration was complete, and I am now preparing myself to preach the gospel."

If any one reading this is skeptical, he can have the young man's name and address by going to Rev. E. E. Neal, pastor of the First Methodist church, and learn the particulars for himself.

Another incident occurred a few nights later. Dr. Hobson, in the midst of his sermon said:

"There is a man in here," pointing to a row of pews in the center of the church, "who has murder in his heart. There is some one he intends to kill. I could point him out, but I dare not do it. Three days afterward this man went to Dr. Hobson and confessed that he was the man he had made a threat 'in his own mind only' to kill a certain man, but that he had experienced a complete change of heart, and wished to confess what he had intended to do."

The third incident occurred Tuesday night, June 19. When Dr. Hobson arose to preach he seemed to be very much disturbed. He closed his eyes and spoke slowly and seemingly painfully as follows: "I have in my mind and vision a young man under 30 years of age. I see his face; it has appeared before me here. I never saw the young man before. I could tell you the color of his hair and eyes, but I must not do it. This is a very important night for him. It will probably decide his future. He must decide for God to-night. Dr. Hobson then left the platform and went into a little alcove near the pulpit. He remained there about five minutes in prayer and then returned to the platform with his eyes shining. He looked to the rear of the house and a young man arose and accompanied him. A friend made his way to the altar.

These are only three out of many incidents like them. These three are given because they were made more public than the others. If you desire the story of the young man mentioned in the third incident, you can get his name from Rev. Neal and see him yourself.

Call it Spiritualism or mental telepathy or divine power or what you will, the fact cannot be denied. Dr. Hobson says it is the power of the holy spirit manifested thus to him. For a man, thoroughly consecrated to God, who dares to put a limit upon the direct guidance he may receive?—Edwood, (Ind.) Daily Call-Leader.

TO THE GLORIOUS OLD FATHER,

A Pioneer Spiritualist, on His Ninety-Second Birthday, by His Son, F. Bliss, Kansas City, Mo.

One hundred years ago, less eight,
Dear father, you were born
Within the old "Green Mountain State,"
Upon an April morn.

Till manhood crowned you with her years
Your father's home was yours;
Nor ever had you any fears
Of boyish pranks or "tours."

But when life's dial-plate has shown
The hours quite fully come
When youth's dependence far has flown
You bid farewell to home.

To mountains green and valleys fair
You say a fond good-bye,
And to Connecticut repair
For fortune there to try.

Next Massachusetts seems to say
"I'll give you work and wealth."
Believing it he hies away
For greenbacks and for health.

The years go on and from the West
Comes stories wildly fair,
That fortune at her very best
Is waiting for you there.

Again most fond farewells are said
And wife and babies, too,
Are off, by hope and courage led,
Where fortune's favors woo.

To Michigan, whose forest charm
Awake the anxious stride,
You seek a home and farm
For babies and for bride.

You labor on through storm and sun,
As speeds the fleeting year,
While crops and babies, one by one,
Come on, the heart to cheer.

Then war clouds loom up from the South,
You see the bloody fields;
For years you face the cannon's mouth,
Till horrid treason yields.

The Union saved, the flag preserved,
You homeward come with joy,
The campaigns hard have quite un-
derbred.

The erstwhile "Yankee boy,"
Then onward flow the peaceful years,
And work their changes fair,
Where forest was, the field appears,
Rich with its promise rare.

The cot of logs yield, after while,
To home of fairer build,
Where thickets were the orchards smile,
And bins and barns are filled.

But ne'er an Eden quite unmarred;
So this our paradise.
Death entered, ugly-visaged, scarred,
And left his dark surprise.

A marble slab the church yard holds,
Deep-chiseled in its flinty folds,
Love-laden—"Wife" and "Mother,"

But yet, again, those dark wings stoop,
And tears our sad cheeks blister,
Another grave, flow-decked with hope,
And marked with "Daughter," "Sister."

May sleep as sweet and rest as calm
As seraphs know, or angels,

POPEY DEFEATED IN GERMANY

POPEY DEFEATED IN GERMANY.

An Astounding Event Occurred There in the Arrest of an Editor Who Dared to Publish the Atrocities, the Heartless Cruelties and Great Wrongs Perpetrated by the Catholic Church.

The London (Eng.) Daily Telegraph contains the following important information:

"Doctor Richter, editor of the Sunday Montagszeitung, published in Munich, has been indicted for publishing several articles alleged to be insulting to the Roman Catholic church, and calculated to bring hatred and contempt on this community. His trial has aroused wide attention throughout Germany. Dr. Richter's articles dealt with the history of Romanism during the past thousand years, and gave prominence to certain deplorable actions in the lives of certain Popes and other leading ecclesiastics."

"Coming to contemporary history he cited the instance of the Jesuit, Father de Luca, who lately expressed a desire to see the stake revived for the punishment of recalcitrant heretics. He also quoted a Catholic priest, Father Hebel, a member of the Bavarian Diet, who not long ago, declared at a public meeting that it

was a public duty to shorten by a head bodies of those who denied God, even if they were university professors. Dr. Richter's articles besides speak of the relics of the saints as a swindle, and of auricular confession as a danger and a nuisance. He concludes by declaring that the Roman church is as intolerant and cruel today as in the heyday of the Inquisition."

"The trial, which is expected to last four days, will be remarkable for the character and number of the witnesses whom Dr. Richter has subpoenaed in his defense. Among these are eminent historians and prominent professors of theology from various universities. Professor Haackel, of Jena, has also been summoned to give evidence on the side of the defendant."

"The London Christian Herald of June 8, reports that Dr. Richter subpoenaed a large body of witnesses, one being Count Hohenbroech, an ex-Jesuit, who came with nearly one hundred volumes of Polish history and theology, showing that Rome still held she had the right to torture and burn heretics. After four days' trial in Munich—a Romanist court and Romanist jury sitting in one of the most Romanist cities in Europe acquitted Dr. Richter and found that his criticism of the papal church was amply justified."

THE PREVISION OF THE POETS.

They Generally Catch a Glimpse of the Supernal Regions.

I had a talk with a veteran clergyman, the pastor of a well known church, in the advocacy of the dogmas of his church, who frankly admitted that the modern poets of the world had got a large distance in advance of the church, in the proper conception of human life and life after death. He was clearly right in this admission. The average conception by the churches of human and after life has been about as crude, cruel and unreasonable as it has been possible to make it.

A religion which proclaims the existence of a jealous and revengeful God, and the presence of a shrewd and successful devil; that the Angel of Death is the King of terrors; that long sleep in the bosom of Mother Earth until the appearance of that great day, when the living and the dead of the regions of the blessed where there is a plethora of eternal singing, and an abode of the forever damned where there is nothing but continual pain and sorrow is very well calculated to disgust all intelligent and fair-minded people, and fill the world with aggressive and infidel tendencies.

Thanks to the poets for having taught a far better philosophy than the church, and for having destroyed many of the unnatural beliefs inculcated by the church.

The matchless Longfellow wrote:

"There is no death! What seems so is transition;
This life of mortal breath,
Is but a suburb of the life elysian,
Whose portal we call death."

And again: "Our happy life is but a dream,
At last the soul is freed from pain,
And again: "The spirit around this world of sense
Feels like an atmosphere, and every-
where is there a presence of the divine."

Watts through these earthly mists and vapors dense
A vital breath of more ethereal air."

The grand old Dr. Holmes wrote:
"Alone! How living, too, are they
Whose memories it is ours to share!
Spread the long table's still array,
There sits a ghost in every chair."

The majestic Bryant penned these words:
"And I, with faltering footsteps, journey on
Watching the stars that roll the hours away,
Till the faint light that guides me now is gone,
And like another life the glorious day
Shall open o'er me the empyreal height,
With warmth, and certainty, and boundless light."

And this from the pen of Dr. Holland:
"Ah! soul of mine! Ah! soul of mine!
Thy sluggish senses are but bars
That stand between thee and the stars,
And shut thee from the world divine."

Again:
"If thou hast felt the thrill and thrill of early day and happy blood,
While peace that drowned thy chosen words
Has flowed from thee in glad good will,
Then thou hast drunk the heavenly dew;
Then have thy feet in rapture trod
The pathway of a thought of God,
And death can show thee nothing new."

Once more:
"Nay, God is here, couldst thou but see,
All things of beauty are of Him;
And heaven that holds a cherubim,
As lovingly embraces thee!"

Here is the testimony of Saxe:
"We are not mocked (as was not derision!
God made our spirits free,
The poet's dreams are not the dim prevision
Of blessings that shall be."

All of the good poets agree that the soul is immortal and believe in the loving kindness of Infinite Power, and they inculcate a faith that will do to live by and die by.

"They have robbed death of its terrors, and the grave of its mystery, and have warmed the departing soul into a belief in the eternal life. I have thought that the true poets in touch with that higher plane of life over-
yonder; that he catches the sweet strains of heavenly love and harmony, and preserves them in earthly verse; that his inspiration is born of heaven, and not of priestcraft and will endure forever."
CARL C. POPE.

AN OCCULT WONDER WORKER.

One of the Oldest Workers in the World Performs Remarkable Feats—How Does He Do It, If Not in Touch with Some Spirit?

Waukegan, Ill., claims the oldest worker in this working land. He is too conscientious to make use of a art that would earn him a handsome salary.

The name of this worker is William Finnutter, and it is claimed that he is able to open a safe door without the aid of any tool or explosive, depending on sound to untangle the worst mixup in a lock combination. He thinks that if he opened a safe in this kind of work he would be charged with putting it to illegitimate use.

Finnutter has opened no less than twenty safe doors, the combinations of the locks having been lost or jarred out of order. No one has been able to induce him to help out in the matter save as a hobby resort. Those who have watched him may be deceived as to the sense of touch and sound. He turns the knob, seeming to feel the movement within, and listens to every click of the tumblers. So working he has unlocked a score or more of obstinate fastenings. He accepts no consideration and has turned down offers that would give him a good income.

He has opened some of the best safes in the country—safes warranted burglar-proof by the makers, merely by listening, and his methods have astounded safe builders and experts alike. So far as he will tell he never has had any experience in the safe business except in opening broken ones. In this he has been successful when the experts of the safe companies have failed.—Chicago Tribune.

HYPNOSIS CURES TANTRUM.

Dr. Quackenbos Makes Morbid Girl to Smile Again—Suggests That She Is Foolish to Be So Sensitive Over Down on Her Face and Arms and She Wakes Up in a Happy Mood—Intractable. Reform School Girl Made Sweet Tempered as an Angel—Epileptic Patient Losing Fits From Treatment.

"Laura, you are going to have a peaceful, tranquil, refreshing sleep. You will wake up from it happy. From this on you will be glad, smiling, joyful."

Dr. John D. Quackenbos, professor in Columbia university, New York, who has done more perhaps than any other American to apply so-called hypnosis to medicine, was giving a clinic at his residence, 331 West Twenty-eighth street. The patient, a handsome young girl, lay in "induced" sleep on a low couch in his office.

"All this notion that you have hair on your lip, hair on your chin, hair on your arms, Laura, will pass away like a bad dream. Nobody is paying any attention to it."

"There is nothing in this notion of yours that everybody is looking at you and saying there is hair on your face and on your arms. You will be ashamed of yourself that you have given way to this nonsense; that you have embittered your own life and troubled the life of your father and mother more than a year. When I wake you, I will put you on all that nonsense and be yourself."

Half an hour later the girl awakened. She smiled and looked bright and serenely confident. She had, as Dr. Quackenbos' monologue indicated, been oppressed by morbid self-consciousness, caused by an almost invisible dark brown that shows on the skin of many women of dark complexion.

The first patient was a girl from a reform school in a neighboring state, who at times is not amenable to discipline. When she appeared an hour later she talked with some women like the most docile and sweetest tempered of girls.

The third patient had been an epileptic since receiving a blow on the back of her head. An operation on the skull had removed the primary cause, but fits were recurrent. Dr. Quackenbos, by "suggestive treatment" under hypnosis influence, had reduced these both as to frequency and intensity. A complete cure is looked for in this case by the surgeon who sent the girl to Dr. Quackenbos.

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Ohio Is Surging Ahead.

Under the Management of the Efficient President, Fred D. Dunakin.

The President's Annual Report.

Officers, delegates and visiting friends, once more we are in convention, and in compliance with the Constitution and By-Laws of the Ohio Spiritualist Association, I will submit my annual report as president of that organization. I cannot take anything but a very optimistic view of the Cause in our state because on every hand I see the interest is growing and the minds of the people of this country—yes, of the world, in a measure, are turning in our direction. No year has been more complete with study and investigation and forward steps than this present year. Spiritualism came to the world to teach man that he lives after the change called death. It came also to teach man his duty here in this great school of experience and we have the proof of this by the interest that is taking all over the country, and especially in our own state by the large and intelligent and appreciative audiences that gather wherever its truths are presented which gives us substantial evidences of its growth and prosperity.

Much consolation and enlightenment has been given to us by teachers in the lecture field by those who demonstrate its phenomena in the mediumistic field. We dare more to think for ourselves than on any former year for a liberal wave, as it were, has spread itself out over the land, entering into every religious organization and many slaves to old creeds and customs have been liberated. Many of those who have been the ministers and teachers of a dogmatic theology have themselves been inspired by this wave of spiritual inspiration and have either modified their old church doctrines by giving their astonished audiences the new spiritual soul-inspiring truths or have left their pulpits and creeds behind and stepped out upon a more liberal religious platform. Yes, Spiritualism lives and thrives, and the cause is advancing notwithstanding that we hear the cry of fraud from every direction flung in our faces. There has been fraud in all religious bodies, and in all business organizations; this is no reason that we should defend any cause that is working for the good of the world.

Spiritualism is built upon a foundation of truths and is erecting a structure that will stand in all ages for the good of all people. I find that one thing is quite necessary in our state work and that is we as an organized body should take better care of our workers and support those who are for honesty at all times and in all places. I find we are at this point and do not take near as good care of our workers as the churches do of their workers. Most of our workers are mediums who are very sensitive and need protection. The most of these sensitive workers are doing the very best that they can under the circumstances. They are trying to represent our spiritual philosophy and its phenomena in a pure and sweet and dignified manner as the circumstances that surround them will admit.

Sometimes the public demands more work from a medium than he or she is able to perform, and you all know the results. In many such cases we hear either the cry of "failure," or "fraud," or both. It is the demand of the mortal world and not the angel world that brings about these conditions. We demand too much of our mediums, and then blame them if they fail, or resort to other means to answer or satisfy this excessive demand.

I find by observation that too much work is crowded into different sessions of some of our meetings, especially at some of our mass-meetings and conventions. When two or sometimes three lectures are given, and then these are followed by message work, and when the hour is late, and the people are weary, these sensitive called test or message mediums are brought forward to give their portion of the entertainment. Can we look for good results under such unfavorable circumstances? I have never recommended that the speakers and message workers be assigned separate sessions or hours in which to do their work.

While phenomena is the very foundation of Spiritualism and its birth in 1848 came from the tiny rapturized mediumship of the little P. M. sisters, and have made hundreds and thousands of converts, but nevertheless we do not believe in CLINGING FOREVER TO THE PHENOMENA. It would be much better, I think, at least after becoming fully convinced of spirit return through the phenomena to take up the teachings embodied in the teachings of the philosophy, and continue to study THIS GREAT RELIGION OF LIFE, which represents the science of spirit.

I can say of our work with Brother Harrison Barrett in his last report is, or should be, the best means to organize and strengthen local societies. This principal has been recognized as a truth at nearly all of our conventions. At our last annual convention held at Ashtabula, Ohio, the trustees of the O. S. A., in executive session, were directed to employ as many missionaries as our funds would permit, and place them in the field as representatives of our state body. Sister C. M. Bartholomew was appointed corresponding secretary, and was instructed to assist the trustees in the selection of missionaries with different societies and individuals for the missionaries, and I have been informed that a few well-disposed workers were persuaded to devote at least a part of their time to this much needed service and I hope they will all present reports of what they have succeeded in accomplishing for the O. S. A. for the past year.

Our corresponding secretary also caused to have a notice inserted in our spiritual papers stating that the O. S. A. was ready to furnish any and all societies and also places that were not organized, with suitable speakers and mediums at a nominal expense of about \$2 per lecture and expense. Such speakers and mediums were to be taken from those who had volunteered to do missionary work for the O. S. A. I have been informed that only one society responded to said notice, namely, Brother Jackson's society of Sandusky, Ohio. Just why other societies and mediums in this state did not avail themselves of this most liberal offer on the part of our state board, I cannot say. I have heard it hinted at by some that we were offering our services too cheap, and cheap service, they say, meant poor work. We have adopted the usual method

and elect to all the offices of the subordinate state associations only one man or woman as will keep the faith, and can be relied upon to faithfully discharge their official duties. Call into action now your honest convictions. Give the convictions your best talents and careful considerations, and regardless of men or measures stand squarely on the principles of our beloved philosophy and take home with you to your respective associations such inspirations and confidences in our work as will enable them to be more zealous in our noble cause.

Whatever measures seem to have stood in the way of our advancement as an organization the past year would recommend its repeal. Let nothing stand in the way of our progress that is removable. When it comes to obstacles in the way, remember that we are not predestinated to failure. Every day we lay the molding hand upon our destiny. There is no mountain so great but that we can scale it; no water so deep that we cannot cross it; and in a righteous way there is no failure so complete but that success can come of it. But to bring success about we must keep our courage and our hearts cheerful, and "neglect not the gift that is in us."

And my fellow-delegates, allow me to thank you heartily for all that you have conferred upon me, and to my associate officers for all the help and many kindnesses you have shown me. I shall remember these things as long as I live, and whoever succeeds me in this office I trust he may receive the same cordial support that has been thrown like a mantle around me; and after the election is all made, the work all done, and the convention all over, MAY WE TAKE EVERY LESSON WE HAVE LEARNED HERE-HOME WITH US, AND APPLY IT IN OUR EVERYDAY LIVES, REMEMBERING THAT THE LIFE OF A NOBLE MAN OR WOMAN IS A STATIONARY INCENTIVE TO A VIRTUE AND HONOR, AND RIGHT LIVING THAN THE FINEST SERMON THAT WAS EVER PREACHED. THE GREATEST LIBRARY THAT WAS EVER WRITTEN, OR THE FINEST CODE OF MAXIMS THAT COULD EVER BE COMPILED.

Amount of expenses for missionary work from Oct. 26, 1905, to May 25, 1906, \$35.

All of which is respectfully submitted.

FRED D. DUNAKIN,

President O. S. A.

Report of Missionary Work From Jan. 1, 1906 to May 20, 1906.

To the Officers, Trustees and Members of the O. S. A.—Spiritualist Creed:—As is known to many of you, the Spiritualist Society of Conneaut engaged me to serve it for six months, beginning Oct. 1, 1905. For various reasons, chief among them my mother's failing health, I found it necessary to cancel said engagement after two months of service. By the last of December my mother had so far recovered her health that I was able to resume my work by remaining only a few days away at a time.

On January 10, I was duly commissioned by our president, Mr. Dunakin, to do missionary work, and it possible to organize new societies, with the authority to take up collections to cover expenses, and with the proviso where collections do not cover expenses the state would meet with the fund provided for missionary purposes.

Accordingly, from Jan. 1, to May 20, 1906, I delivered 31 public lectures, 26 to our auxiliaries in Clyde, Sandusky, Cleveland, Ashtabula and Conneaut. Five public meetings were held in Mansfield, Ashland and Port Clinton, where there are no societies, but wide-awake people who show keen interest in our work. I found it very easy to rally the people and get an audience at these places, but many objections on the point of being an auxiliary to our O. S. A. The reasons given were many and varied—sometimes being of a personal nature and sometimes of a general nature. MUCH COMPLAINT IS MADE AGAINST MEDIUMS WHO ADD TO THEIR MEDIUMSHIP, AND ALSO AGAINST THOSE WHOSE DAILY LIVES ARE NOT IN HARMONY WITH WHAT THEY TEACH.

It is and was with me a continual cause for one who claims to teach the Gospel of Spiritualism, which is love, truth, kindness, righteousness, etc., to live so carelessly as to invite the criticism of the public and thereby causing the verdict of inconsistency to be pronounced upon Spiritualism.

We do not expect perfection of any one, but we have a perfect right to expect of our representatives a visible effort TOWARD RIGHT LIVING. It is due to the inconsistency of preachers that the Christian church failed in the mission that it set out to fulfill. Spiritualism is face to face with a like condition with its fundamental truths, and it is the duty of its adherents to keep it from falling into the rut of materialism. However, with patience and perseverance in the right direction we hope to reclaim our cause and set its banner floating high on the breeze of intellect and reason.

I officiated at three funerals by special request of the arisen ones—Mrs. Holden of Ashtabula, Elizabeth McCusky of Ashland, and Mr. Albert Wentworth of Hillsdale.

I recommend that missionary work be continued; that a stated sum be set aside for such purpose, and that this convention elect one or more missionaries to go into such parts of our state where no societies exist, and endeavor to organize the people and thus spread our Gospel that it may become known everywhere. In closing I will state that the collections in places where we have no societies fully covered my expenses, and I have not needed to draw even one penny from our treasury.

ELIZABETH SCHAUS,

O. S. A. Missionary.

Toledo, Ohio.

Abstract of Secretary's Report.

During the past year we have only chartered two new societies, one at Uhrichville, through the aid of Bro. Sprague and wife. This year, as last, the officials of the O. S. A. were notified of their presence in the state, therefore the National missionaries received no assistance from the O. S. A. The other societies in Cleveland by myself, the Second Spiritual Church. Ordinations since last convention were granted by Dr. C. W. Haines of Bedford, and Mrs. A. W. Wilson of Martin's Ferry, who at present is at the White Key Agency of Bellefleur.

The reports of the different auxiliary societies show the struggle for existence, but a very healthy spirit of growth. The largest gain in membership was made in Conneaut—a gain of 35. Columbus lost a loss of four, but has paid per capita on 100 members. Ashtabula Society has neither

lost nor gained, still shows 46 members. All other societies show slight gain or loss, but the outlook for the future in the state of Ohio is bright where is very bright for Spiritualism, as the thinking class of people take more interest and can be seen attending our places of worship.

Four secretaries has kept in close touch with the O. S. A. as well as all societies existing in the O. S. A. He has tried to do all the convention of 1905 directed him to do, and thanks all secretaries and other officers who assisted him in lightening his work, especially Mrs. Carrie M. Bartholomew, our corresponding secretary, who willingly attended to all correspondence sent to her and gave perfect satisfaction.

I have not had time to do any missionary work outside of the city. All my time has been divided between the state work and the L. T. F. S. of this convention. Officiated at one funeral, assisted in the dedication of a temple, and also the ordination of C. W. Haines; also assisted in memorial services, and officiated diverse times at the Progressive Thought Society.

In conclusion your secretary desires to express his sincere thanks to the officers and individuals who aided and co-operated with him in the discharge of his duties.

Up to the present date 16 societies have sent in their per capita tax amounting to \$108.75. Three Ladies Auxiliaries have notified me of sending a delegate. From May 27, 1905, to May 29, 1906, \$185.45 passed through my hands, and the same amount in day book and ledger with data.

Respectfully submitted,

C. A. SOLLINGER,

Secretary O. S. A.

Report by A. E. Baird—Missionary Work Done from May 20, 1905, to May 25, 1906.

During the past year, I have done, to the best of my ability all the work I have been able to do:

I have held meetings in Wellington, Sandusky and Ellettsville, through the aid of Helping Hand Society. I have held also many parlor meetings in Ellettsville and Lorain. The angel world has crowned my honest and earnest efforts with success. I have officiated at two funerals and assisted at two others. Our glorious cause when demonstrated by truthful, honest workers can but grow and become the beacon light which shall lead many suffering and sorrowing souls to the foundation of truth, which shall heal every sorrow.

A. E. BAIRD,

Missionary O. S. A.

Elyria, Ohio.

Report by Mrs. Carrie Pirth Curran.

It is with pleasure I submit my report of the financial standing of the Ohio State Spiritualist Association's treasury.

June 1, 1905, I received from the past treasurer, F. D. Dunakin, \$273.33, that being the balance in the treasury, amount of reimbursements for year, \$53.33. Balance in treasury, \$219.40.

Balance in general fund, \$69.40. Balance in missionary fund, \$109.00. Balance in treasury, \$219.40. MRS. CARRIE PIRTH CURRAN, Treasurer O. S. A. Toledo, Ohio.

We have designated committee, after careful deliberation, find the report of our worthy treasurer, Sister Curran, to be correct, and we have received the same in full.

Balance in general fund, \$69.40; missionary fund, \$50; Mediums' fund, \$100; received from secretary, \$101.58. Total in cash on hand, \$320.98.

H. E. BOERSTLER,

C. P. RICHARDSON,

IDA E. HOWARD.

Recommendations of Committee.

This committee, after carefully reading the report of our National delegates, would recommend that the O. S. A., in sending a delegate to the National Spiritualist Convention, pay said delegate's expenses from the general fund; said delegate to furnish a written report of all business of said convention to the O. S. A. We also recommend that the O. S. A. be required to send a written report of the past year's work, thus assisting the president in his missionary work.

This committee would further recommend that the fee for missionaries be not less than \$5 in place of \$2, or that the National Convention be required to pay the missionary.

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OUR SPIRIT FRIENDS.

When the twilight hours are fading in the great and golden West, When the twilight hours are gleaming o'er the hill tops of the West, Then my soul goes out in wonder to the spirit world living green, Where the spirits dwell, and can our spirit friends be seen.

They are everywhere about us in their robes of pure and white, Giving us a touch of pleasure in their wave of golden light.

We can see them in the sunshine and in the falling rain; We can see them in the dewdrops glittering o'er each hill and plain.

We can see them in the shadow of a great and hidden wrong; We can hear them in the birds when they sing their sweetest songs; We can hear them in the streamlets where the water is singing.

We can see them in the shadows and in each earthly nook.

We can see them on the ocean and in the blue sky above.

We shall see them in heaven when our earthly vigils sleep;

Then they'll hasten on to meet us when our life work here is done;

Then we'll see them with the Father, and with his risen son.

MRS. L. A. PATTERSON,

Harford, Conn.

Letters From the Spirit World.

Written Through the Mediumship of Mrs. Carlyle Petersilea.

Letter From Spirit Carlyle Petersilea.

It would be well if the people of earth would let the God question enter into their minds, not even an arcanum could understand God. If one could fully understand, and entirely comprehend God, that one would be superior to God, for anything that is fully understood, or mastered, that which masters it is superior to that which is mastered. This must be a logical, inevitable fact to anyone who will give it sufficient attention.

Now, one may go through eternal ages and not comprehend God; for, if progress is eternal, then there is no end to eternity; consequently, no end nor beginning to that which is called God. In other words there is no God. Or, again, eternity is God; and in order to understand God one must have got to the end of eternity, which is absurdity. The foregoing must be self-evident.

Now, what we would like to have the people of earth do, would be for all to study the laws pertaining to eternity, beginning with those lying nearest to them, mastering every law as rapidly as possible; and for every law thus mastered, the mind rises again in day book and ledger with data.

Respectfully submitted,

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J. R. FRANCIS, Editor and Proprietor

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The price of The Progressive Thinker
per year to foreign countries is \$2.

SATURDAY, JULY 21, 1906.

WORDS OF CAUTION.
You should not send money in a let-
ter. You may do so a dozen times safe-
ly, and then the next remittance may be
lost or stolen. Secure a postal order for
five cents, and in a few days you will
perfectly safe, and will save yourself an-
noyance and trouble.

SOMETHING YOU SHOULD HAVE.
It Will Only Cost You Four Cents.
Reports in pamphlet form of the last
N. S. A. Convention are for sale at 600
Pennsylvania avenue S. E., Washington,
D. C., at four cents each, postpaid, or
thirty-five cents per dozen. Every Spiritu-
alist should send for one. Address
Mary T. Longley, Secretary.

TAKE NOTICE.
All books advertised in The Pro-
gressive Thinker can be obtained at
this office. Express charges or postage
prepaid at the price named unless oth-
erwise stated.

A Wonderful Bible Narrative.
The Inerrant record, whose stories a
Christian is bound to believe, else be
expelled from the church for heresy,
relates a highly colored tale in the 6th
chapter of Joshua. It is presumed
mothers read this story to their child-
ren, to impress on their young minds
the wonderful power of noise. It
would seem it was more effective than
the muscular strength lodged in Sam-
son's hair; for, directed by the Lord,
the assaulting forces led by his dis-
tinguished servant, Joshua, assisted
by seven priests, each bearing a trump-
et of ram's horn, followed by the ark,
alias box, on which the Lord rode be-
tween the cherubs on the mercy seat,
was fought one of the most wonderful
battles told of in history.

Jericho seems to have been a walled
city. The children of Israel coveted
that city and its wealth, so they
marched against it. The Lord com-
manding Joshua in person, directed
him to compass the city round about
seven times, while the priests should
blow with their horns, and the people
should shout with a great shout, when
the walls of the city would fall flat.
Now the divine Word, verses 20, 21,
24:

"So the people shouted when the
priests blew with the trumpets; and
it came to pass, when the people
heard the sound of the trumpet, and
the people shouted with a great shout,
that the wall fell down flat, so that the
people went up into the city, every man
straight before him, and they took the
city. And they utterly destroyed all
that was in the city, both man and
woman, young and old, and ox, and
sheep, and ass, with the edge of the
sword. * * And they burnt the city
with fire, and all that was therein;
only the silver and the gold, and the
vessels of brass and of iron, they put
into the treasury of the house of the
Lord."

Why will great statesmen advocate
the building of immense warships, and
fortresses, and the retention of stand-
ing armies, when a few priests with
rams' horns, under direction of the
Lord can accomplish such wonders?
If our modern chaplains do not pos-
sess this power, is it not proof that
they are not the genuine thing, and should
be succeeded by priests who know
how to toot the trumpets that can de-
molish cities?

The recital of this story by any his-
torian other than one "inspired by the
Lord" would be accepted as a
senseless Munchausen; but given in
the Bible it must be believed else the
doubters will be damned.

Priestly Guile.
In an old cathedral in the Nether-
lands the monks exhibit a phial, which
appears empty, but is very dark. They
tell the visitor that it is one of their
most precious relics, for in it is
preserved some of the darkness which
Moses spread over the land of Egypt.
—Ex.

And so the ignorant masses have
been imposed upon during all the ages
to advance the interest of the church.
There is no fraud the priests of Cath-
olicism hesitated to practice in its in-
terest, and yet the Bible first found in
the hands of those priests, filled with
savagery, is thrust into our hands as
the Word of God. Such unblushing
impudence deserves the severest re-
buke from all thinkers.

Arouses From the Lethargy of Ages.
Barbarian Russia, through the ac-
tion of its recently enfranchised
Duma, confirmed by the Czar, has
granted liberty of religious belief and
of meetings to her people. This was
a right enjoyed by all peoples subject
to Roman paganism 2,000 years ago,
but no sooner did Christianity become
the dominant religion than religious
toleration was ignored, and the most
cruel tortures were inflicted for mere
difference in religious belief. Long
years will probably pass in Russia be-
fore the full spirit of the new law will be
observed; in the meantime the an-
nual slaughter of the Jews will go on.
No religion in the world's history has
been so intolerant as Christianity.

Yes, It Was Driven.

Wm. F. Osborn, of the Vanguard
Mission, St. Louis, is reported to have
said:
"Thomas Paine gave the following
dying testimony:
"I would give worlds, if I had
them, that the 'Age of Reason' had
never been published. O Lord, help
me! Christ help me! O God, what
have I done to suffer so much? But
there is no God! But if there should
be, what will become of me hereafter?
Stay with me, for God's sake. Send
even a child to stay with me, for it is
hell to be alone. If ever the 'devil
had an agent I have been one.'"
The Truth Seeker calls this "Driv-
el." It is more. It is downright ly-
ing. There is not one word of truth
in the entire paragraph. It is the
cheap way of replying to the Age of
Reason, with its unanswerable facts.
A lie once started has no end.

Paine's Age of Reason was written
in Paris, to antagonize the inclinations
to Atheism to which France was has-
tening at the time he wrote. His ar-
guments are the most convincing ever
written in support of a belief in God,
and in immortality. Instead of rely-
ing on the Bible to confirm his views
he made drafts on Nature in support
of both positions. Hear him:
"It is only in the Creation all our
ideas and conceptions of a 'World
God' can unite. The Creation speak-
eth in a universal language, independ-
ent of human speech or human
language, multiplied and various as
they be. It is an ever existing, origi-
nal, which every man can read. It
cannot be forged; it cannot be coun-
terfeited; it cannot be lost; it cannot
be altered; it cannot be suppressed.
It does not depend upon the will of
man whether it shall be published or
not. It publishes itself from one end
of the earth to the other. It preaches
to all nations and to all worlds; and
this Word of God reveals all that is
necessary for man to know of God. * *
Do we want to know what God is?
Search not the book called the Scrip-
tures, which any human hand might
make, but the Scriptures called the
Creation."

Wonders of Upper Egypt.
A writer in the New York Tribune
says:
"The oldest architectural ruins in
the world are believed to be the rock
temples at Ipsamapool, on the Nile, in
Nubia. One of these ancient temples
consists of fourteen apartments hewn
out of solid rock. The largest single
stone used in the structure is 57 feet
long, 32 feet broad and from 17 to 19
feet thick. It forms a veranda-like
projection along one side of the main
temple. This colossal stone is sup-
ported by two rows of massive square
pillars, four in each row, and each 30
feet high. To each of these pillars is
attached a huge figure of a human be-
ing, reaching from floor to roof. In
front of the main temple are seated
still other colossal, four in number, the
two largest being each 65 feet high.
These ruins are supposed to be 4,000
years old."

Writers are generous in making dates
for Egyptian events, but nearly all of
them are guided by Bible chronology,
which is only a guess of Bishop Usher,
an old-time Irish ecclesiastic. The
three ablest authors who have written
on Egyptian history, Wilkinson, Mari-
ette and Brugsch, vary 2,600 years in
their dates. No trust is to be placed
in any of them.
The temples of Ipsamapool are said
to be the work of Rameses II, and yet
they may be several thousand years
older than the period of that king.
We are frank to confess the recent
explorations of J. Theodore Bent, F. S. A.,
F. R. G. S., in Arabia, Abyssinia,
Nubia and the Upper Nile, as well as
in Mashonaland, has enlarged our con-
ceptions of the settlement of the valley
of the Nile; and instead of accepting
the general idea that its civilized pio-
neers entered the country through the
Isthmus of Suez, they came from the
East, through southern Arabia, pass-
ing through Abyssinia and Nubia to
the Upper Nile. And these vast struc-
tures antedate those of Lower Egypt by
perhaps a thousand years.

Historians are inclined to expand
the time since the alleged period of
Jesus and abridge all beyond that
date, so as to contract all into less
than 6,000 years, to bring all, creation
of the world included, within that nar-
row limit.

The Glitter of War.
The Boston Transcript claims war is
losing its glitter; that flags have
ceased to be known in battle; that the
French have banished the drum, and
now there is talk of banishing the
saber; that war songs grow rarer, and
wars are too short to generate songs.
This is one of the most hopeful signs
of the age in which we live.

Most of the wars in the past, those
the most sanguinary, had their root
in religion. The people, falsely taught
that glory is won on the battle-field,
rush headlong into the thickest of the
strife, and if they survive are laden
with the highest honors.
Says the Transcript: "The impres-
sion made upon small boys by gor-
geous uniforms, gay banners, flashing
sabers, the throb of the drum and the
contagious fervor of war songs, made
them ambitious to revel in scenes of
blood and slaughter, while romance
cast a glamor over the act of killing."
Charles Dudley Warner said, "even
they who despise killing in plain
clothes honor killing in fancy dress."
We recently read a Christian state-
ment that the teachings of Jesus
would end all wars. When and where
did he denounce, and hold up to hat-
red this bloody method of settling na-
tional disputes? Was it when he told
his disciples, if you have no sword,
sell your garment and buy one? Or
was it when he said, "These mine en-
emies which would not that I should
reign over them, bring hither? and
slay them before me?"—Luke 19:27.

No, no, the quotations represent a
warrior Jesus, not the one who incu-
cated peace, for it is a fact there are
several characters blended in the gos-
pel teachings of Jesus, and it is the
bloody one which should be elimi-
nated.

COL. R. T. VAN HORN.

This venerable octogenarian passed
through the city last week on his way
to Lily Dale—to which place he makes
his annual visit. The Colonel has a
national reputation, and will be one
of the most distinguished guests that
visit that favorite place of resort.

"Death Defeated; or the Psychic Se-
cret of How to Keep Young." By J. M.
Feebles, M. D., M. A., Ph. D. Price \$1.

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By Prof. Wm. M. Lockwood.
Professor Lockwood is recognized as
one of the ablest lecturers on the spir-
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presents in succinct form the substance
of his lectures on the Molecular Hy-
pothesis of Nature; and presents his
views as demonstrating a scientific ba-
sis of Spiritualism. The book is com-
mended to all who love to study and
think. Price, 25 cents.

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This pretty volume contains fifty-seven
of the author's latest and choicest po-
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portrait of the author. Price, 75 cents.
"The Spirit of the Ages." A new
edition comprising in one volume the
four parts heretofore published, to
which is added part five, also a num-
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poems, including "Only a Thin Veil Be-
tween Us" and its "Companion Piece."
Cloth, 75 cents. Boards, 50 cents.

A PROMINENT WORKER.

One Who Fully Appreciates The Pro-
gressive Thinker and Its Work, and
who Has More Calls to Lecture
Than She Can Possibly Answer.

Again my soul cries out, "Home,
sweet home," for what is more dear
to a traveler than the comforts of a
cozy home, and as I am once more
nestled in my little nest, though only
a few days, I feel like Monte
Cristo when he cried, "The world is
mine."

After leaving home in March, I
made my first stop at Columbus, Ohio,
where I served the First Spiritualist
Church as message bearer, at their
celebration of the 58th anniversary of
Modern Spiritualism. The day was a
gala one as both churches of that city
joined in celebration, through the in-
spiration of Miss Elizabeth Harlow,
who is dearly beloved, and it seemed
to me that each member vied with the
other in trying to do her service.

My next stop was Lima, Ohio, where
I was greeted by very large audiences,
and love was poured upon me on every
side.

While there I made two flying trips
to Illinois, having been subpoenaed in
the Crumbaugh will case then pend-
ing at Bloomington.

Then I went to Baltimore to serve
the association there for May and
June. This association is the owner
of the church which is managed by
an efficient board headed by ex-Con-
gressman Schmitt, who is determined
to have the cause presented in a pure
and dignified manner. Mr. Schmitt
is an eloquent and forcible speaker.
The secretary, Mr. Sharfetter, is a fluent
writer, consequently the associa-
tion can be well sustained from with-
in, should trains fail to bring the
itinerant speaker.

The Spiritualists of Baltimore are
blessed with the necessary functions
for the promulgation of truth, which
they should never fail to sustain and
appreciate. It seemed that every vi-
bration that reached me from the good
people of that city was of kindness
and love, and it was with regret that
we said farewell.

After a long and heated journey I
found myself at my next destination,
Meadville, Pa.

Here I found a new but good soci-
ety, and the northern enthusiasm was
at its height all the time I was there,
and I was told by many that there had
never been such marked enthusiasm
over Spiritualistic meetings in that
city.

Packed houses greeted me at each
service, ante-room, doorways, and
every available space was occupied by
earnest listeners who were willing to
stand during the entire evening, and
declaring they were well repaid, and I
was indeed thankful to the guides,
who seemed to consider the situation,
and were generous with their words of
instruction and messages.

While the town was at its height I
was reminded by that ever-unchang-
ing sentinel, the calendar, that I must
be up and away, as I was billed in
Oil City for the following day.

I was indeed pleased to learn that
the cream would soon leave on the
milk as Mrs. Cora L. V. Richmond was
to deliver a lecture the following eve-
ning, and I had the pleasure of
greeting her and Mr. Richmond at
the depot. They arrived at eight.
When I boarded the train a familiar
spirit was the first my eyes fell upon,
that of J. Clegg Wright, with whom I
was to join forces for a Sunday's work
Monmouth Park, which is located
midway between Oil City and Frank-
lin, a most beautiful place, situated
among the hills where all nature
seemed at its best.

The auditorium was the place
selected in which to hold the meet-
ings; new, well lighted and ventilated
as well as beautifully decorated; a
fine orchestra and solos by Miss Mag-
gie Wildrick of Lily Dale, whose
sweet voice charmed all who heard it.
This impressed me with the thought
that the people of these two cities
know how to do things. Brother
Wright was at his best, and gave the
people more to think of in his lec-
tures than their persons will be able
to do in five years. I followed
with messages.

The auditorium has a capacity of
between seven and eight hundred.
It was crowded to the door, and I was
told by the management there were
fully four hundred people who failed
to gain admittance.

I have been lately invited back to
Pennsylvania towns as soon as open
dates will permit my return, and in
the meantime I will hold sweet recol-
lections of kindness shown me while
there.

I feel the better for my trip. I
feel the exhilarating and stimulating
influences from the mountainous dis-
trict and its good people, and I am
sure I am going to take sunshine with
me as I start on my way to Wonesow
camp on the morrow.

Brother Francis, I am glad I am
able to send you a list of subscribers.
They are all enthusiasts and will be
the means of more coming your way.
You have builded better than you
know, as you are known and appre-
ciated everywhere. Many persons have
spoken to me of The Progressive
Thinker and we good word depar-
ing yours is the best Spiritualistic pa-
per, and they cannot get along with-
out it, and that it is growing better
with each issue, and longing to shake
your hand in appreciation. I told
them all many good things of you,
your good wife and daughter, and of
your harmonious home under whose
roof I have spent many a pleasant
hour, and they are all going to call
on you when they get as far West as
Chicago.

Verily, we can say the pen is might-
ier than the sword, and you are doing
a grand work. Do not think this
flattery, brother Francis, for it is not.
I am one who believes in giving
abundance of flowers while one lives,
as I have but few to lay upon the
grave. Thorns now and roses later
can never be my motto. Life's
smoothest pathway is rugged enough,
and a kind word or deed never goes
amiss. Yours for truth and progress,
GEORGIA GLADYS COOLEY,
Chicago, Ill.

"The Molecular Hypothesis of Nature."
By Prof. Wm. M. Lockwood.
Professor Lockwood is recognized as
one of the ablest lecturers on the spir-
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presents in succinct form the substance
of his lectures on the Molecular Hy-
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poems, including "Only a Thin Veil Be-
tween Us" and its "Companion Piece."
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Spirit Influence and Characteristics.

Spirit Messages, Spirit Voices, Spirit Control, and
Spirit Revelations Resulting in Evolving Orthodox
Churches—A Vision of Spirit Visitants Resulted in
Sending a Multi-Millionaire Into the Arms of The-
osophy—The Higher Teachings of Advanced Spir-
its Are Divinely Profound and Beautiful, Almost
Perfection Itself—A Statement of Absolute Facts,
for Spiritualists to Consider.

Look within! Examine THE WITH-
IN very carefully, and analyze the
same with painstaking care.

If each religious sect would allow
that course to be pursued, nine-tenths
of their creed-bound tenets would
vanish.

How long would the Catholic church
stand, if free criticism were allowed?
IT IS THROUGH THE INSTRU-
MENTALITY OF THE SUPPRES-
SION OF CRITICISM THAT ERRORS
ARE SUSTAINED, MADE VIGOROUS
AND PROPAGATED.

The tendency to-day is to find out
the EXACT TRUTH, and in so doing
trusts are shaken, the adulterators of
food are frightened, and the wrong-
doers tremble.

What is true in the commercial
world in dealing with matters mat-
erial, IS ALSO TRUE IN RELATION
TO THINGS OF A PSYCHIC OR
SPIRITUAL NATURE.

It is not enough that one strenu-
ously seeks to prevent having his food
poisoned by infamous adulterations;
not enough that he tries to prevent
the sale of beef infected with tubercu-
losis; not enough that he objects to
having his medicine lose its effects by
the use of injurious substitutes, but
he advances beyond all these into the
REGION OF THE PSYCHICAL, OR
SPIRITUAL, and demands that they
shall be founded on the indestructible
ROCK OF TRUTH.

The psychical and spiritual, alas! to
what DIVERSE GOALS they attain by
different minds.

The notorious Dowie HAD VISIONS,
HEARD SPIRIT VOICES, and
through them as a foundation estab-
lished his magnificent church—mag-
nificent as to riches and members
only, but absurd, intolerant and even
vicious in some respects.

Joe Smith, too, had REMARKABLE
VISIONS; AND PSYCHIC EXPERI-
ENCES; he saw angels, heard their
voices, and was inspired, and he
founded the Mormon church, A MON-
STROSITY IN MANY RESPECTS!
John Wesley, regarded Spirit Return
as a FIXED FACT, and his religion
was the embodiment of superstition
and ignorance.

Spirit return, visions, messages
from the angels and intercourse with
the dead, is a PART AND PARCEL
OF ROMANISM, yet see the absurdity
it embodies.

Mohamet had his visions, his inter-
course with angels, and spirit com-
munion was as common to him as
with any medium, yet see the vast
number of absurd tenets connected
with his religion.

In Spiritualism, too, there are mul-
titudinous visions, psychic experiences,
Spirit Return and messages from the
angel world, and stop once and an-
alyze the DIVERSE TEACHINGS!—
how wonderfully kaleidoscopic in
character and manifestations. At times
HOW SUBLIMELY LOVELY, BEAU-
TIFUL AND ANGELIC! HOW PRO-
FOUNDLY PHILOSOPHICAL! HOW
TRANSCENDENTALLY SOUL-ELE-
VATING, INSPIRING, UPLIFTING
AND REFINING!

But here is a great man—HON.
LYMAN J. GAGE. He is a profound
thinker! He is one of the leading
financiers of the world. He was at
one time Secretary of the Treasury,
and lately occupied a position, receiv-
ing a salary of \$50,000 a year. He
conversed with spirits through differ-
ent mediums. A psychic himself, he
travels glibly along the PSYCHIC
AND SPIRITUAL LINES in the ranks
of Spiritualism with its multitudinous
diversified teachings, and finally lands
IN THE ARMS OF THEOSOPHY!

In Spiritualism, as everyone knows
who has got common sense to think,
the teachings vary with the controlling
spirit, hence there are statements
as varied and numerous as there are
individuals. Instead of ONE CULT,
instead of one set of principles as a
foundation, we have as many differ-
ent ones almost as there are religious
sects, and all BASED ON VISIONS,
SPIRIT MESSAGES, AND PSY-
CHICAL EXPERIENCES.

Mr. Gage saw this, and so he drifted
from us—drifted from our mediums—
drifted from much THAT IS SU-
PERBLY GRAND, TRANSCENDENTLY
BEAUTIFUL AND DIVINELY
TRUE, and much that is not relished
by any advanced Spiritualists—drifted
from all this because HE HAD A
SPIRITUAL VISION, AND IN IT HE
WAS COMMANDED TO GO WITH
HIS MILLIONS to the arms of The-
osophy, a cult with one important aim,
and one set of principles embodying
Universal Brotherhood—humanitarian
work in its broadest conception of
that term!

What think you of this, advanced
Spiritualists? 99 VISIONS, PSYCHIC
EXPERIENCES, SPIRIT VOICES
leading like Mr. Gage into The-
osophy, with its millions to expend in
its behalf, and leading others to found re-
ligious sects, some of which are mon-
strous?

What do you say, thinking Spiritu-
alists, as to the spirit voices, the vi-
sions, and angelic ministrations, that
led Joe Smith to found Mormonism, a
flourishing, poisonous Upan tree!

Then again, Christianity itself, with
its hosts, its Saviors and numerous in-
consistencies is founded on angel visit-
ation, spirit messages, spirit voices
and spirit influences.

We might go on indefinitely and

enumerate other visions, psychic expe-
riences and spirit voices, occurring
OUTSIDE OUR RANKS, that have led

BY LYMAN J. GAGE.

Point Loma, Cal., via San Diego, Cal.—I doubt the wis-
dom of making explanation of any kind through the press.
Life is too short to spend it chasing up sensational or false
reports, and I have always refused so to act. One must
rest for defense upon the confidence and respect which
one deserves to enjoy in the minds of his friends.

However, in response to your courteous suggestion that
I set right the many inaccurate stories relating to my com-
ing to this place in California, my alleged relations to the-
osophy, etc., I make this statement once for all.

Finds There the Simple Life.

Having passed my seventieth birthday, I claim the priv-
ilege of withdrawing from the struggles of business life.
At the end of the school year some time is profitably spent
in the review of what has been studied. In graduating
from life's long school term a similar course seems excus-
able, if not desirable.

I am trying this life at Point Loma because I have per-
sonal friends here; because the climate is most agreeable;
because it is just outside of the rush and roar of the
world; because here one can lead the simple life.

Raja Yoga School Interests Him.

Beyond these reasons there are two institutions estab-
lished here which to me lend much interest in the place.
The first is the United States Military Reservation, with its
fine system of harbor defenses, its companies of artillery
men, etc. The second is the Raja Yoga school for chil-
dren and youths of all ages.

This school was established and is being carried on by
Katherine Tingley as leader and official head of the Uni-
versal Brotherhood and Theosophical Society throughout
the world. THE SCHOOL EXCITES MY INTEREST,
AND THE MAGNIFICENT WORK IT IS DOING IN THE
DEVELOPMENT OF CLEAN, HEALTHY, WELL EDU-
CATED, AND SELF-CONTROLLED YOUNG LIVES STIMU-
LATES MY HOPE FOR THE FUTURE OF THE SO-
CIETY.

Is in Sympathy With Cult.

I am not affiliated except in this friendly way either with
the military station or the Theosophical Society. I am too
old to enlist in the army and I have not yet been invited
to join the Theosophists. I would consider it honorable to
be related to either of them.

No, I am just living my own life according to my best
conception of it, and would much enjoy it if I could be
left to mind my own business.

Gage a Student of Occult.

Mr. Gage was well known during his residence in Chi-
cago to students of the occult and the "black art."

His interest in esoteric matters began in a dramatic way
in Chicago in 1895. He has been considered a candidate
for the great world society, unknown and unnamed, which
waits for its exponent in the year 2,000, when a new
Christ is to come to earth to teach the truth that the world
is not ready to receive now. There was mourning yester-
day among the two or three members of this society in Chi-
cago when it became known that he had followed a new
and, to them, false god, says the Chicago Tribune.

Vision Comes at Banquet.

While still president of the First National bank, Mr.
Gage, hard, cold man of money, received a FLASH OF IN-
NER VISION WHICH IS SAID TO HAVE CHANGED HIS
LIFE. IT WAS WHILE HE WAS AT A BANQUET AT
THE AUDITORIUM HOTEL THAT THE VISION CAME.
HE SAW A SCENE IN A FAR COUNTRY IN WHICH HIS
BROTHER, A WESTERN MINE OWNER, WAS THE
PRINCIPAL FIGURE. HE RECEIVED A DISTINCT IM-
PRESSION THAT HIS BROTHER WAS HOLDING A
GUN AND THAT THE WEAPON EXPLODED. HE SAW
HIS BROTHER LYING DEAD IN A LONELY COUNTRY
ROAD.

The vision was so vivid that he was disturbed by it, and
when a few hours later he received word that his brother
had been killed in the same manner as had appeared to
him in the dream, he was so impressed that he began to
study the theories underlying Theosophy.

At that time Thomas Hudson was the great psychic in
Chicago. He had written books on the subject and taught
the cult in rooms at Thirty-ninth street and Ellis avenue.
Mr. Hudson left for the east a few years later and died
recently. It was under this man that the banker took up
the study.

Call Gage a Born Psychic.

In the opinion of Chicago students he was a born psy-
chic. HE WAS IN THE HABIT OF RECEIVING
FLASHES OF SOME INDISTINCT THING THAT WAS
GOING TO HAPPEN TO HIM. The "black art," or the
study of astrology, was the next step, and, although he
communicated indirectly with the leaders in this art, he
also pursued this study in quiet and was identified with no
organization.

Astrology goes beyond the mathematical calculation of
the influence of the heavenly bodies upon individual and
national life. It develops, through concentration in the
study of colors, a great brain power, according to those
who profess to know. The voices of the stars, best inter-
preted by Zaidkel of London, have lured many of the
world's greatest business men, financiers, and thinkers.

How Study Progressed.

Mr. Gage began with the most humble neophyte in the
study of the identity of blue and yellow stars. After this,
it is claimed, comes the power to conjure out of the black
unknown the souls of men in any part of the world.
In the opinion of Chicago authorities, Mr. Gage never reached
that spiritual plane where higher astrology holds sway.

"He touched it," said one man, "and saw the beauty
and wonder of it. Now he has answered the wrong call."

RENA D. CHAPMAN,
Secretary.

Michigan State Spiritualist Association.
The Michigan State Spiritualist As-
sociation will hold their thirteenth an-
nual convention, August 14, to be
called in Lansing, at 10:30 a. m.

Many of the societies in the state
have discontinued their work for the
summer, but the camps are putting
forth extra efforts in their work, that
all who attend may be paid in better
good than they give.

May The Progressive Thinker con-
tinue its work, for it is a camp-meeting
all its itself.

THE MISSION OF SPIRITUALISM.
It Has Come to Spiritualize all Hu-
manity.

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Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

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SATURDAY, JULY 21, 1906.

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You should not send money in a let-
 ter. You may do so a dozen times safely,
 and the next remittance may be lost or
 stolen. Secure a postal order for five
 cents, and then you are perfectly safe,
 and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last
 N. S. A. Convention are for sale at 600
 Pennsylvania Avenue S. E., Washington,
 D. C., at four cents each, postpaid, or
 thirty-five cents per dozen. Every Spirit-
 ualist should send for one. Address
 Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Pro-
 gressive Thinker can be obtained at
 this office. Express charges or postage
 prepaid at the price named unless oth-
 erwise stated.

A Wonderful Bible Narrative.

The inerrant record, whose stories a
 Christian is bound to believe, also be-
 comes a highly colored tale in the 6th
 chapter of Joshua. It is presumed
 mothers read this story to their chil-
 dren, to impress on their young minds
 the wonderful power of noise. It
 would seem it was more effective than
 the musical-strength lodged in Sam-
 son's hair; for, directed by the Lord,
 the assailing forces led by his dis-
 tinguished servant, Joshua, assisted
 by seven priests, each bearing a trumpet
 of ram's horn, followed by the ark,
 alias box, on which the Lord rode
 through the cherubs on the mercy seat,
 was fought one of the most wonderful
 battles told of in history.

Jericho seems to have been a walled
 city. The children of Israel coveted
 that city and its wealth, so they
 marched against it. The Lord com-
 manding Joshua in person, directed
 him to compass the city round about
 seven times, while the priests should
 blow with their horns, and the people
 should shout with a great shout, when
 the walls of the city would fall flat.
 Now the divine Word, verses 20, 21,
 24:

"So the people shouted when the
 priests blew with the trumpets; and
 it came to pass, when the people
 heard the sound of the trumpet, and
 the people shouted with a great shout,
 that the wall fell down flat, so that
 the people went up into the city, every
 man straight before him, and they
 took the city. And they utterly de-
 stroyed all that was in the city, both
 man and woman, young and old, and
 ox, and sheep, and ass, with the edge
 of the sword. And they burnt the
 city with fire, and all that was therein;
 only the silver and the gold, and the
 vessels of brass and of iron, they put
 into the treasury of the house of the
 Lord."

Why will great statesmen advocate
 the building of immense warships,
 fortresses, and the retention of stand-
 ing armies, when a few priests with
 ram's horns, under direction of the
 Lord can accomplish such wonders?
 If our modern chaplains do not pos-
 sess this power, is it not proof that
 they are not the genuine thing, and should
 be succeeded by priests who know
 how to toot the trumpets that can de-
 molish cities?

The results of this story by any his-
 torian other than one "inspired by the
 Lord" would be accepted as a
 senseless Munchausen; but given in
 the Bible it must be believed else the
 doubters will be damned.

Priestly Guile.

In an old cathedral in the Nether-
 lands the monks exhibit a phial, which
 appears empty, but is very dark.
 They tell the visitor that it is one of
 their most precious relics, for in it is
 preserved some of the darkness which
 Moses spread over the land of Egypt.
 —EX.

And so the ignorant masses have
 been imposed upon during all the ages
 to advance the interest of the church.
 There is no fraud the priests of Cath-
 olicism hesitated to practice in its in-
 terest, and yet the Bible first found in
 the hands of those priests, filled with
 savagery, is thrust into our hands as
 the Word of God. Such unblushing
 impudence deserves the severest re-
 buke from all thinkers.

Arouses From the Lethargy of Ages.

Barbarian Russia, through the ac-
 tion of its recently enfranchised
 Duma, confirmed by the Czar, has
 granted liberty of religious belief and
 of meetings to her people. This was
 a right enjoyed by all peoples subject
 to Roman paganism 2,000 years ago,
 but no sooner did Christianity become
 the dominant religion than religious
 toleration was ignored, and the most
 cruel tortures were inflicted for mere
 difference in religious belief. Long
 years will probably pass in Russia be-
 fore the full spirit of the new law will be
 observed; in the meantime the an-
 nual slaughter of the Jews will go on.
 No religion in the world's history has
 been so intolerant as Christianity.

Yes, It Was Drivel.

Wm. F. Osborn, of the Vanguard
 Mission, St. Louis, is reported to have
 said:

"Thomas Paine gave the following
 drivel to me:
 "I would give worlds, if I had
 them, that the 'Age of Reason' had
 never been published. O Lord, help
 me! Christ help me! O God, help
 me! I have done to suffer so much? But
 there is no God! But if there should
 be, what will become of me hereafter?
 Stay with me, for God's sake. Send
 even a child to stay with me, for it is
 hell where alone. If ever the devil
 had an agent I have been one."

The Truth Seeker calls this "Drivel."
 It is more. It is downright lying.
 There is not one word of truth in
 the entire paragraph. It is the
 cheap way of replying to the Age of
 Reason, with its unanswerable facts.
 A lie once started has no end.

Paine's Age of Reason was written
 in Paris, to antagonize the inclinations
 to Atheism to which France was has-
 tening at the time he wrote. His ar-
 guments are the most convincing ever
 written in support of a belief in God,
 and in immortality. Instead of rely-
 ing on the Bible to confirm his views
 he made drafts on Nature in support
 of both positions. Hear him:

"It is only in the Creation all our
 ideas and conceptions of a 'Word of
 God' can utter. The Creation speak-
 eth in a universal language, independ-
 ently of human speech or human
 language, multiplied and various as
 they be. It is an ever existing origi-
 nal, which every man can read. It
 cannot be forged; it cannot be coun-
 terfeited; it cannot be lost; it cannot
 be altered; it cannot be suppressed;
 it does not depend upon the will of
 man whether it shall be published or
 not. It publishes itself from one end
 of the earth to the other. It preaches
 to all nations and to all worlds; and
 this Word of God reveals all that is
 necessary for man to know of God. * *
 Do we want to know what God is?
 Search not the book called the Scrip-
 tures, which any human hand might
 make, but the Scriptures called the
 Creation."

Wonders of Upper Egypt.

A writer in the New York Tribune
 says:

"The oldest architectural ruins in
 the world are believed to be the rock
 temples at Ipsamapool, on the Nile, in
 Nubia. One of these ancient temples
 consists of fourteen apartments hewn
 out of solid rock. The largest single
 stone used in the structure is 57 feet
 long, 32 feet broad and from 17 to 19
 feet thick. It forms a veranda-like
 projection along one side of the main
 temple. This colossal stone is sup-
 ported by two rows of massive square
 pillars, four in each row, and each 30
 feet high. To each of these pillars is
 attached a huge figure of a human be-
 ing, reaching from floor to roof. In
 front of the main temple are seated
 still other colossal, four in number, the
 two largest being each 65 feet high.
 These ruins are supposed to be 4,000
 years old."

Writers are generous in making dates
 for Egyptian events, but nearly all of
 them are guided by Bible chronology,
 which is only a guess of Bishop Usher,
 an old-time Irish ecclesiastic. The
 three ablest authors who have written
 on Egyptian history, Wilkinson, Mar-
 ette and Brugsch, vary 2,600 years in
 their dates. No trust is to be placed
 in any of them.

The temples of Ipsamapool are said
 to be the work of Rameses II, and yet
 they may be several thousand years
 older than the period of that king.

We are frank to confess the recent
 explorations of J. Theodore Bent, F. S. A.,
 F. R. G. S., in Arabia, Abyssinia,
 Nubia and the Upper Nile, as well as
 in Mashonaland, has enlarged our con-
 ceptions of the settlement of the valley
 of the Nile; and instead of accepting
 the general idea that its civilized peo-
 ple entered the country through the
 isthmus of Suez, they came from the
 East, through southern Arabia, pass-
 ing through Abyssinia and Nubia to
 the Upper Nile. And these vast struc-
 tures antedate those of Lower Egypt by
 perhaps a thousand years.

Historians are inclined to "expand
 the time since the alleged period of
 Jesus, and abridge all beyond that
 date, as contract all into less than
 6,000 years, to bring all, creation
 of the world included, within that nar-
 row limit.

The Glitter of War.

The Boston Transcript claims war is
 losing its glitter; that flags have
 ceased to be known in battle; that the
 French have banished the drum, and
 now there is talk of banishing the
 saber; that war songs grow rarer, and
 wars are too short to generate songs.
 This is one of the most hopeful signs
 of the age in which we live.

Most of the wars in the past, those
 the most sanguinary, had their root
 in religion. The people, falsely taught
 that glory is won on the battle-field,
 rush headlong into the thickest of the
 strife, and if they survive are laden
 with the highest honors.

Says the Transcript: "The impres-
 sion made upon small boys by gor-
 ges, uniforms, gay banners, flashing
 sabers, the throb of the drum and the
 contagious fervor of war songs, made
 them ambitious to revel in scenes of
 blood and slaughter, while romance
 cast a glamor over the art of killing."
 Charles Dudley Warner said, "even
 they who despise killing in plain
 clothes often killing in fancy dress."

We recently read a Christian state-
 ment that the teachings of Jesus
 would end all wars. When and where
 did he denounce, and hold up to bat-
 tled this bloody method of settling na-
 tional disputes? Was it when he told
 his disciples, "If you have no sword,
 sell your garment and buy one"? Or
 was it when he said: "Those mine en-
 emies which would not that I should
 reign over them, bring hither, and
 slay them before me?" — Luke 19:27.

No, no, the quotations represent a
 warrior Jesus, not the one who incul-
 cated peace, for it is a fact there are
 several characters blended in the gos-
 pel teachings of Jesus, and it is the
 bloody one which should be elimi-
 nated.

COL. R. T. VAN HORN.

This venerable octogenarian passed
 through the city last week on his way
 to Lily Dale—to which place he makes
 his annual visit. The Colonel has a
 national reputation, and will be one
 of the most distinguished guests that
 visit that favorite place of resort.

"Death Defeated, or the Psychic Sec-
 ret of How to Keep Young." By J. M.
 Peebles, M. D., M. A., Ph. D. Price \$1.

A PROMINENT WORKER.

One Who Fully Appreciates The Pro-
 gressive Thinker and Its Work, and
 who Has More Calls to Lecture
 Than She Can Possibly Answer.

Again my soul cries out, "Home,
 sweet home," for what is more dear
 to a traveler than the comforts of a
 cozy home, and what is more neces-
 sary in my little nest, though only
 for a few days, I feel like Monte
 Cristo when he cried, "The world is
 mine."

After leaving home in March, I
 made my first stop at Columbus, Ohio,
 where I served the First Spiritualist
 Church as message bearer, at their
 celebration of the 58th anniversary of
 Modern Spiritualism. The day was a
 gala one as both churches of that city
 joined in celebration, through the in-
 spiration of Miss Elizabeth Harlow,
 who is dearly beloved, and it seemed
 to me that each member vied with the
 other in trying to do her service.

My next stop was Lima, Ohio, where
 I was greeted by very large audiences,
 and love was poured upon me on every
 side.

While there I made two flying trips
 to Illinois, having been subpoenaed in
 the Crumbaugh will case then pend-
 ing at Bloomington.

Then I went to Baltimore to serve
 the association there for May and
 June. This association is the owner
 of the church which is managed by
 an efficient board headed by ex-Con-
 gressman Schirm, who is determined
 to have the cause presented in a pure
 and dignified manner. Mr. Schirm is
 an eloquent and forcible speaker.
 The secretary, Mr. Sharfetter, is a fluent
 writer, consequently the associa-
 tion can be well sustained from with-
 in, should trials fall to bring the
 litigation against them.

The Spiritualists of Baltimore are
 blessed with the necessary functions for
 the promulgation of truth, which
 they should never fail to sustain and
 appreciate. It seemed that every vi-
 bration that reached me from the good
 people of that city was of kindness
 and love, and it was with regret that
 we said farewell.

After a long and heated journey I
 found myself at my next destination,
 Meadville, Pa.

Here I found a new but good soci-
 ety, and the northern enthusiasm was
 at its height all the time I was there,
 and I was told by many that there had
 never been such marked enthusiasm
 over Spiritualistic meetings in that
 city.

Packed houses greeted me at each
 service; ante-rooms, doorways, and
 every available space was occupied by
 earnest listeners who were willing to
 stand during the entire evening, and
 declaring they were well repaid, and I
 was indeed thankful to the guides,
 who seemed to consider the situation,
 and were generous with their words of
 instruction and messages.

While the boom was at its height I
 was reminded by that ever-unchang-
 ing sentinel, the calendar, that I must
 be up and away, as I was billed in
 Oil City for the following day.

I was indeed pleased to learn that
 the cream would soon reach on the
 milk as Mrs. Cora L. V. Richmond was
 to deliver a lecture the following eve-
 ning, and I had the pleasure of
 greeting her, and Mr. Richmond at the
 door. They arrived as I left.

When I boarded the train a familiar
 spirit was the first my eyes fell upon,
 that of J. Clegg Wright, with whom I
 was to join forces for a Sunday's work
 Monmouth Park, which is located
 midway between Oil City and Frank-
 lin, a most beautiful place, situated
 among the hills where all nature
 seemed at its best.

The auditorium was the place
 selected in which to hold the meet-
 ings; new, well lighted and ventilated
 as well as beautifully decorated; a
 fine orchestra and solos by Miss Mag-
 gie Wildrick of Lily Dale, whose
 sweet voice charmed all who heard it.
 This impressed me with the thought
 that the people of these two cities
 know how to do things. Brother
 Wright was at his best, and gave the
 people me to think of in his two
 lectures than their parents will be
 able to do in five years. I followed
 with messages.

The auditorium has a capacity of
 between seven and eight hundred. It
 was crowded to the door, and I was
 told by the management there were
 fully four hundred people who failed
 to gain admittance.

I have been kindly invited back to
 Pennsylvania towns as soon as open
 dates will permit my returning, and
 the meantime I will hold sweet recol-
 lections of kindness shown me while
 there.

I feel the better for my trip. I
 feel the exhilarating and stimulating
 influences from the mountainous dis-
 trict and its good people, and I am
 sure I am going to take sunshine with
 me as I start on my way to Wonesow
 camp on the morrow.

Brother Francis I am glad I am
 able to send you a list of subscribers.
 They are all enthusiasts and will be
 the means of more coming your way.

You have builded better than you
 know, as you are known and appreci-
 ated everywhere. Many persons have
 spoken to me of The Progressive
 Thinker and your good work, declar-
 ing you is the best Spiritualistic pa-
 per and they are getting it, and they
 out, and that it is growing better
 with each issue, and longing to shake
 your hand in appreciation. I told
 them all many good things of you,
 your good wife and daughter, and of
 your harmonious home under whose
 roof I have spent many a pleasant
 hour, and they are all going to call
 on you when they get as far West as
 Chicago, Ill.

Verily, we can say the pen is might-
 er than the sword, and you are doing
 a grand work. Do not think this
 flattery, brother Francis, for it is not.
 I am one who believes in giving
 abundance of flowers while one lives,
 as I have but few to lay upon the
 graves. Thorns now and roses later
 can never be my motto.
 —Life's smooth pathway is rugged enough,
 and a kind word or deed never goes
 amiss. Yours for truth and progress,
 GEORGIA GLADYS COOLEY.

"The Molecular Hypothesis of Nature."
 By Prof. Wm. M. Lockwood.
 Professor Lockwood is recognized as
 one of the ablest lecturers on the spiri-
 tual medium. In this little volume he
 presents in succinct form the substance
 of his lectures on the Molecular Hy-
 pothesis of Nature; and presents his
 views as demonstrating a scientific ba-
 sis of Spiritualism. The book is com-
 mended to all who love to study and
 think.

"Spirit Ecceas." By Mattie B. Hull.
 This pretty volume contains fifty-seven
 of the author's latest and choicest po-
 ems. Neatly bound in cloth, and with
 portrait of the author. Price, 75 cents.
 "Longley's Beautiful Songs." A
 new edition comprising in one volume
 the four parts heretofore published,
 to which is added part five, also a
 number of the author's most popular
 songs, including "Only a Thin Veil Be-
 tween Us" and "The Companion Piece."
 Cloth, 75 cents. Boards, 50 cents.

Spirit Influence and Characteristics.

Spirit Messages, Spirit Voices, Spirit Control, and
 Spirit Revelations Resulting in Evolving Orthodox
 Churches—A Vision of Spirit Visitants Resulted in
 Sending a Multi-Millionaire Into the Arms of Theo-
 sophy—The Higher Teachings of Advanced Spir-
 its Are Divinely Profound and Beautiful, Almost
 Perfection Itself—A Statement of Absolute Facts,
 for Spiritualists to Consider.

Look within! Examine THE WITH-
 IN very carefully, and analyze the
 same with painstaking care.

If each religious sect would allow
 that course to be pursued, nine-tenths
 of their creed-bound tenets would
 vanish.

How long would the Catholic church
 stand, if free criticism were allowed?

IT IS THROUGH THE INSTRUMENTALITY OF CRITICISM THAT ERRORS
 ARE SUSTAINED, MADE VIGOROUS
 AND PROPAGATED.

The tendency to-day is to find out
 the EXACT TRUTH, and in so doing
 trusts are shaken, the adulterators of
 food are frightened, and the wrong-
 doers tremble.

What is true in the commercial
 world in dealing with matters mate-
 rial, IS ALSO TRUE IN RELATION
 TO THINGS OF A PSYCHIC OR
 SPIRITUAL NATURE.

It is not enough that one strenu-
 ously seeks to prevent having his food
 poisoned by infamous adulterations;
 not enough that he tries to prevent
 the sale of beef infected with tubercu-
 losis; not enough that he objects to
 having his medicine lose its effects by
 the use of injurious substitutes, but
 he advances beyond all these into the
 REGION OF THE PSYCHICAL OR
 SPIRITUAL, and demands that they
 shall be founded on the indestructible
 ROCK OF TRUTH.

The psychical and spiritual, alas! to
 what DIVERSE GOALS they attain by
 different minds.

The notorious Dowle HAD VISIONS,
 HEARD SPIRIT VOICES, and
 through them as a foundation estab-
 lished his magnificent church—mag-
 nificent as to riches and members
 only, but absurd, intolerant and even
 vicious in some respects.

Joe Smith, too, had REMARKABLE
 VISIONS AND PSYCHIC EXPERI-
 ENCES; he saw angels, heard their
 voices, and was inspired, and he
 founded the Mormon church, A MON-
 STROSITY IN MANY RESPECTS!

John Wesley, regarded Spirit Return
 as a FIXED FACT, and his religion
 was the embodiment of superstition
 and ignorance.

Spirit return, visions, messages
 from the angels and intercourse with
 the dead, is a PART AND PARCEL
 OF ROMANISM, yet see the absurdity
 it embodies.

Mohamet had his visions, his inter-
 course with angels, and spirit com-
 munion was as common to him as
 with any medium, yet see the vast
 number of absurd tenets connected
 with his religion.

In Spiritualism, too, there are mul-
 titudinous visions, psychic experiences,
 Spirit Return and messages from the
 angel world, and stop once and an-
 alyze the DIVERSE TEACHINGS!—
 how wonderfully kaleidoscopic in
 character and manifestations. At times
 HOW SUBLIMELY LOVELY, BEAU-
 TIFUL AND ANGELIC! HOW PRO-
 FOUNDLY PHILOSOPHICAL! HOW
 TRANSCENDENTALLY SOUL-ELE-
 VATING, INSPIRING, UPLIFTING
 AND REFINING!

But here is a great man—HON.
 LYMAN J. GAGE. He is a profound
 thinker! He is one of the leading
 financiers of the world. He was at
 one time Secretary of the Treasury,
 and lately occupied a position, receiv-
 ing a salary of \$50,000 a year. He
 conversed with spirits through differ-
 ent mediums. A psychic himself, he
 travels glibly along the PSYCHIC
 AND SPIRITUAL LINES in the ranks
 of Spiritualism with its multitudinous
 diversified teachings, and finally lands
 IN THE ARMS OF THEOSOPHY!

In Spiritualism, as everyone knows
 who has got common sense to think,
 the teachings vary with the controlling
 spirit, hence there are statements
 as varied and numerous as there are
 individuals. Instead of ONE CULT,
 instead of one set of principles as a
 foundation, we have as many differ-
 ent ones almost as there are religious
 sects, and all, BASED ON VISIONS,
 SPIRIT MESSAGES, AND PSY-
 CHIC EXPERIENCES.

Mr. Gage saw this, and so he drifted
 from us—drifted from our mediums—
 drifted from such. THAT IS SU-
 PERBLY GRAND, TRANSCENDENT-
 ALLY BEAUTIFUL AND DIVINELY
 TRUE, and much that is not relished
 by any advanced Spiritualists—drifted
 from all this because HE HAD A
 SPIRITUAL VISION, AND IN IT HE
 WAS COMMANDED TO GO WITH
 HIS MILLIONS to the arms of Theo-
 sophy, a cult with one important aim,
 and one set of principles embodying
 Universal Brotherhood—humanitarian
 work in its broadest conception of
 that term.

What think you of this, advanced
 Spiritualists? VISIONS, PSYCHIC
 EXPERIENCES, SPIRIT VOICES
 leading one like Mr. Gage into Theo-
 sophy, with his millions to expend in
 its behalf, and leading others to found re-
 ligious sects, some of which are mon-
 strosities?

What do you say, thinking Spirit-
 ualists, as to the spirit voices, the vi-
 sions, and angelic ministrations, that
 led Joe Smith to found Mormonism, a
 flourishing, poisonous Upas tree!

Then again, Christianity itself, with
 its hells, its Saviors and numerous in-
 consistencies is founded on angel vi-
 sitation, spirit messages, spirit voices
 and spirit influences.

We might go on indefinitely and

enumerate other visions, psychic expe-
 riences and spirit voices, occurring
 OUTSIDE OUR RANKS, that have led

BY LYMAN J. GAGE.

Point Loma, Cal., via San Diego, Cal.—I doubt the wis-
 dom of making explanation of any kind through the press.
 Life is too short to spend it chasing up sensational or false
 reports, and I have always refused so to act. One must
 rest for defense upon the confidence and respect which
 one deserves to enjoy in the minds of his friends.

However, in response to your courteous suggestion that
 I set right the many inaccurate stories relating to my com-
 ing to this place in California, my alleged relations to the-
 osophy, etc., I make this statement once for all.

Finds There the Simple Life.

Having passed my seventieth birthday, I claim the privi-
 lege of withdrawing from the struggles of business life.
 At the end of the school year some time is profitably spent
 in the review of what has been studied. In graduating
 from life's long school term a similar course seems excus-
 able, if not desirable.

I am trying this life at Point Loma because I have per-
 sonal friends here; because the climate is most agreeable;
 because it is just outside of the rush and roar of the
 world; because here one can lead the simple life.

Raja Yoga School Interests Him.

Beyond these reasons there are two institutions estab-
 lished here which to me lend much interest in the place.
 The first is the United States Military Reservation, with its
 fine system of harbor defenses, its companies of artillery
 men, etc. The second is the Raja Yoga school for chil-
 dren and youths of all ages.

This school was established and is being carried on by
 Katherine Tingley as leader and official head of the Uni-
 versal Brotherhood and Theosophical Society throughout
 the world. THE SCHOOL EXCITES MY INTEREST,
 AND THE MAGNIFICENT WORK IT IS DOING IN THE
 DEVELOPMENT OF CLEAN, HEALTHY, WELL EDU-
 CATED, AND SELF-CONTROLLED YOUNG LIVES STIMU-
 LATES MY HOPE FOR THE FUTURE OF THE SO-
 CIETY.

Is in Sympathy With Cult.

I am not affiliated either in this friendly way either with
 the military station or the Theosophical Society. I am too

first edition will soon be exhausted.

In the *World Celestial*," by Dr. T. A. Anderson. Interesting, instructive and

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is an inevitable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requiring private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.
HUDSON TUTTLE.

Theolog. Q. Is not the saying, "God is Love," most comprehensive and truthful?

A. Of the many definitions of God the most common is this: "God is Love." Like all epigrammatic phrases, it is attractive and erroneous in its incompleteness. God is no more love than he is hate, for the same reasoning that will prove him to be the former, will also the latter. What is love? What kind of love is meant? For love is one of the broadest and least definite terms in our language. It may mean erotic passion and from this ascend to the idea of self-sacrifice. It has been claimed that electricity is God, and this idea is no more crude than that he is love. In nature there is always complementarity. There is growth and destruction; light and darkness; love and hate, and in no wise can it be correctly said that love in any form is transcended. What is more, love is strictly a human quality, and is not seen in nature beyond the human sphere. It is awakened in man, and not in him, until he is well advanced in civilization.

To analysis, the God of Love is an ideal creation and can have no existence, place or purpose outside the human mind.

Really, instead of being "comprehensive and truthful," is not "God is Love" meaningless? "God is Love" over He may be. He is actually is not exclusively love. According to the Bible there is in Him a wide range for hate, revenge, and pride and cruelty. How can it be truthfully said that He is love?

John Wallace: Q. If your answer given in reply to question above, the value of the "last" preparations is correct, how do you account for their success as shown in the following report in the Cleveland Press?

Pittsburg, May 10.—If you were a doctor and had saved the lives of 5,000 of God's little children, the loftiest place in the hearts of humanity would be yours.

But if you were a horse and did the same thing?

"Charley," as he is known in the city stables of Pittsburg, a disabled fire horse, is the animal which has the proudest life-saving record of any creature not of the human species in the world.

Within nine months this horse has produced anti-toxin worth over \$13,000, or more than \$1,000 worth a month.

He has during this time saved the lives of over 5,000 children stricken with diphtheria.

The amount of suffering he has alleviated is beyond estimate.

"Charley" is one of the most valuable adjuncts of the city health bureau. Although unexplainable, his system has lent itself to the production of more serum for the bureau than any other animal that has been experimented upon.

A. This rich piece, of reporting strikes me as fully sustaining, rather than opposing the answers referred to. There is no unprejudiced evidence that this toxin ever saved a single life. In my own personal experience, I have seen three cases where it was the evident cause of death.

The cause of its advocacy by doctors? When a poor, old, worn-out fire horse can be made into a mint of money, yielding \$1,000 a month, and the doctors get half at least of this for distributing it, the cause is not far to seek.

Think of it—I do not care to further argue the case. An old, worn-out horse is tied in his stall and has antitoxin toxin injected into his veins, after the dreadful fever of this treatment, he has diphtheria toxin injected, and this is repeated until "there is no reaction." The blood has been changed by the corrupting ferment, and he is immune. Now he is ready for the harvest. At intervals as much blood as he can spare is drawn, a quart or so at a time. This is filtered, the serum thus freed from corpuscles is mixed with an antiseptic, put up in glass tubes—doses in a tube—and is ready, like a poisoned arrow, to be shot into the innocent children, and now that five to ten dollars a shot is the fee of the doctor, the least tendency to sore throat, or a cold is diagnosed as diphtheria. Perhaps this accounts for the increase of the disease since the advertising of this "remedy." In one stable forty horses are constantly kept for the manufacture of toxins. At \$1,000 a month, this means \$40,000 for the monthly income. To sell this amount requires the subsidizing of an army of doctors. They have a big take-off, and are prosperous. There is a large expense in advertising, and for editorial and reportorial space; to feed the medical journals, and pay for "special dispatches" of which the quotation is a specimen. And the

simple reader thinks these paid advertisements, written by the grafters, as coming from men high in medical science, and hence authoritative. The truth is, all that has been published about the toxins and antitoxins, has come from those interested in the "honor" of discovery, and the shekels to be coined out of their exploitation. A more unrighteous and demonic scheme never was concocted. "Five thousand children saved!" Better say an unknown number of children sent to the grave. Toxins never kill, say the doctors, the patients have "heart failure" or "collapse." Is it strange they should, when the most deadly poison known is injected directly into their blood, to purify the very fountains of life?

"Student": Psychology is derived from psycho, soul or mind, and logia, to speak, or discourse. (Logos the word.) It is said to have originated with Pythagoras, and has been the arena for mental gymnastics since his time by the horde of "philosophers," who sought to discover the truth by word-juggling. Recently the methods so successful for the advancement of physical science have been applied to this domain, and it has been lifted out of the interminable and inconclusive discussion of opinions, and takes rank as a science. It covers the entire field of mind and spirit. Thus far the attention of its students has been more called to the observation of facts than to theories. Spiritualism has so changed the interpretation of most of these facts, and compels so many changes in philosophy, that theories, as practically to make this science, without the light it gives, there can be no satisfactory theories, and demonstration is impossible.

HIS EXCELLENCY, NOB NABOB.

He Pleads His Case Before Heaven's Door, and St. Peter Responds.

Nob Nabob stood at heaven's door And loudly rang the bell— Then to the cherub that appeared, "Go and Saint Peter tell That Nob Nabob now waits without— All heaven has heard of me— Then hurry up and let me in, That I may crown my see."

The door shut fast, thought Nob Nabob, "What is this mansion worth? A hundred million, more or less, I've got laid up on earth. I'm sure I'll own these pearls gates. Ere many weeks I have flown: I'll form a trust in harps and crowns— The robe shop, too, I'll own!"

"This place is old and out of date, But as mud they say. I'll make the angels pay a tax And build a new railway. Again he rang and banged the door— A most unholly din— 'I'll teach this place a thing or two. When once I'm safe within."

"They keep me waiting here without, Just like a common man. I'll buy this door and rig a bell Upon a better plan. An angel climbed upon the wall, On Nob Nabob looked down— 'Come, hurry up and let me in, I want my harp and crown!"

"Oh! I dare say," the angel said, "But you will have to wait. Saint Peter's gone to take a nap, And none dare open the gate. 'But I am rich," Nob Nabob cried, "I'll pay a price untold!"

"Good honest dirt," the angel said, "Is worth more here than gold. At last a stir was heard within— Saint Peter with his keys Looked out and very coldly said, 'Your business, if you please?'"

"Why, my good saint, I'm Nob Nabob, My passport here you'll see; 'Tis signed and sealed by church and priest— 'I do not care a flea For church and priest—what have you done?"

"That's what I want to know." "What have I done? Why, I've got rich! I've stocks and bonds galore." "And yet," said Peter cunningly, "I see you're wanting more; But gold is cheap and plenty here; We care not for your show. How did you get the money, sir? That's what I now must know."

Then suddenly a sound arose— A long-drawn wailing cry. A hundred thousand voices seemed To pierce the vaulted sky, And from earth's shadows there appeared A wild accusing throng. From city streets, and hill, and plain Their cry was borne along;

And white-faced women, worn with toil, Their famished infants brought, And suffering children, half-crazed men

Who long for aid had sought; Young women, one time pure and fair, With hurrying footsteps came, On Nob Nabob they looked and cried, "He drove us to our shame!"

"And you come hither with your gold To walk the heavenly way!" Saint Peter stamped—"I ask you, sir, What for yourself you say?" Then Nob Nabob began to shake, His face grew ghastly white, "Oh, let me in, Saint Peter, please," He cried in sore afflict.

"I've given thousands to the church, I've taught a Bible class, So, please don't listen to this crowd— To glory let me pass!" Saint Peter gazed upon the throng, And darker grew his face, "I rather guess," he grimly said, "You'll go to the other place!"

IDA LEWIS BENTLEY, Los Angeles, Cal.

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A Piece of Anthracite Coal.

(Continued from page 5.)

free spirit, and folded it in his arms with the loving words, "Fear not, my son, all is well. I am your spirit father."

Spirit Henry Beach, Junior, did not fully comprehend what had taken place. He did not realize that he had died, but thought that relief had come from friends outside the mine. He called to his wife and children, and wanted to break away from his father and go to them, when a group of people came upon the scene which attracted his attention. He ran to them, asking questions about his wife and little ones.

Foremost among the group was a beautiful lady, whose robes seemed to be woven from the colors of the rainbow. A brilliant star-like device sat upon her broad intellectual brow. She extended her arms toward Henry Beach. She ran to him with a cry of joy, clasping him to her bosom, saying, "My son, I receive you back again, born of the spirit, never more to part from your long-lost loving mother."

Henry Beach being a man of strong individuality, and practical in thought and action, was under the impression that this was a pleasant dream, and not a real condition; demanded an explanation, by saying: "If I have passed from the mortal stage of existence, where are my friends, who were shut up with me last night in the gas-poisoned entry?"

His father looked upon him and smiled, as he cast his eyes upon the bright group of spirits who stood by. Then, laying his hand lovingly upon his shoulder, said: "My son, you were but a little child, with your little sister Alice still younger, when your mother and I passed to spirit life. My transition from the body was caused by an accident similar to that which terminated your earth life. Your mother, who now holds your hands, sank beneath the burden of bereavement and poverty, soon after my departure from earth life."

"For more than thirty years our pleasant duty has been to watch over you and yours. We could not avert the pressure of poverty. We could not prevent the unjust decrees of misguided capitalists, but we did suggest wholesome and pure thoughts, which have borne fruit in your

MORRIS PRATT INSTITUTE.

A Few of Its Advantages.

This school possesses, for all students with progressive minds, advantages not found in other institutions of learning. It stands for the truths of Spiritualism and for the defense of its rights; for the unfoldment of mediumship and an understanding of its laws. Other schools are, to all intents and purposes, Christian, either expressed or understood. As a rule they are opened by Christian services, pervaded by Christian influences and leave the impression on the mind of a graduate that Christianity, as taught in the churches, is the only true religion.

Spiritualism is either openly denied or silently ignored. To practice mediumship is to invite social ostracism for the pupil and eventual dismissal for the teacher. And we all are aware there is no surer way to kill one's convictions than to allow them to be stifled in their expression.

Higher Criticism. This school stands for the study of Higher Criticism. The Bible is shown by actual demonstration to be not a revelation from God but the work of man, and was a thousand years in being written and brought to its present form; that it is not reliable in its history, its philosophy, its astronomy or its geography and is defective in parts of its moral teaching.

On the contrary, other schools, as a rule, throw no light on the Bible but leave the impression that it is the infallible revelation of God, an impression which absolutely unfits one for being a teacher of the higher truth.

Comparative Religion. This school takes up the study of Comparative Religion and shows from the light of archaeology the place in the evolution of humanity which each religion fills, how it originated, how one grew out of another, how each was believed to be divine and its books sacred, and how each will finally pass away and be superseded by a higher truth. But other schools, as a rule, are dumb on this subject—a subject so important that a public worker, ignorant of it, is more likely to be a hindrance than a help to the reconstruction of religion on earth.

War of the Christian Church on Science. This school uses, as one of its text books, the history of the war which the Christian church waged through all the centuries against science and of the persecution and even tortures it inflicted on scientists. It tells us that "Christian Theology put back the intellectual development of Europe 1300 years."

In this and such history, Public sentiment is such that it will not allow any history to be used in school that tells the whole truth in regard to the career of the Christian church.

Rhetoric and Logic. One might suppose that such a study as rhetoric or logic would be the same in all schools. But it is not. Every study is colored and changed and almost remade by the teacher and the kind of inquiry and discussion which he permits. The chief object of rhetoric is to give the student practice in the preparation of themes for public or private use. In this school among the subjects selected for this work are Spiritualism, Spirit Inter-course, the Bible as Literature, the Human Origin of Christianity, Buddhism, the Universal Religion, Truth, the Highest Authority, Spirit Phenomena and Its Place in Science, and kindred subjects. How many schools or teachers or text books in this country make use of such subjects in teaching composition or in illustrations in logic? We have one of the ablest text books in Psychology of which I know, but the author takes the ground that all "spirit manifestations" have no objective reality but are purely subjective. In this school such statements in the book are denied by the teacher and the ignorance of the author is exposed. Does the reader think this is done or would be allowed to be done in other schools either by student or teacher?

Freedom of Thought. The very atmosphere of this school is to encourage individual freedom of thought on every subject however radical. But the atmosphere of schools in general is such as to generate conservatism, and to keep students in the old ruts. For a text book with new ideas touching religion, to be admitted into the schools of the land is to run the gauntlet of conservative Christian scrutiny almost as severe as for a book to find admittance into a Sunday-school. The same men to a large degree control both. The objection which many Spiritualists have to education is that it tends to petrify the minds which receive it. No doubt this has been

largely true. History shows it. The most brilliant minds of Europe for centuries were hampered in their intellectual work by the Christian narrowness and bigotry of the universities and other schools, and it is true to-day in our own land. But the fault lies not with education but with the school where the education is received. Schools can be and ought to be and this school is progressive and not conservative. This school is the remedy for a petrified mind.

Evolution. One of the prominent branches taught in the course at this school is Evolution as set forth by Darwin and his co-workers. It is impossible to conceive how proper work can be done for truth in this age; yet, so far as I can discover, it is not to be found as a study in the schools of this country until one enters a college, and even there only in a moderated form by lectures under the general head of biology.

Oratory. Another important branch is oratory, which runs through the whole two years' course in this school, but which is not generally taught in schools except perhaps in large cities. It was never taught in the schools of this city till this year and then only because of the fast growing influence of Mrs. Nive, teacher of oratory in this school. The teachers of the city came to her for instruction which led the school authorities to have a teacher of their own—a good Baptist.

Technical Schools. Technical schools are rapidly multiplying in this country because the public school does not and is not intended to fit students for any special avocation in life. This school teaches the common English branches but it is also technical. It does not fit one to be a lawyer or a chemist, but it does train one to be a successful worker with pen and voice in the broad field of progress, in religion, in government, in humanitarian and psychic, to which Spiritualism in its highest form opens the way and takes the lead. No other school in the land of which I know makes this a specialty or even covers this ground.

Adult Schools. The public schools are for children and youth and for them only. Even if the law allowed adult attendance, what person of 40 or 50 or 60 years of age, seeking an education which unfortunately was missed in earlier years, would for one moment consent to enter classes in the public schools, made up of children and young men and youth in their teens? Under the power of Spiritualism there are adults who have been born again and become filled with a new inspiration and a new ambition. The vision of a great work which they never saw before but which now they are anxious to enter into rises in glory before them. They are eager for it. There is but one drawback to their complete success: they lack special training for the work. This school is established to give these noble souls this special training—a training which they can get at no other school. The very fact that there are no adult schools in the land, is, of itself, a sufficient reason for the establishment of this.

The Difference. The difference between this and most other schools is very similar to the difference between Spiritualism and Christianity. In both cases things are common. But, in the case of this, Spiritualism must be revealed, merged into Christianity, and Spiritualists abandon their organizations, their platforms and their press and join the Christian churches and give their money and influence to support the Christian ministry as, for them, to abandon their educational organization and force those who seek an education into conservative schools where, even if allowed to enter, many of our noble young men and women, for lack of sympathy and support, are sure to become alienated from the new-born truths and lured back into the old and still popular paths in which their fathers trod.

For details concerning school, send for catalogue.
A. J. WEAVER,
Principal Morris Pratt Institute,
Whitewater, Wis.

humble household. The conditions which hold the world of labor in poverty and discontent are the result of the lack of knowledge relative to man's true relation to the origin of spirit.

"Man, though in the mortal body, is an incarnate immortal spirit. Spirit is the reality; nature is the shadow or manifestation of spirit. Political systems and religious denominations all tend to one point or end—the enslaving of the masses, holding the people as financial supporters for politicians and priestly dignitaries."

"The people, the working people, are taught to fear and give gods and sinister devils; to beware of the recording angels, whose duty it is to jot down all defaults in the 'Book of Life.'"

"During our sojourn in the realm of spirit, your loving mother and I have learned by observation and experience, that the Book of Life is composed of the human body and mind. The lids of the wonderful volume are the mortal body; the folios are the mental faculties. Upon them are written the many deviations of the individual from the path of rectitude. The recording angel is the Law of Right, the central positive principle in nature, which is harmony. The individual, the Book of Life, is immortal. It soon passes away to the spirit land, where you are at this moment."

"The record of misdirection appears on the living faculties; is manifest in their deformity and decrepitude; in their inability immediately to advance with the higher spirits upon the eternal highway of Love and Wisdom. Your companions, my son, are in the plane of their attainments, and you may join them, and aid in their development, as your mother and I, with the spirit friends present, have sought you in the natural plane of your attainments."

"When the elder Henry Beach had ceased speaking to his son, he turned toward me, extended his hand, and greeting me with a genial smile, said:

"My friend, on behalf of this little group of immortal spirits who have been silent witnesses to all you have seen, felt and heard this evening, I bid you good speed at present; we shall soon meet again. Be assured by one who has good reason to know the fact, that the spirit powers are strong and active in promoting the better conditions for labor throughout this land, as well as beyond the seas."

C. F. COLLE,
Dowagiac, Mich.

The Cause at Elwood, Indiana. The Progressive Spiritualists have closed their hall, presumably till after the camp season. There is much visiting at this season of the year, and being so closely situated to Camp Chesterfield, we had concluded it the best thing to do; yet our hall stands in readiness for any good speaker who may pass this way.

This season T. W. Smith of Anderson, attended us one month; Sister S. A. Crossfield of Muncie, three months, and Brother Will J. Erwood spoke five times in our hall. The speakers, one and all, were fearless advocates of the Gospel of Truth, and spoke forth the words of wisdom and knowledge in such a plain, straightforward manner that all could tell that they had been touched by the finger of love, and had walked and talked with those who had passed on to the higher realms.

We have nothing in our hearts for them but love, and can highly recommend them to any society or people whom they may be called to serve. We have labored for the cause with all our power, mentally, physically, and financially. We have aimed to send forth a proclamation of the philosophy of this wonderful truth with such a vibratory thought-wave that, like the mighty wave of the ocean, it might reach from shore to shore.

We have done all we could to remove the false dogmas in the minds of the people and to place the cause on an intelligent and attractive platform, and on a paying basis. We want the people to see, and know that it pays to be a Spiritualist.

After all our tears, pains, trials, heart-aches, and sorrows, if we have had hope only in this world, we would of all men be most miserable; but thanks for that knowledge of a continued life, and that the conditions are more and more optimistic. That alone is sufficient to buoy us all on to do our utmost.

Now this knowledge can only be comprehended and realized as a fact by coming in direct personal contact with the spirit forces. Then we won't have to guess or believe. We know. Second-hand hearsay, or maybe so, availeth nothing.
J. L. FOSPER.

Lake Brady Camp. On July 6, Mr. and Mrs. D. A. Herick and Mr. Anna Gillespie held a joint meeting, consisting of short speeches, character readings, tests, etc. Owing to it being stormy the attendance was small, but those who attended felt well paid. Some said it was the best of the kind ever held at Lake Brady Camp.

July 8, was an ideal summer day. The excursion trains and the trolley cars brought many to Brady at an early hour. In the absence of the president, Mrs. Holmes acted as chairman. After the opening invocation by Mrs. Anna Gillespie, the speaker, of the day, a solo entitled Zion, was sung by Mrs. J. Saxton of Detroit, Mich.

Mrs. Gillespie preceded her remarks of the morning by the question so often asked: "Where Are We At?" When she had finished the audience certainly had a fair idea of a Spiritualist's opinion of "where we are at."

The singing of the afternoon consisted of a duet by Mr. and Mrs. Gillespie and solos by Mr. Gillespie and Mr. Saxton.

Mr. D. A. Herick was able to be present, and assist in the exercises of the day.

It is with regret that the Bradys listened to the last address of Mrs. Gillespie, and bid her good speed toward her next destination. Many hopes were expressed that she may be able to be with us again next year, as she has won many friends during the years she has been coming here.

MARY L. BETTES,
Cuyahoga Falls, Ohio.

Opened Lyceum. To the Editor:—I opened the lyceum here Tuesday, with 41 children enrolled. It is remarkable how the little folks retain memory of last year's work, enabling us to take up the second year's training with but little review. Many of the adults are taking the course to fit them for lyceum work as teachers. Dr. Austin and Prof. Reek are the lecturers at present, with Mrs. Martha of Detroit, as message bearer. All are doing most excellent work and are greatly appreciated by the audience. Mr. John Ring was with us a few days, and gave most earnest and instructive talk on the work for the children. Prof. Peck and Dr. Austin will occupy the platform Monday, with Mrs. Martha. Mr. Will J. Erwood will be with us during the week.

ANNA L. GILLESPIE,
Chesterfield, Ind.

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SPRITS DOMINATE MAN.

Evil or Good Influences Depend Upon Education.

In an interview reported in The Sunday Chronicle of July 1, under the title "Do Evil Spirits Dominate Man?" occur some statements which I desire to have corrected, as they do not correctly state my view or position and are therefore somewhat misleading.

I am quoted as saying that I scoff at thought transference and subconscious feats. This is not correct, for, in the first place I do not scoff at anything. Secondly, thought transference is a well-authenticated fact and recognized as such by the foremost thinkers and scientists of to-day. But I do assert and say that the attempt or endeavor to account for and explain all psychic phenomena on the thought-transference and subconscious-self hypothesis, as some pseudo scientists in their eager effort to reason away the simple and easily verified truth of spirit existence and communication with mortals are doing, disregarding the overwhelming and accumulated testimony of tens of thousands of mortals, is, to say the least, a discredit to science.

Not only is thought transference a faculty of the mind or spirit while in the body—a system of wireless telegraphy from one mortal to another, though little understood or used—but it is the language or vehicle of speech in the world of spirits. How else, having no physical vocal organs, could they converse one with the other?

Moreover, it is a means of locomotion; the spirit thinks itself—If it knows how—in a given locality and it is there. What should hinder, the spirit having no cumbersome physical body to lug along? Only ignorance of the faculty to do so could prevent it. Look an ignorant spirit in a room and it won't know how to get out—having no physical hands to open the door. To an intelligent spirit, walls and doors offer no obstruction whatever.

Thought transference, then, is one of the many faculties of the spirit or mind of man that should be taught, trained and practiced in earthly schools and in every-day life, as the knowledge of how to use it would be of great importance and help to the spirit as it enters the next progressive stage of life.

Premonitions and warnings of danger, etc., of which there is such an abundance occurring and recorded in the daily press, are readily accounted for on the hypothesis of thought transference, or impression, by the ministering spirits (Heb. 1:14). In my statement, that "all thoughtful people, especially ministers, doctors and others who are privileged to have actual direct contact with the truth of the correlation between this and the unseen life around us, should study and investigate the subject, I did not mean they should do so by following after phenomena mongers, many of whom, with a few noble exceptions, are too often nothing but shameless fakes.

Investigators should form circles in their own homes. But this should never be done in a spirit of fun and never indulged in without first learning the necessary laws and rules that must be known and implicitly observed for the safety of the members of such a circle—especially so for the protection of the prospective medium.

Having succeeded in finding and developing a sensitive of their own, the investigators should avoid the too often wrong method of research, that of constantly trying to hear from and seek to have some particular spirit identify itself. Let such particularizing be incidental. But instead, let whatever spirit that can come do so. Then question them to learn who they may be. And in this way endeavor to establish or learn the spirit's identity—frequently a very difficult task.

Be not surprised, however, if the spirit, though the medium may be a woman, should declare itself a man, demand whisky, tobacco or cigars, etc., or vice versa, a man medium may declare itself a woman and long vainly to scorn for insisting on calling her a man.

With persistent reasoning and questioning the spirit you will usually learn who it is and where it belongs. But you may find it exceedingly difficult to convince the spirit that it really is so-called dead, and that it is temporarily occupying a borrowed body.

Such experiments will speedily remove any doubt existing in the investigator's mind concerning a continued existence of the spirit after the change called death, and also reveal to the reflective mind the too often woeful condition spirits may find themselves in through the stupidity of humanity in refusing to recognize the spirit part of the human constitution, fail to educate children, large and small, concerning the reality of the laws governing the next life. A knowledge of this while in this life would prevent and minimize untold misery to not only many spirits plunging blindly into the to them unknown hereafter with the rest of passion and earthly desires, but it would also obviate much indirect suffering to mortals as a consequence of such ignorance on the part of such spirits. And I may say here that never will humanity succeed in eradicating the now often mysterious causes of crime, drunkenness and vague acts until they are willing to come down from their high pedestals of presumed superiority and learn the simple truth that man, regardless of beliefs, is a spiritual being, and that only through education and knowledge of the laws governing his spiritual faculties on one hand and by the "real"—not sham—practice of the golden rule on the other can humanity ever succeed in advancing to a higher plane of civilization or usher in the millennium dawn of "peace on earth and good will to man."

One great drawback to the more general acceptance of the simple truth of spirit existence, no doubt, is the unreasonable fear many people seem to entertain toward spirits. They regard them as something uncanny. Why this should be so I cannot understand, unless it be the fear that is due to ignorance. It certainly is not due to an over abundance of love for our fellow man, be he in or out of the body. Such love casts out fear.

Some people seem to have the conceited notion that their dead, so-called, never come to earth, but stay in some far-off land and are ever playing on the clouds. But if such people knew the truth they would know that their spirit relations, if truly enlightened, are constantly endeavoring to carry

A SPIRIT MESSAGE

Which Maintains That Reincarnation Is a Fixed Fact—Great Differences of Opinion Exist in Spirit Life as Well as Here.

The doctrine of Karma is the law of cause and effect. This law means to be born again. The life lived in former incarnations must come under these conditions. You do not carry the memory of the previous life into the next life, but you are gradually evolving in the graded course—eternity in which to develop. The infinite possibilities which reincarnation gives, in time will help you to grow onward and upward until you reach the divine life of safety and the Savior of mankind; this is certain truth. The remembrance of past existence I will explain to you.

In each incarnation you take a physical, also an astral, mental body. At the present state of evolution the mental alone remembers. The mind cannot remember past incarnations, because it is a part of the new, acquired for the new birth. The soul, the true self, has had many births. When you raise the mind into soul, evolution will become real, and previous lives unroll like remembered dreams.

Let the light that cometh from star, from universe, enter thy soul. The light of the eternal way shall lift thee into a new celestial realm. The soul comes from the silence cry for recognition; dwell in the atmosphere of soul-consciousness, and find the beauty and truth of soul-life. The inner meaning stands revealed in this perfect harmony.

On the astral and spiritual planes, you have the spiritual-thought life. Under higher attributes of mind you cultivate love and wisdom, and are led to perceive relationship with the Divine.

Soul must know the absolute. In the soul the breath of love vibrates, flows in the realization of the higher self within, closer to the infinite.

Soul's growth, love is the fairest blossom. It has within itself power to enlighten, lift up, redeem. Love is the creative force of the universe. Love perfects harmony of all life. Gather the roses of love; in the flower of love, find the image of love, harmony and soul.

Let the blossom of love take root in the supply in abundance. Out of darkness cometh the light of love. Stars are soul sentinels.

The by-paths of life lead to the universal center where the brilliant gems of thought-life carry one into realms of spiritual activity.

Soul harmony kisses the eye-lids down in blissful slumber. Soul destiny bursts in the monument of Fate. Reincarnation is the soul-evolution—a logical fact. Take all nature as an example. All life, organic, passes through many births, reincarnations, soul evolving soul.

Flowers are divine revelations of this great mystery. The soul-life evolves throughout creation. The powerful magnet of life within life draws into its cosmic states the elements necessary for the different conditions. Each incarnation purifies and lifts the soul to a higher sphere in the beautiful sunlit life of immortal growth. The atmosphere of divine love surrounds the aura of the successive incarnations until the birth from the chrysalis of past incarnations bursts in the radiant glow of an eternal Karma.

Time cannot count the passage of life from the great source to the existing successive re-birth.

Life emanates and departs to form the life to be, in the great reincarnation, emerged into the living light of universal evolution.

There is more than one road to the mountain top—the transition of consciousness to the astral plane, the cosmic conception, the vital truths of nature.

Every created soul, animal, plant and mineral has the principles of organic life, vitalizing the chord, or continuous thread of life which runs through all evolution, uniting in successful previous incarnations.

From the different evolutionary spheres, the higher you ascend, the life impulses burst the chrysalis of the present to invade the fluorescence of the next incarnation.

The tide of life passes on from sphere to sphere—the evolution of each sphere, the result of previous evolutions.

Written through the hand of Mr. C. out the golden rule by action in ministering to and teaching the ever-oncoming hordes of ignorant spirits from our side.

The intelligent, or rather enlightened, spirits are ever praying and urging mortals to co-operate with them by teaching mortals, old and young, that they are spiritual beings and that they must live honestly and justly or that their conscience will punish them on the other side or in the next life.

Also do they appeal to us mortals to establish research circles as I have described, where they can bring obstinate, ignorant spirits who won't be convinced of the fact they have lost their physical body. Such spirits incidentally also serve an excellent purpose by being temporarily allowed to come in touch with or in actual control of a mortal medium. Being very obstinate and unwilling to be convinced of their true condition, their obstinacy serves to convince the hard-shelled mortal skeptic. If such circles would include such circles in their prayer meetings they would speedily discover the missing link in the present-day religion—the actual knowledge. CARL A. WICKLAND, M. D.

RESEMBLANCE.

The same sweet pose of baby grace, The same broad breath of sunny hair,

The same sweet mouth and smiling eyes.

O, would it were the same dear face And dainty hands that move to-day Amid the flowers of Paradise.

C. L. H.

To be contented is to be friends with yourself. If who has no quarrel with himself will have no quarrel with the world, while he who is at enmity with himself will hardly have a friend on earth.—Bliss Carmen.

"THANK THE LORD!"

It May Have Been a Little Premature on the Part of the Editor, and Hereafter He Will Be More Cautious in Rendering "Thanks"—A Sorry Portrayal of the Boy Medium Whom Dr. Peebles Eulogized—Another Meal Composed of Legende-mania for Thinking Spiritualists to Consider.

To the Editor:—Having read the article headed, "Thank the Lord!" by Dr. J. M. Peebles, in your issue of the 14th, it is putting it mildly to say that I am amazed to think a man like Dr. Peebles could possibly be taken in and give credence to such rank trickery as practiced by a young man of the same name, who came to my house early in the spring, styling himself "the boy medium," his home as Big Rapids, Mich.—a materializing medium of no mean quality.

He came to my house claiming to have been visiting a relative in the lumber camp north of here. He said he had walked from there and was on his way home, but having stepped in at a corner store, was told that I was a Spiritualist. I am the only one in these parts interested, or a believer in Spiritualism, that I know of.

The fact developed that he sponged his dinner at a Methodist Ladies Aid gathering. He told them he was an exposé of Spiritualism; and wanted to secure the school house to give a show, showing how all the tricks were done by mediums; that it was all tricks, and he was exposing Spiritualism.

He came directly to my house, and said he was a materializing medium. I was overjoyed, as I thought I was to have a great treat, and I could convince some of my friends of the fact of spirit return.

It was not long before I commenced to get impressions, and then I questioned him. I told him he could make himself at home, and that I would do all I could for him socially and financially, but wanted the pure truth.

He said that he could place under test conditions, one of which he mentioned himself, and which suited me very well, that of sitting in a large box, his head projecting through a hole in the top, all securely nailed. He only asked 25 cents a head for a session of ten or more. I told him I would give him five dollars myself if there were more than one form come under these conditions.

I had a box that was just the thing. He might have seen it, only he came from the wrong direction. He possibly did not think that an appropriate box could be easily secured, as we are six miles from town.

Well, he tried to crawl out of the trap; made excuses that he would have to communicate with his "controls," etc. He thought that to have his hands securely strapped behind his back, with a pair of straps which he produced, would be a fair test. I told him that kind of a test would not do.

It was not long until I saw my impressions were right, so I let him go, and reflected on the sensations of joy I had just a short while before in anticipation of a real treat from the other side of life.

He went from my house to a friend of mine, Mr. Geo. Troyer, a mile and a half away, where he solicited his support, lodging and breakfast, for which he gave them an entertainment, purporting to them to be an exposure of Spiritualism.

The same séance conditions as usual, singing and lowering of the lights, were introduced; his hands were securely strapped behind his back, with the same straps he had shown me, or at least similar ones.

After he went behind the curtains, he threw the straps over the curtains before my friend could count three. Instantly hands protruded all over the curtain, seemingly eight or ten at a time; materializations of young and old; dematerializations; spirits talking in audible voices in different corners of the room, etc.

He showed them how he got out of the straps, and said he had practiced a long time, massaging his hands so as to get them to roll together at the large joints; he also produced the voices they had heard, and showed them some of his other tricks.

So much of my dear editor, for this fellow, whether he be the same Britton or not I do not know, but I firmly believe it will not be long before an ready LONG LIST OF THOSE WHO PRACTICE DECEPTION.

MAY the earnest efforts of The Progressive Thinker and all the powers for good that be, unite in ridding the world of all who practice deception in the name of Spiritualism. W. W. MANN.

Hersey, Mich. P. S.—I attended a couple of séances given by Chas. Winans, one of which was given at my mother's house in Indianapolis, Ind. He was caught in his trolley at this séance, and mother got about five yards of old patched, dirty cloth. A lot of the old "hard-shells" said it would dematerialize, but it has not.

He gave another test; séance a couple of weeks after, but he would not go under the simple but effective test which I proposed, so I did not go; some of the "hard-shells" did go and were well satisfied. Nothing was ever like it! No fraud there! Fudge! He was caught right, and fully aided by your paper a short time after.

MANN.

Luke Brady Camp.

The threatening weather of the morning caused the excursions to be smaller than usual, but those who ventured forth were well repaid. Mr. Herick, the president, occupied the chair, introducing the speaker of the day, Mr. D. A. Herick, who spoke on the line of thought, "As long as you are sure you are right, go ahead." He is an earnest forceful speaker and holds the attention of his hearers. A much larger number gathered at the opening hour in the afternoon. Mr. Herick prefaced his remarks by reading the poem, "A Man-Made Creed," upon which subject he based his discourse.

Mrs. D. A. Herick made her first appearance as a message bearer at the close of the afternoon lecture. All but one of her messages received prompt acknowledgment. We predict for her a successful future in that line of work. She will travel with her husband the remainder of the summer. MARY L. BETTES.

Cuyahoga Falls, Ohio.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Spirit Teacher! The Power of Gentleness, Ordinary and Extraordinary.

When Spiritualism was young, and the public in and out of society were much opposed to it, it was said, "No one is fit to teach it but one who has lost his reputation," meaning, I suppose, that the speaker or writer would then be untrammelled and speak the whole truth boldly. In those days as in these, there were persons most anxious to preserve their reputations, who really had no reputations of any value to lose.

I have often asked myself, "Why was it that those strange things came to me and not to others, better and abler than I?" I can only conceive of two reasons for this:

1. That spirits saw some quality in us which was not to be found in people in general.

2. Perhaps they found in my composition a little, at least, "of the stuff martyrs are made of."

Some of those who also hear and dear to me are of the opinion that it is indecible to expose to public view matters and things which occurred in the privacy of home. "This, of course, is true under ordinary circumstances; but the matters of which I am writing are not ordinary, but extraordinary, and I am only doing my duty in assisting the wise people of a higher condition to raise the world from earth and animal passion to the better one of unity, sentiment and unselfish love."

I speak what I do know, and testify to that which I have seen; and if my readers will not accept my testimony I, at least, shall have done my duty.

I once exchanged letters with a medical gentleman of the state of Georgia, and one of the points he made was: "You will find that the more reticent a spirit is, the more reliable." Now, that may stand good in social intercourse; but like all other general rules it has its exceptions, particularly on the rostrum! The spirits or intelligences controlling Mrs. Richmond, Lyman G. Howe and many others are voluminous, yet instructive and reliable, and I can call to mind how in the early days of our Free Church here, a young girl, perhaps not out of her teens, entertained on Sunday morning and evenings, for several months, a house filled with intelligent men and women. But the rule holds good, for there are only exceptions.

I have heard men and women, too, voicing unbroken for a whole hour, who if they were influenced by spirits at all, they were so by spirits as ignorant and shameless as themselves. As a rule the true teacher, whether of earth or heaven, is gentle, cautious; he emits a kind magnetism and his (or her) words are few. Oh! the power of gentleness!

I want to speak in this letter of a spirit teacher who in days gone by did me much good. He never flattered or scolded, but he often reminded me of my faults; but, oh! he did it so gently, so kindly, that his lessons are not, perhaps never will be, forgotten. He taught me to keep my angry passions under control. He taught me patience, and like a little child to look for help in my weakness to those who are wiser and stronger than I, yet who, in their turn, invited the assistance of wisdom and power eternal.

Soon after our marriage we used to attend the meetings of the society of Friends, Mrs. Harding's mother and I, that branch of the family having been Quakers. We were intimately acquainted with a friend named William Johnson. He was a large, portly man, fleshy, slow in speech and movement, but a calm and reliable gentleman. I was young then and fond of joking, and just because it was directly opposite to Mr. Johnson's character, I gave him the name of "Billy," when we spoke of him amongst ourselves.

We were still young when Mr. Johnson died, but he had not out thirty years after in that "old house on the corner," 4,000 miles away. One Sunday evening Mrs. H. and I attended services in the Baptist church; a young man just from college officiated. I knew him well and when he died a very few months ago, I gave public testimony to his worth. I did not like his pious, almost sanctimonious manner, and he frequently used the words, "blessed redeemer," that I was in the common habit of calling him "The Blessed Redeemer." That night while walking home I criticized him severely to my wife. "I hate the style of that Blessed Redeemer," I said. "Surely a young fellow like him would look better frolicking in the fields than snivelling in a church."

We were asleep in our bed that night, and as often before were awakened by the spirits.

"Are these asleep, Thomas?" spoke the spirit, William Johnson.

"No," said I.

"We were sorry to hear thee speak as thee did to-night about that young man."

"Ah," I thought, "here's Billy again. I am in for another curtain lecture."

I tried to excuse myself. "I did not mean to hurt the young man. I merely criticized his style."

"But, Thomas, what right had thee to criticize him? Thee thinks thee very wise seemingly. Don't thee know that young man has his teacher and guardians as well as thou?" We were sorry to hear thee, Thomas," he repeated.

How the words—kind and gentle words—found lodgment in my memory! Oh, the power of gentleness!

THOS. HARDING.

Sturgis, Mich. (To be continued.)

THINGS UNSEEN.

There are marvels unseen at one's very door.

There are richest hearts that the world calls poor.

There are lives so true and so dutiful, That men see not they are beautiful.

There are lowly ones that the proud despise,

And yet to watchers with angel eyes, They are heirs to wonderful destinies.

There are "still small voices" that greet the ear,

At times when no visible forms are near.

There are nameless sounds in the raindrops falling,

And silver tones to the spirit calling.

There are visions of joy and of glad surprise,

Thro' which to mortals with watchful eyes

PRAYER TO THE TRUE.

To Whom It May Concern:

Lives there a man in mortal form with soul so steeped in sin

That he would stoop to rob the tomb of loved ones, gold to win?

Lives there a human ghoul so low in soul he would defame

The sacred ties of love locked up in death? Oh, man! for shame!

Lives there a man beyond the stage of thoughtless, giddy youth,

Who sees more virtue in the false than he discerns in truth?

Lives there a man so dumb and dead to all the high and good,

He would not wipe away the low and bad if he but could?

Lives there a man so frail in mind he has no sacred tie;

No deep regard for things sublime; no aspirations high?

Lives there a man whose heart beats true to kindred's holy trust,

Who would but smile to see their souls bedraggled in the dust?

Lives there a man with reason ripe and morals good and true,

Who would but smile to see their souls bedraggled in the dust?

Lives there a man so over-good he calmly would excuse

A fellow-man whose villainess would his mother's soul abuse?

Oh, Earth and Sky! Oh, Light and Air! Oh, Mighty Universe!

Oh, Over-Soul! Omnipotence! Must we receive the curse?

Is there no tie too sacred here for man's debasing greed

To disregard? No loving hearts but he would see them bleed?

Oh, Death! give back no mother's soul to me to be defiled!

Oh, Grave! to thy grim victory I shall be reconciled,

If I must choose 'twixt Death, the end, and life so low and base

It were no crime to shake foul slime in mother's spirit face!

Oh, Hell! revive, and grasp the thing called soul of mortal man,

Who would but debate the sacred ties of all this human plan!

Oh, Life! if thou art just and strong to force the right in time,

We here implore thy aid to crush this blackest human crime!

DR. T. WILKINS.

Let us learn to be content with what we have. Let us get rid of our false estimates. Set up the higher ideals—a quiet home, vines of our own planting; a few good books full of the inspiration of a genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain or remorse, a devotion to the right that will never weary, a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—David Swing.

The Facts in the Case.

AN IMPORTANT LETTER.

Walter A. Hall Gives in Detail an Account of the Arrest and Trial of Miss Rice, a Medium, and He Imparts an Impressive Lesson for Spiritualists to Consider.

To the Editor:—In your issue of July 7, 1906, there appeared an article headed, "Arrest Mediums as Vagrants," signed by D. D. Foster, secretary and treasurer of the Spiritualists' Defense League (so-called) of Seattle, Wash.

In this article Mr. Foster has stated the facts surrounding the arrest and trial of Miss Rice in this city during the month of May last past, in a fair and impartial manner, as far as he went; but he did not state all the facts, particularly as to Miss Rice's business card that led Justice Davis to render the decision that he did.

At the trial there was offered in evidence by the prosecuting attorney a card taken from Miss Rice's door by the officer making the arrest, which read as follows:

MISS RICE,

Medium.

Spiritual and Business Readings. Mining and Ores a Specialty. Development of Mediumistic Persons.

Justice Davis, in rendering his decision picked up this card, read it, and then said: "Now we will take one hundred people from the common walks of life, and they read the card, and ninety-nine out of the hundred would come to the conclusion, or draw the inference, from the wording of the card, that it was a place where they could get their fortunes told."

Miss Rice was arrested under the vagrancy act, a state law, which characterizes all persons telling fortunes as vagrants. The wording of the business card of the medium, and this alone, was the element of conviction in the trial. The justice could not pass upon the constitutionality of the act and decided the case on the written evidence, per se, the medium's business card.

The vagrancy act of this state, designating all those who tell fortunes as vagrants, is a copy of the old New York law. In view of the fact (so far as we know) that there has never been a decision rendered as to the constitutionality of the vagrancy act, as applied to fortune tellers, by the supreme court of this state, as to the promulgation of any of the states, and we had absolutely nothing to go by in the way of precedent, the Seattle Spiritualist Society, of which the writer is president, in the trial of Miss Rice, employed its own attorney, in the hope that upon conviction in the preliminary court, the case could be appealed to the supreme court of this state, and a decision obtained as to the constitutionality of the act itself, and the issue settled, once for all, in one way or the other.

However, after the preliminary trial of Miss Rice, the Seattle Spiritualist Society decided to go no further with the case and abandoned the idea of appealing. Mr. Foster takes exception to this and refers to the writer personally in the following language: "Strange to say, though, on the following Saturday, Miss Rice received a telephone message from Mr. Hall that he declined to go any further with the case."

And now I will state why the Seattle Spiritualist Society and myself personally abandoned the Miss Rice case, in order that we may go on record for all time to come.

As I have stated, Justice Davis rendered his decision of conviction on the wording of Miss Rice's business card, and this alone, and before doing so appealed to the reason, common sense and judgment of those present, as to whether the printed matter on the card itself did not imply or carry the inference to ninety-nine out of a hundred people from the common walks of life that "fortunes are told here."

This business card of Miss Rice was marked exhibit 1, for the prosecution, in the preliminary trial, and on appeal of the case to the supreme court of this state the card would be in evidence; or, in other words, read and passed on by the judges of the supreme bench of the state of Washington in arriving at a decision. Can any rational mind, reading the business card of Miss Rice, come to any other conclusion than that the supreme court of this state will most certainly sustain the decision of the preliminary court? The attorney employed by the Seattle Spiritualist Society to appeal the Miss Rice case is decidedly of the opinion that the supreme bench will concur in the decision of the lower court. On his opinion in the better judgment of the cautious Spiritualists of the city, is one of the reasons why the Seattle Spiritualist Society abandoned the Miss Rice case. But there are other reasons. A decision from the supreme court of this state confirming the decision of Justice Davis would put our mediums to an endless chain of another case in the future throughout the state, now exist; and the officers of the law, emboldened by the supreme court concurrence, might feel licensed to interfere with the circles and platform work in our religious meetings, under extraneous conditions.

I have stated the initial phase of the case under which Justice Davis rendered his decision; but there is also a chance for reform side to the Miss Rice trial in her business card.

Anyone reading the Miss Rice business card unbiased will note particularly that it is a business advertisement. After her name the word "medium" is used, instead of recommending Spiritualist medium or ordained Spiritualist medium; in the "development of mediumistic persons" a guarantee is implied, and to cap the climax, "mining and ores" are made a specialty. In the wording of the card Spiritualism as a religion has apparently been overlooked, and professional-ism has been substituted for spirit messages.

The attitude of the Seattle Spiritualist Society in refusing to co-operate any further in an appeal of the Miss Rice case to the supreme court is not a personal one in so far as Miss Rice is concerned; but our stand is taken solely upon the legal phases of the case in the hazard of submitting her business card to the supreme court bench of the state, and in going on record for all time to come as opposed

to the form of advertising characteristic, for example, as the Miss Rice business card.

President Harrison D. Barrett, who has been speaker for our society for the past month, inquired personally into the facts of the Miss Rice case while here, and he takes the same position in toto in regard to the matter as the Seattle Spiritualist Society.

THERE IS SOMETHING WRONG IN THE PRACTICE OF MEDIUMSHIP; WE ARE IN DISREPUTE, AND WE NEED TO POLISH OUR OWN RANKS BEFORE WE CAN EXPECT TO COMMAND THE RESPECT OF THE PUBLIC. THE OFFICERS OF THE LAW AND THE COURTS.

THE PROMISCUOUS PLAN OF OUR MEDIUMS ADVERTISING SO STRONGLY SUGGESTIVE IN THE NEWSPAPERS; THE PLACARDING OF THE FRONTS OF BUILDINGS AND THE DOORS LEADING TO THIS MEDIUMS' ROOMS WITH FLAMING ADVERTISEMENTS, AND

Letters From the Spirit World.

Written Through the Mediumship of
Mrs. Carlyle Petersilea.

Letter From Carlyle Petersilea.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

"Let us then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."
—Henry Wadsworth Longfellow.

No doubt the readers of The Progressive Thinker will remember that my wife related an anecdote connected with my early life, wherein she told me of her response to an invitation to dine with the great poet, Henry Wadsworth Longfellow, and of the after-dinner cigar that cost one dollar.

Now the soul of man never forgets these comparatively trifling events, and that one-dollar cigar has rested uneasily on my soul ever since. I felt somewhat as a man may, when he lights his pipe or cigar with a bank note, and all the tobacco and cigars that I ever smoked since early boyhood until the time when I determined to leave off the vile habit, are resting uneasily within my soul. There is but one consolation thought connected therewith, and that is, the money which I paid for the vile stuff—that really amounted to thousands of dollars during the forty years I had habitually used it—went to help those who produced it. But how much better it would have been for them, and myself, if their labor could have been given toward the production of something beneficial to the world at large. Far better would it have been for them to have spent the same time in raising corn and potatoes.

Great God! My awful habit now looms up before me as pure horror, and my soul will never be pure and clean from it until I make complete and perfect restitution by working to cleanse the world from it. The same law will apply to every vile and degrading habit that man indulges in. But now, I would like to write of a visit which I have paid to Longfellow here in the Spiritual realm. It seems as though, in one sense, life repeats itself.

I had been here quite a length of time. My conservatory had become well established and very well known, when, one day, my thoughts reverted to Longfellow, the dinner and cigar. I thought I should like to see him; and, as my thoughts thus went forth, stirring the etherial currents, they struck Longfellow. He, also, had heard of my arrival here, and my present fame had also reached his ears. Just about the same thing over again that it had been on earth—when, there appeared before my eyes, written within the ether, an invitation to come and dine once more with my old-time host, Henry Wadsworth Longfellow.

Now, in the earth life, when I went to dine with Longfellow, he lived in Cambridge, Mass., and I lived in Boston. The distance was not far, but I had the "bridge" to cross, otherwise, Cambridge bridge. How well I remember! Everything now is distinct and clear-cut.

Longfellow lived in a fine old-fashioned mansion not far from the college grounds. There were no electric lights, nor even horse cars in those days, and I jumped aboard an omnibus which passed his door. Oh! how strangely delightful things seem to me now, a grand remove higher up!

When I received the spiritual invitation to come and dine with Longfellow, my soul thrilled delightedly. The time was near at hand when I was to dine with the immortal man. I soon arrived, and I started. We are not troubled about distances here, for we follow the gleam, that is, I followed the gleam in the ether that connected his soul with mine, and it led me over another bridge—a spiritual, mystical bridge, of poetry, music and learning.

Did I jump aboard an omnibus? No, not quite. I did not have a heavy, cumbersome body to be thus carried, but I floated airily over. Electric motive power really carried me, after all, for the motive of my soul sent my electric, spiritual body over in a short time.

I saw a great marble palace, glistening white in the distance. This, I at once knew to be a great college; and not far from this immense building, I discovered a smaller structure, the bright gem that I had yet seen in the spiritual realm. It seemed to me that a thousand little spires went up from it, piercing the ether in their glittering brightness, the private residence of a great poet, a learned, wise, and powerful soul. These spires indicated the reaching upward of the soul's desires, and the answering responses, from the higher angels, were sent down upon them.

The house itself was quite modest, not very large, but a pearl among pearls, and was composed entirely of diamonds and pearls. A beautiful river was near by, flowing mysteriously onward to an infinite ocean. I saw a large grove of infinite pines, not far off, near its banks.

I have never seen many fences in the spiritual realms, but this house was enclosed round about by a fence, which had all the appearance of gold, and there were gates of pearl. Beautiful flowers, fountains and statuary gleamed from the grounds, and silver pathways ran round about among the green and gold. Birds sang sweetly. The front door stood wide open, and I entered the vestibule. The author of "Hiawatha" met me with smiling, dignified grace. "Welcome, Petersilea," he said, "most welcome! How glad I am to meet you once more. And so we dine together for the second time, shall we?"

"Certainly," I responded, as we clasped hands warmly. As he held my hand, he looked at it.

"I can never forget this hand," he said. "I have often wondered how it was possible for these hands to execute what I have on more than one occasion seen them perform. The human hand is a mighty instrument for the use and expression of the human soul."

He led me into the parlor. I looked about me in surprise. "Why?" I exclaimed, "this parlor looks very much like the one you invited me to, forty many years ago, in the old earth life. I thought then it was one of the pret-

tiest, coziest rooms I was ever in."

He smiled.

"Yes," he made reply, "I retain many of my old habits, discarding all that do not lead up into the heights of purity and peace."

I now noticed that although the room was a counterpart of the one wherein I had visited him on earth, yet, everything in it seemed ten degrees more refined, more pure, more delicately beautiful. I thought I had purified myself from all vileness, both before leaving the material body, and since entering this life; yet, he, together with his surroundings, was many degrees purer still, but he had been in this life a much longer time than I had, and that, to my mind, was a good and sufficient reason. He smiled upon me benignly.

"And so," he said, "you are still engaged in your former profession, that of music?"

"Yes," I think it would be impossible for me to engage in any other kind of business," I answered. "And you are still a poet, I know?"

"Yes," he replied; "life is one grand epic to me, as music is grandeur, sweetness, harmony and rhythm to you. Music and poetry are twin sisters, and you, being the embodiment of music, all my dear wife, down I felt this strongly when you visited me in the earth life. I feel it now, more strongly still, our souls being stripped of their earthly covering. Do you find this life much as you expected it to be? I believe you became a Spiritualist some years before the great change came to you?"

"Yes," was a pronounced Spiritualist some thirty years previous to throwing off my overcoat, as one might say.

He smiled. His smile was rare and beautiful. "That is an apt illustration," he said. "I think we dined by ourselves in the days gone by; shall we dine by ourselves at this time?"

If it suits your convenience and pleasure," I answered. To tell the truth, sadness crept into my heart as I thought of my dear wife, down in that lower world, who would dine all by herself, thinking of me intently during the meal, the table still set as usual, for me, my chair placed by her dear hands, in its accustomed place; and here I was, dining with the poet Longfellow. It was for the foregoing reasons that I desired to dine with him alone. He looked at me sharply.

"I understand," he said. "Well; it shall be as you wish; and now, we will go to the dining-room." He arose, and I followed.

Ah, how beautiful it was, and yet so much as it had been in the time that had flown; but, like the parlor, a thousand times more pure, more beautiful still. We seated ourselves at table. An immense window was directly opposite me, and now I saw gleamed the white marble walls of the immense college building. I pointed toward this grand structure. "Are you still interested in colleges?" I asked.

"That college is carried on by my father and myself," he answered. "Why, then, did you start it into being? I am a great deal of teaching there, and my father is the principal, or president of it, as they would call it on earth. This 'most modest' building is my present home, or my sanctum sanctorum."

Now I want to explain to the people of earth, all about spiritual beings eating and drinking, dining together, and so forth. They have an idea that there can be no such thing in the spirit world; but they are mistaken. We eat a little at all times, much as you do on earth; and we dine, occasionally, together. The spiritual body must be sustained as well as the earthly body; and, just in proportion as the spiritual body is more sublimated, more ethereal, more exquisite, refined, in exact ratio, or correspondence is the food we eat. To you of earth, it would not be food at all; but it is as real to us as your food is to you, and we retain our social habits of eating together and going out to dine. The higher up the scale we go, the more we do this. The Lord's Supper is a good representation of this.

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known, personally, to the world below. Of course I have influenced many, but they knew not from whom the influence came. Now it will be different, and they will know something about Longfellow in his spirit home. Petersilea, I thank you for the favor you confer by dining with me; and if I had not invited you to dine with me, when we were both in the mortal form, I might never have been able to make myself known to the earthly world at all. Now I would like to send a message by you, through your wife, to my dear wife, that after all, that is really one, and through the telephone, or by wireless telegraphy through the ether. I suppose you are aware that wireless telegraphy operates directly through the ether, which is our air?"

"Yes, I have thought as much."

"Well, I wish you would say to your wife, that my message to the world is this: That wireless telegraphy will yet prove to the world at large, the immortality of the soul—scientifically prove it—and that we, as spiritual beings, communicate with the lower world wholly by wireless telegraphy, that the human brain is a receiver, and a spirit the one who projects the thoughts. We, as spirits, propel our thoughts, and they, like cannon balls, go with lightning-like rapidity directed to the mark, or directly to the brain or receiver that they are intended to reach."

"Yes, I understood much of this before I passed out of my material form."

"Well, therein you had the advantage of me, for I did not then understand these laws; and at the time when I was on the earth, within my material body, if one had talked of wireless telegraphy, that person would have been considered insane. The earthly world has moved onward a long distance, even since I passed out of my mortal body. You remained there long enough to see wireless telegraphy demonstrated as a great scientific fact, and your wife will remain there long enough to see spiritual wireless telegraphy proven beyond all question—scientifically proven—just as Marconi's wireless telegraphy has been."

"My dear professor, this life is not much as we supposed it to be in our boyhood and early manhood?"

"Yes, it is much as I supposed it to be, for music waited my soul into the spiritual, since my very early childhood."

"The wings of poetry also made me very much dissatisfied with the dogmas that were promulgated in my youth, and my own mind cast them aside very soon after my boyhood days were over. I remember the very day when my mind struggled up through false teachings. One day a voice seemed to speak to my soul and ask: 'What are your ideas of bliss?'

I began to make reply: 'Why, I suppose bliss must be a state where, within a golden heaven, the redeemed are praising God around his great white throne.' But," said the voice, "are those your ideas of bliss?"

(To be continued.)

LESSONS.

Cogent Reflections in Regard to Many Matters.

In the legend of the three wise men who came from the East to do homage to the Babe in the manger, the Greek among them is reported as saying:

"Two of our greatest philosophers of why, teach the one, the doctrine of the soul in every man and its immortality. The other, the doctrine of one God infinitely just. From the multitude of subjects about which the schools were disputing, I separated them as alone worth the labor of solution, for I thought there was a relation between God and the soul as yet unknown."

It is a long time since those wise men made their journey to Bethlehem, but the subject of the soul's relation to God is still unsolved to the understanding of the masses of mortals, although it has been studied in a way from the beginning of man's nativity on this earth. However, in the last half century, through this great spirit outpouring upon all flesh, many mortals being in conscious communion with immortal spirits, have begun to study the soul and its relation to God, and this is recorded in the Bible, and it is written that they did not long survive that experience. Gospel of Mark, 5 Chap. 13 Verse.

The next case we shall consider is Wait vs. Westfall, 161 Ind. 648. This is a late case, decided in 1903.

Statement of facts: Clark Wait, the testator, for thirty years prior to his death was imbued with the belief that he possessed the power to locate hidden treasure. (And to think, he was not a Spiritualist!) He asserted that

reaches out to soothe and comfort the afflicted and suffering. It lifts up and aids the weak and tottering. It dwells in the heart of the truly religious as an ever present strength and guide.

8. All religious ideas should be of the human, and therefore presenting themselves as attainable by the human. Those ideals which are pictured and held up as beyond, and not of the human, man will vainly attempt to attain.

9. A religion to be enduring, must rest upon a solid foundation—not a foundation of myths, uncertainties, creeds and faiths, but of knowledge and facts, prominent among which must be an absolute certainty of continuing future life, and the recognized principles of the universality of brotherhood of mankind, and the living of spiritual and human love.

Such a religion Spiritualism brings to the world to-day as a revelation or gift from the spirit world, from those who have passed beyond the sphere of creeds and dogmas that originated in the human mind warped and moulded by the ignorance of the times that gave to them their conception and birth, and now in the light of the knowledge they have attained, seek to lead and guide us to a better comprehension of the higher and better life as it has developed to them in their spirit homes and associations. They come as an ever-present inspiration to elevate the standard of human thought and human living to the higher and nobler plane of the dead, and where we may dwell when we shall have passed over the river, the silent, beautiful river we call Death.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25cts.

"The Spiritual Birth or Death and its Tomorrow." By Moses Hull. This is a pamphlet of 36 pages, and gives the Spiritualistic Idea of Death, Heaven and Hell, according to the author's interpretation of the Spiritualistic views. Price, 15 cents.

"Materialization." By Mme. M. D. K. and Rev. B. F. Austin. Excellent. Price 15 cents.

SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Eight.

When judges are sufficiently versed in religious history and spirit manifestations, they soon perceive the difference between the improper practices of mediums or pretended mediums and the established phenomena and teachings of Spiritualism. They also find in the Bible manifestations no less wonderful than those asserted to take place in these latter days. If the manifestations of Spiritualism be "mischievous nonsense," then there is a lot of sort of nonsense recorded in the Bible whose contents are believed by many to be directly inspired by God.

"That men learned in the science and distinguished for their ability as jurists, have in the past and do now, believe in the actuality of spirit phenomena, is well known to readers on those subjects. And Courts have occasionally called attention to the great men who have believed in those things. Two of such cases are herein referred to."

Williams vs. Williams, 23 S. W. Rep. 789. This is a Kentucky case, decided in 1893.

On the contest of the will of the decedent, it appeared that more than twenty years before making his will, and nearly thirty years before his death, the testator was confined to an insane asylum for a few months for religious insanity. (And he was not a Spiritualist, either.) It was shown that he was a great reader of the Bible and of a religious newspaper; that before making his will, he prayed much at night, and professed to have seen three lights, which he believed typified three different religious denominations. It was shown that in the heat of discussion he talked of religion in an excited manner; that he sometimes had a wild look and lost much sleep.

In this case it was held that those facts did not support a verdict of insanity, rendering void the will which devised the testator's property to a religious society, where it further appeared that the testator was sane and sane after his release from the asylum; that his relatives, the contestants of the will, often procured him to go on their bond, and that they joined him in business transactions, and allowed him to look after their interests, and where many witnesses who had known him intimately for years, testified that he was perfectly rational on all subjects and that he had perfect mental control, and was a fine business man.

Commenting on the testimony in regard to the lights which the testator claimed the saw while praying, the Court said:

"The Apostle Paul, the Christian lawyer, philosopher, statesman, and soldier, said that his conversion was caused by a vision of the heavens saying, 'Saw I, that why persecutest thou me?' and many things were revealed to St. John on the Isle of Patmos. It is not uncommon to hear men of strong and undoubted intellects, speak of their conversion in strong and vivid terms, and believe that God was present, aiding them in their efforts."

The Circuit Court decided against the will, but the Court of Appeals reversed the decision of the Circuit Court and awarded a new trial.

There is a certain class of men to whom every assertion of spiritual experience is evidence of insanity. To be brief, it is well known that dogs and horses have acted in such a way as to force the belief that they were clairvoyant; but there is but one instance on record where swine are said to have had any spiritual experiences, and this instance is recorded in the Bible, and it is written that they did not long survive that experience. Gospel of Mark, 5 Chap. 13 Verse.

And here the Court cites, Encyclopedias, Nevins, Witchcraft in Salem Village; Upham, Salem Witchcraft; Second Campaign, Lives of the Chief Justices.

(To be continued.)

RELIGION—PRESENT AND FUTURE.

The Closing Portion of Dr. Marvin's Address on Sunday Evening, July 8, at the Church of the Psychic Forces, Wilcox Hall, 303 East Forty-third Street.

True Religion may be defined:

1. As an intelligent expression of the highest emanations of man's spiritual nature.

2. The culmination of man's highest ideal of a truly spiritual life.

3. That which pertains to the development and growth of man's spiritual nature, and which shape and mold his life in accordance with his best spiritual ideal.

4. A man's religion should always be progressive—never anchoring to the past, ever holding fast to that which under an enlightened judgment seems truly good, with a mind receptive of that which may seem better.

5. To life to past ideas, dogmas and creeds as the sure installation into the human mind of a barrier to human progress, not alone in spiritual matters, but as well in social, political and scientific advancement.

6. The true manifestations of man's religious life are not to be found in his so-called possessions of faith; in the ardent of his adoration of an unknown God; in technical obedience to the reputed commands of such God, nor in the observance of the rites and ceremonies of creeds or church, but rather in his conduct toward his fellow-man, in the realization of his needs, in the willingness to help, and the readiness with which he improves an opportunity as best he can to administer to, and better the condition of, that man, always having in view and striving within his sphere for the bettering of the condition of all mankind, and thus bringing selfishness in the fulfilling of the true spirit and law of love from man to man.

7. All religions should be practical, and appeal to man's intelligence and his highest conception of a true love for his fellow-man.

True love binds the shackles of oppression or disgrace on no human being; it extorts not; it withholds not; that which justly belongs to another. It tears not another down, to exalt or build up self. It glories not in the misfortune of another. It is generous, kind and forgiving to all. It

the hidden world which he had attempted to locate, was in a pot and was enchanted; and that it was controlled by some mysterious force that would draw it further into the earth when disturbed by unusual noises.

He was born in Ohio in 1813, long before the advent of Modern Spiritualism; and he left home early in life to make his way in the world. He supported his family in comfort; gave his children a common school education, and by his industry, frugality and business ability, was able to pay for his farm and accumulate money and property. He listed his property for taxation, paid his taxes, and never in a single instance suffered a delinquency. He was kind and courteous to others; he was neighborly and regularly attended his church and synagogue. He was a quiet, unassuming and dignified contributor to his political party. He was often called upon to appraise property in the settlement of estates. He was upon one occasion the chosen spokesman and leader in an important argument before the Board of County Commissioners. He presented his case clearly and logically in fifteen minutes and won the Commissioners to his side. He was a number of times appointed a Commissioner by the Court to partition lands.

I have said that he was not a Spiritualist, but my reason for taking up this case is the language of the Court, which here follows:

"What tribunal occupied by finite beings is qualified to adjudicate false, and therefore, forces of attraction and magnetism, or the phenomena of mind, because incapable of demonstration, or that certain supernatural powers and influences do not exist because not in accord with an assumed standard of mental action? In all ages of the world, instruments and devices have been employed in locating minerals in the earth. The fact is notorious that scholars and many intelligent, conservative people who claim the power of locating water in the earth by the use of a forked stick, and thousands of wells located by them have been dug, and are still being dug. It is equally a matter of common report that such a stick will point downward at particular places in the hands of some men, and not in the hands of others. Many scholars and successful business men sincerely believe in Spiritualism, and of being able, not by all, but through the instrumentality of a particular few naturally qualified persons, called 'mediums,' to converse with and be advised by the spirits of departed friends, and believe they recognize the voices and handwriting of the dead. Mental phenomena are as various as the hues of an autumnal forest. In Charles W. Will, 32 W. 551, 554, it is said: 'Dr. Carver, very intelligent medical witness, who had been in the western mines, testified as follows: 'I have seen hundreds of men in the mountains who came there on dreams, including lawyers, doctors, and priests. . . . Business men here in Monroe have been and searched for minerals under the direction of clairvoyants.'"

Others believe in Christian Science; others in clairvoyance; others in the transmigration of souls; and others in witchcraft. To affirm or deny the truth of these things proves nothing and demonstrates the individual to be neither a sage nor a fool. Who shall be the judge whether the mind that accepts or rejects them is the sound or unsound mind? We affirm that witches do not ride broomsticks and practice their evil art upon us, and that there are no witches, then we have Blackstone, the father of our Common Law, Chief Justice Matthew Hale, Coke, Sir Francis Bacon, Richard Baxter, Martin Luther, Kepler, Cotton Mather, and a host of other eminent jurists and savants against us."

And here the Court cites, Encyclopedias, Nevins, Witchcraft in Salem Village; Upham, Salem Witchcraft; Second Campaign, Lives of the Chief Justices.

(To be continued.)

HIGHLY APPRECIATIVE.

Comments in Relation to The Progressive Thinker and the Premium Books.

To the Editor:—It is due to you that I should acknowledge receiving The Progressive Thinker at my table once more, after an absence of four months.

As a special welcome guest, I relish its contents more than I do my meals. The spiritual food of The Progressive Thinker might well be given the appellation, ambrosial, for it is not only spiritual but godly food.

It makes me feel sore at heart when I meet with Spiritualists who never read a spiritual paper, and will not subscribe for them, fearing that other church members would find out that they are Spiritualists. May their own God help their poor, dwarfed spirits, as they are, and will be later on.

I write the first copy of this term. I have to hand, the reading of it caused me to realize that I seemed to have lost an age in my very life in missing a winter's reading of the brilliant thoughts of the many contributors to its pages. I never let go of the first number until I had read every sentence in its reading columns, and what a feast I enjoyed. I hardly know how to impress upon your mind how much I appreciate the stand you are taking against the frauds and fakes, who are the only black spots to be found in the spiritual ranks.

I hope you and The Progressive Thinker will live to see the last fake sent "up," or "down," to where he (or she) belongs, and their togery used for kindlings to start the fires of their own hell in other words I hope they will escape the hell they are creating for themselves.

Before closing I can't help but say a few words concerning the much-valued premium book that goes with The Progressive Thinker. I have read every word of it. I have reference to the Letters From the Spirit World, by Carlyle Petersilea. I only wish this book was in the hands of every person who can read. Every page of it is embellished with the essence of spiritual knowledge that seems rational, reasonable, logical, and consistently truthful—very interesting and entertaining, to say the least.

Any chapter in the book is worth more than the whole subscription for the paper and the price of the book, especially the letter by Dr. G. Ingersoll to the Rev. Talmage, and the one from the spirit, Madame. Even if the whole of the letters contained in the book were founded on a dream, or written as a novel, the moral itself embodied in the subjects treated is a thousand per cent of more value to the mind than the disconnected stories told of Jesus.

I write these words in the hope that they may reach the eyes and ears of even a few of those who have never had the pleasure of reading the Letters From the Spirit World, and, if possible, to induce them to subscribe for The Progressive Thinker for the sake of getting the book, even if it were their last and only little American god in which they put their trust. Eureka, Cal. A. FERGUSON.

THE CONFIRMED OPTIMIST.

How Impressively He Expresses Himself in His Glowing Account of What "We Intend," in the "Coming Glory."

Hail, all hail the coming glory! Say to all your woes good-by; Be prepared to cease repining, Draw your last unhappy sigh; Let them bravely shout for gladness Who beneath their burdens swoon, We will put their proud oppressors All in jail—not yet, but soon.

We intend to stop unfairness, We propose to call a halt; We will right existing evils, Scourging them that are at fault; We will make each graver wailer; As did Davy Crockett's son; We intend to drive the robbers From the land—not yet, but soon.

We will fence off South Dakota And blot Sioux Falls from the map; We will stop the quick divorces And the others, too, mayhap; We will put an end to scandal And make each life a honeymoon, With every wife and every husband Satisfied—not yet, but soon.

We will stop the risk of losing The dear savings we invest; Every worker will have money And abundant time to rest. There will be no strife for profit, All the shops will close at noon; Each who toils will be rewarded To the full—not yet, but soon.

There will be no labor riots And the costly strikes will cease; Union and nonunion people Will work side by side, at peace. There will be no need of bosses And the toiler's wife will croon Hopeful ditties to her offspring, Nothing else—not yet, but soon.

We will have no agitators, There will be no muck to rake, And our honest legislators Will have few new laws to make. We will have secure contentment As a universal law; Bank cashiers will cease to gamble With our cash—not yet, but soon.

Every man will give his neighbor All that is his neighbor's due; There will be no slums nor sweat-shops, And diseases will be few. We will all go South in winter, To return the first of June, When we get the distribution Equalized—not yet, but soon.

We have planned it all, it's coming! Universal brotherhood Is to rid us of all evils, Leaving nothing but the good. Joy will reign, the bells will even Cease to jangle out of tune When we get men's greed abolished, Yes, in deed—not yet, but soon. —Chicago Record-Herald.

IMPORTANT MOVEMENT IN IOWA.

A New State Organization to Be Formed.

To Iowa Spiritualists:—The National Association has requested me to assist in forming a new State Association for Iowa, and complying with said request, a mass convention is called to meet at Mt. Pleasant Park, Clinton, Iowa, Monday, August 29, 190

Scintillations From the West

Ithuriel Spear of Seattle, Wash., Considers Some Interesting Problems in Connection With Spiritualism and Its Philosophy, Which Will Greatly Interest the Reader—He Is a Devout Believer in Spirit Return, but Skeptical in Certain Directions.

EVEN IF HE HAS BEEN MOST CONSERVATIVE AND CONSTRUCTIVE IN HIS EVERY EFFORT, HE IS FORCED TO ADMIT, IF HE IS HONEST WITH HIMSELF, THAT MANY OF THE CONDITIONS PRESENTED TO HIS MIND IN THE NAME OF SPIRITUALISM ARE NOT ONLY FAR FROM SATISFACTORY, BUT IN REALITY VERY QUESTIONABLE. HE MAY TRY EVER SO HARD TO FIT EVERY EXPERIENCE INTO ITS PROPER NICHE IN THE ECONOMY OF HIS THOUGHT, YET

FIND HIMSELF FACE TO FACE WITH A DOUBLE QUESTION MARK AS TO THE VERITY, THE RELIABILITY OF WHAT HE HAS BEEN TOLD BY THE INVISIBLE INTELLIGENCES, NOT THE LEAST OF THESE IS THE CONTRADICTION CHARACTER OF MANY OF THE COMMUNICATIONS RECEIVED FROM THE SAME SPIRIT, THROUGH DIFFERENT MEDIUMS. DR. I. K. FUNK LAID SPECIAL EMPHASIS UPON THIS POINT IN A RECENT ISSUE OF THE PROGRESSIVE THINKER.

An Appeal to Reason.

That writer who, in a recent Spiritualist paper, attempts to prove (although his "proofs" are only assertions) that Mind, Life and Intelligence are the outgrowths of matter, is evidently a disciple of Ernst Haeckel, hence is somewhat out of place in presuming to discuss the phenomena of Spiritualism in any one of their many forms of expression.

No intelligent, rational being denies the truth of the old adage of the ancient Romans, "Ex nihilo, nihil fit." It remained for the writer above referred to, to reverse that time-honored axiom, and substitute his own ipse dixit as to cosmology and all of its manifold problems. He proceeds to tell the world how it is possible for mankind, not only to get something out of nothing, but to make that nothing the cause of his own thought! For a thought that is nothing in and of itself, perhaps this savant (?) is nearer right, regarding himself, than he himself has dreamed.

If life the product of matter, how could matter be the product of nothing? If, out of the rare alchemy of nothing, there can come forth something, then will our savant inform us what it was that caused nothing to give birth to that something of which he claims to be a part? Truly it is as mysterious as the wonderful miracle of the trinity, fully as reasonable, and just as impossible.

Mathematics is an absolute science. It is impossible to juggle with numbers singly or in combination. Two and two are never more nor less than four; three and two always equal five. The unit one stands forth indestructible, unchangeable, eternal. Our savant (?) has ruled the unit out of his cosmology entirely, by making the effect the cause, in claiming that that cause was nihil.

Every schoolboy knows that the house, be it a "skyscraper" or the humble dwelling of a working man, first existed in the thought of the man who wanted said building erected. An architect then partially pictured his thought on paper in the plans that were drawn of the proposed edifice. Then came the master builder, with his assistants, and the subjective dream or the thought became a material reality. Every material phenomenon is the resultant of the self-same law. First the mental concept, then the partial photo, then the solidified object itself. Out of subjectivity, then, is drawn objectivity to man's consciousness. This shows clearly that matter is the servant of Mind, and that that mind is the creator of matter. Matter is mind at a lower pitch of vibration, obeying the commands of King Will, who always sits upon the throne of Reason. Perhaps Herbert Spencer was absolutely right when he said, "Out of the heterogeneity is evolved homogeneity," leaving, as is readily seen, the inference that mind is the force behind evolution.

It takes several weeks, sometimes months and years to erect a substantial building in harmony with exact mathematics. It takes more than a score of years for the body of man, or woman to grow to its full stature and power. It took the "Charter Oak" in old Connecticut two hundred and fifty years to become what it was when the great hurricane destroyed it. Each and all of these were the projections of mind into objectivity in harmony with natural law.

There was no undue haste, no attempt to destroy an atom or molecule. The workman had a fixed purpose, and that purpose bound him to a fixed inexorable law. He could not get something out of nothing; he merely drew upon the realm of mind, and obtained all that his thought desired—all that intelligence had planned. There was no decomposing of an atom, no sublimation of molecular particles in anything that was done. Law was observed, and faithfully obeyed. A law is a rule of action. Everything that is, conforms to, and is the result of, Law. Law says that weeks, months, years are required to draw out visibility the results of volitional manifestation.

The chemist requires years ere he can declare that he has found a new element in his field of research. Crookes' labors ere he found what "Thallium" was and could prove his propositions to the world, is a case in point. This is likewise true of the work of M. and Madame Currie, the discoverers of Radium. They did not claim to produce their marvels in ten seconds, nor yet in ten hours. They had to obey Law, and in obeying Law obtained results that will give them eternal fame. He who deals with material atoms, at a lower or higher pitch of vibration, must do so in harmony with, and obedience to, Law. He cannot go outside of it, nor can he obliterate the unit. He must have the unit in order to work in harmony with Law. Such being the case, something is the matter with our learned "savant" (?) reasoning, or with his mental processes when he asserts that myriads of units or atoms are run together through the lowering of the rate of vibration from perhaps the point of infinity to that of objectivity in matter, in less than a second's time! Truly, he has gotten rid of God, of fact, of truth, of common sense all at once!

Not satisfied with this, he complacently asserts that a finite unit can thus transcend Infinite Law, and break the bonds of mathematical exactitudes! He calmly declares that a dozen forms can be produced at once, weighed, handled—all the results of matter objectifying mind! What nonsense is this!

Through law and order the chemist in his laboratory, with retorts, crucibles and alembics at his command can draw forth from invisibility any object that he desires, provided its constituents are in the atmosphere around him. But he has to move slowly, possess infinite patience and meet with many defeats ere he achieves success. He wins at last through perseverance and the use of all his faculties. "Out of something, something comes" to the chemist. "Out of nothing a dozen spirit form appear" at a second's notice! The unit is forgotten or broken into fragments, all chemical laws are trampled under foot, all common sense is thrown to the winds.

Materialization is a fact; it is the result of growth, governed by Law, directed by Will. That time and change are required for it is an axiomatic fact, hence it follows that instantaneous productions of hundreds of pounds avoirdupois is contrary to mathematics—the only exact science. No sane person ever yet saw, nor will he ever see, ten or a dozen forms come out of nothing into the objective. The atomic unit must be posited, and then receive into itself its fellow until substance is produced. Like the coral insect, it takes myriads of atoms and myriads of seconds, yea, years to visualize a material piece of coral. The coral is no counterfeit, it is genuine materialization. But mind is behind it working out its intelligent purpose through the lapse of years. The same law holds good in the sphere of the human. Rule out the paid counterfeiter and the two hundred dollars per week income for the counterfeiter, and no six, eight and ten forms—no, nor even one flesh, blood and bones manifestation will ever appear. Law is law; life is life; reason is reason; common sense is common sense, and ordinary in-

telligence under the simplest rules of logic will soon determine fact from fancy, honesty from dishonesty, and good goods from shoddy. We have had enough shoddy goods in Spiritualism. Let us now have good goods and use them in harmony with the requirements of law and the promptings of common sense.

Some Nuts to Crack in the Interest of Rational Progress and Upliftment.

In more than a quarter of a century of careful, earnest study of the subject of Spiritualism in all of its many forms of expression, a rationalist is apt to make many discoveries. He soon learns that there are many genuine phenomena, all uniting to prove the sublime truth that the soul of man survives the change called death, and, under proper conditions can commune with those whom he has left on earth. Once satisfied that death does not end all, and that spirit communion is as much a demonstrable fact as H₂O, in chemistry, the true rationalist seeks to apply what he has learned by determining what the communicating intelligence has to offer that is helpful morally, spiritually and intellectually. He does not need to learn the same lesson over and over day after day, nor is he content to repeat, parrot like, the important fact "A is A." He wants to make use of "A" to his advantage and that of his fellowmen by making it contribute to the sum total of human knowledge.

In his search for the esoteric meanings of the varied phenomena in Spiritualism he meets with many discouragements, as well as baffling experiences.

Even if he has been most conservative and constructive in his every effort, he is forced to admit, if he is honest with himself, that many of the conditions presented to his mind in the name of Spiritualism are not only far from satisfactory, but IN REALITY VERY QUESTIONABLE. He may try ever so hard to fit every experience into its proper niche in the economy of his thought, yet find himself face to face with a double question mark as to the verity, the reliability of what he has been told by the invisible intelligences, not the least of these is the contradictory character of many of the communications received from the same spirit, through different mediums. Dr. I. K. Funk laid special emphasis upon this point in a recent issue of The Progressive Thinker.

There is another issue that is very important to the honest investigator as he records his experiences from year to year.

Why is it that the children who act as cabinet guides, or familiar messengers for the mediums, appear just the same as they did when they first manifested. A FULL QUARTER OF A CENTURY AGO?

Why do they not grow up? Are they dwarfs in soul, and without power to grow? Do the mediums STUNT THEIR GROWTH by holding them in their atmosphere through their selfish desires to keep them as guides?

Is it not a crime to deprive any being of his freedom to unfold his mental and spiritual faculties to their fullest possible extent? Why do so many of these "Elmes," "Maudies," "Bessies," "Baby Boys," etc., show no improvement intellectually after all these years? Why are their grammar, rhetoric and logic so shockingly bad? Why are their views so strangely identical with those of their mediums?

When Spirit Lotela came to Mrs. M. T. Longley, the efficient secretary of the N. S. A. nearly twenty-five years ago, it was as a young girl. Year after year rolled away and the spirit reported that she was attending school, learning all she could there, and doing the work assigned her by her guardians in spirit. After ten of fifteen years she reported as a full grown woman, and manifested that intellectual difference in her communications that lie between a child and a grown woman.

When Spirit Nannie Gibson came to the same medium ten of eleven years ago, it was as a child of two or three years of age. To-day she reports as a happy lassie of twelve or thirteen years, and manifests the change in intellect that one would naturally find in the difference of age.

Now, if some children grow and unfold mentally and spiritually in the higher spheres, why do not all of them do likewise?

Are the cabinet spirits children, and the little messenger spirits from whom it is "so sweet to hear," held in slavery that keeps them from progress?

Are they not being sinned against by both mortals and spirits, if such be the case?

Is the earth's atmosphere so sensuous, so grossly material as to make them moral, spiritual and intellectual dwarfs?

It is said that every man or woman who embraces Spiritualism has a band of "guides," or perhaps "controls" assigned him. The question at once arises in a rationalist's mind what good does this band as a unit, or any individual spirit of that band, do the one guided? Is the mortal dominated in every way by the influence of his exanimate watchers? Do they do his thinking for him? Do they impress him as to what is right and wrong, moral or immoral?

An Assyrian prince materialized at a certain seance and proclaimed that he was the "special guide" of a distinguished judge who was present, and that he had been with him from childhood. The judge was not at all interested in Assyrian history, and had no special love for Assyrian as a nation; yet he trembled like an aspen leaf and even wept, so great was his emotion because of the presence of this "guide."

How much did this ancient Assyrian know of modern jurisprudence? How much law could he impress upon his protégé's mind at the time of any special emergency in the judge's practice before the bar? If he be his "guide," why is not the judge a lover of Assyrian history? Why is he not interested in the Assyrian people?

Honestly, how much good do such "guides" do, any way? Are they not "stars" at special cabinets, delighting the confused ones to whom they purport to come, and nothing more? If real intellectual entities, why have they not succeeded in spiritually impressing their special charges with something beyond what they were capable of producing in and through themselves? Why is it that so many of those who are under the direction of spirits, ancient or modern, magnates, potentates, Indians, clerics, vibrate on such low spiritual and intellectual planes? Are not spirit "guides" supposed to quicken and illumine the moral, spiritual and intellectual natures of their charges? If under such guidance mortals remain in ignorance and deteriorate in morals, in intellect and in spirituality, would it not be better for them if the spirits stayed away from them?

Once more, why are these "guides" so deficient in

knowledge of history, especially in the history of their own nations? Why do they generally use the provincialisms of the mediums through whom they manifest? Why is their knowledge of English so absolutely wanting, and their use of English so imperfect? How does it happen that so many of them are "past grand masters" in their use of modern slang? Why do not those whom they so tenderly "guide" feel their presences semi-occasionally, and get reliable impressions from them? Why do these "guides" only have the power to appear to their mortal associates at some public seance? Why do not these mortals sense their influence at other times and places? Once more, let us ask the question, What good do "guides" of this kind ever do?

The intelligences that make use of some mediums, have a special purpose in view. They desire to prove that the soul survives the death of the body, and thus bring comfort to the sorrowing denizens of earth. They also seek to instruct their instruments in respect to things of the spirit, and of conditions in the world of souls. SUCH GUIDES DEVELOP THE MENTAL, MORAL AND SOUL NATURES OF THEIR MEDIUMS. THEY ARE BLESSINGS TO THEM AND TO THE WORLD, YET THEY ARE SUCH ONLY WHEN THEY ACT AS PROMOTERS, HELPERS, INSPIRERS, AND NOT AS MASTERS OF THEIR EARTH INSTRUMENTS.

Self-development is said to be the best development. Might it not likewise be affirmed that the best control is self-control?

With "guides," "controls" and "servants," constantly near or about men, are they not quite likely to lay all responsibilities for all acts of whatever nature, upon the unseen? Is it not that thousands of people have made the spirits their scape-goats, just as the Christian Partialists have made the gentle Nazarene?

The true rationalist looks at every question from the standpoint of common sense. He questions, and HE HAS A RIGHT TO QUESTION, the utility of having unseen attendants unless they have some special GOOD TO WORK OUT THROUGH MORTAL AGENCY. Utilitarianism applies to spiritual as well as to material things. It does not mean sordid sensuousness nor anything that detracts from the noblest impulses of the soul. If the spirits have nothing better to do after ten thousand years or less in the spirit world than to hover over mortals with no power to impress them, or improve them, it would seem as if they were not very far removed from the charge of "loafing." Would it not be better for all such spirits to be taken into hand for the purpose of receiving instruction from the lofty souls in wisdom spheres, and withdrawn entirely from their sordid positions as "lords and ladies in waiting" upon some mortal who neither senses their presence, nor is at all affected by it? Would it not be better for such mortal to be told plainly that he must rely upon himself, mind his own business, develop self-control, face the responsibilities of life according to his actions, than it would to have him feel that he was a "mere instrument" in the hands of an outside influence that forced him into all of his experiences in earth life?

Let common sense and reason have a hearing. The "cabinet children" and "messenger spirits" should grow up to full-orbed sublimity in the higher life, and not be held in such bondage to matter as is now theirs. "Guides" without purpose should stay in the spirit zones until they are educated.

MEDIUMSHIP IS AS MUCH A TRUTH AS THE MULTIPLICATION TABLE IS EXACT IN ITS COMBINATION OF NUMBERS.

Spirit communion is as much in harmony with natural law as is the revolution of the planets.

The supernatural does not exist.

The supernatural is but a temporary condition of the mind, and as that mind analyzes its experiences it finds only the normal.

Mediums frequently transcend the known and take their patrons, under the guidance of their unseen helpers, into the realm of the Unknown. Through proper study the Unknown of yesterday becomes common knowledge today. When the will of man is strengthened his mental processes quickened, his view of life broadened, his nature spiritualized by his "controls," then he becomes a

blessing to humanity. Less than this, it is a question as to the good that eventuates from the subjection of his nature to the dominancy of another. Conscientious mediumship, under the sole control of the instrument's real self, inspired, perhaps, by others whose vibration in the same intellectual pitch will probably throw light upon some of these queries, and show the absurdity of much that is now laid at the door, with so muchunction, of the exanimate who are endeavoring to aid this sorrowing world.

Items of Interest.

Permit me to express the great pleasure that was mine when I read President Paul McArthur's explanation of the difficulty with a certain society in Kansas City. He has presented the facts in his usual lucid and very able style, and every Spiritualist in possession of his reasoning faculties, owes him a vote of thanks for his brave words and manly courage. I wish he had gone further and added one of his trenchant paragraphs in respect to the utterances of a so-called psychic from the platform of the society in question. The alleged psychic in a long string of oaths and other blasphemous fulminations, denounced the outspoken opponents of fraud as scoundrels and other equally euphonious epithets. The officers of the society did not reprove the man; nor even call him to time for his indecent language. When a society tolerates and welcomes such language upon its platform, it can hardly be called a "Spiritual" organization. No wonder it hastened to withdraw from all association with those who disapprove of such virulence.

Brother D. D. Foster of Seattle writes feelingly of the arrest and trial of Miss Rice, of his city. He makes a mistake, however, in claiming that Spiritualism was on trial in her case. There was no issue in which true Spiritualism was at all involved. The issue was Simon-pure commercialism, masquerading under the name of Spiritualism. Miss Rice's cards read: "Miss Rice, Spiritualist Medium. Mining and Ores a Specialty. Mediumship Developed." The judge held that ninety-nine out of every one hundred persons seeking Miss Rice for readings, under the allurements of her cards would do so with the idea that they were going to have their fortunes told, or would receive some advice about business. The one hundredth person would be a Spiritualist with some knowledge of psychism, hence might understand what he was receiving.

To my mind, nothing could be fairer or more just than this statement of the learned judge. Both he and the able prosecuting attorney took special pains to avoid all unkind references to Spiritualism, and uttered no sneers at honest Spiritualists. The personality of Miss Rice, who is a most excellent woman, was in no way held up to ridicule. The evidence showed that she mixed business and spiritual matters in her messages, with the business element predominating. It is claimed that it was because of the fee she took for her services that she was made to suffer. The law makes no reference, whatever, to a fee in any such case. It does refer in plain terms to fortune-telling; and the bald commercialism connected with it. I esteem Miss Rice as a woman, yet I do not see how any other outcome could have been expected had she been tried by a judge and jury composed entirely of Spiritualists.

When mediums refrain from making specialties of mining propositions, of locating lost treasure, of developing mediumship, of hunting lost husbands, of producing gold through magnetic gold, they will never run amuck of the law. I once thought all laws bearing upon this subject were framed for the express purpose of working injustice to mediums. I can now see that every law against fraud, chicanery and commercialism is, and ever has been, for the protection of true mediumship. When mediums abandon fortune telling, necromancy, commercialism, and its evil associates, they will never be in danger of persecution nor of prosecution, because they will then be using only the spiritual treasures that are honestly theirs. "Carthago delenda est," was the constant cry of the Roman patriot. "Fraud and commercialism in mediumship must be destroyed," should be the demand of every patriotic Spiritualist.

ITHURIEL SPEAR.

Seattle, Wash.

Fined Seventy-Five Dollars

Because He Practiced Deception in Mediumship.

TRICKERY AT SEANCE.

British Exposures of a Medium End in Police Court—How the Spirit Was Seized, and Story of the Ceremony—Medium Fined for Practicing Deception, Using Artificial Toggery to Deceive the Sitters.

London, Eng., July 7.—Extraordinary evidence of incidents at a Spiritualistic seance was given at Edgeware Petty Sessions by Lieut-Col. Mark Mayhew in the case in which Frederick Foster Craddock, of Graemeville Grove Estate, Pinner, appeared in answer to three summonses accusing him of unlawfully using certain subtle craft, means, or device, by palmistry or otherwise, to deceive Colonel Mayhew and other Spiritualists, on February 27 and March 13 and 18.

Mr. R. W. Turner, who appeared for the prosecution, the last hearing, said that ventriloquism, if alleged to be a Spiritualistic agency, was an offense. The theory advanced by Spiritualists, he said, was that "atoms came from the body of the medium and materialized into human form and the shape of a departed person. Not only did the bodies materialized walk and talk, but the clothes also materialized. The bodies were prohibited from TOUCHING THE MEDIUM, THE SUGGESTION BEING THAT INJURY OR DEATH WOULD BE CAUSED TO THE MEDIUM AND THE PERSON WHO TOUCHED HIM.

On the occasion of these seances hymns were sung, prayers were offered, and addresses were delivered. TO CALL BLASPHEMY WAS A MILD TERM. The hymns used were "Nearer, My God, to Thee," and "Lead, Kindly Light." There was apparently a hierarchy of spirits, who were able to control mediums. "The" medium was able to materialize spirits of departed friends. The chief of these spirits were Dr. Graeme, Sister Amy, Sister Theresa, Dr. Adler, and Joe Grimaldi. The last-named was the departed clown, who was the humorist of the hierarchy.

Colonel Mayhew's Evidence. Colonel Mayhew was recalled and described his visits to Graemeville. He produced a sketch-plan of the room in which the seances took place, and mentioned that a fee of \$180 was charged. He paid \$5.40, his wife and a friend, Mr. Sinclair, accompanying him.

Describing the first seance, Colonel Mayhew said that Craddock sat in a chair and went into a trance after some facial contortions. He then delivered an address in broken French. Towards the end of the address, the seance became excited, and what he should judge to be a north-country accent, took its place. The address consisted of Socialistic talk, cant, and platitudes.

Asked for a sample of the platitudes, witness said that one of them was that a man pushing a perambula-

tor with a child in it might be as happy as a man driving a coach. (Laughter). A prayer to God was offered, asking that the communion with the spiritual world would be blessed to them. A hymn followed, and when the curtains were drawn across the room one member of the circle said, "Ah, the spirits have drawn the curtain!" Then a voice in a nasal ventriloquial tone came from behind the curtain. It said "Good evening." The salutation was returned, and someone said, "Ah, that is Joey!" Some jokes of a clownish nature followed.

The Spirit Slates.

Colonel Mayhew proceeded to say that from behind the curtain next came in a low falsetto voice, "Bon soir," and the voice was said to be that of La Belle Cérise. What was called the spirit light appeared, and the voice of Joey was heard saying: "There are several spirits here, tonight." He added that they would materialize, and the spirit slates were then set.

These were luminous metal-plates, and were placed on the floor in the middle of a circle. They then rested, went backwards, and disappeared, and the spirit light was taken down. "See! the spirits have taken the slates!" On subsequent examination he detected a piece of wire behind the slates. A deep bass voice, said to be that of Dr. Alder, another of the hierarchy, announced that a spirit was about to be materialized.

Then the slates came round the circle, and when witness received one he saw in it a face with a goatee beard. The spirit light of a description association with theatrical properties, being of yellow hair, and in one place was not properly stuck on. A second face, which appeared had a moustache, was also obviously stuck on. By rappings, affirmative answers were given to the questions that they were the faces of an uncle. Witness appealed to the voice to tell him his name, and after some difficulty "See! George," was returned. Witness never had an uncle George.

Sister Amy was the next to appear, and witness was told that her appearance to him was regarded as a special privilege, as he was a newcomer. She did not speak. Abdullah, another of the hierarchy, appeared next, and the seance closed.

After briefly describing the second seance—when one of the mediums came in the person of an Indian chief and asked witness if Mrs. Mayhew was his squaw—the colonel described the seance on March 18, for seats at which he paid \$2.50. Dr. Graeme, another of the hierarchy, gave an address, in the course of which he said that it was very dangerous to break the circle, and might cause the loss of the medium's sight, and even the loss of his life. He also gave some advice on how to cure a sore throat by a few movements of the hand.

Joey said to witness during the seance, "There is someone here." Asked

who it was, Joey replied, "Your mother. She sends her love." Witness replied, "Thanks." "My mother," he added in court, "was and is alive and well."

A Brother Officer.

Soon after this witness was told that the spirit of a brother officer had come for him. A face appeared with a pretty and turned-up moustache. Measuring the distance at which he supposed the position of the shoulders would be, he put out his hands and seized them. His hands came in contact with evident shoulders, to which he held on, and in the struggle the figure to which the shoulders belonged went back to the ground, and a light was turned on. Then witness' money was returned.

Captain Massey Piggett Carlton, late of the 9th Lancers, described the scene when Craddock was seized by Colonel Mayhew, and he turned on the electric switch light with which he had come prepared.

The first and second summonses with regard to the seances on February 27 and March 13 were dismissed. On the third summons the defendant was fined \$50 and \$25 costs, with the alternative of a month's hard labor. The Citizen, Ottawa, Canada.

MORNING.

Spirit of sorrow, spirit of sadness, Drooping thy wing in the dust and the grave, Wake, and rejoice! 'tis the hour of gladness; Angels are coming the fallen to save. Lift up your souls, O ye sad ones, be cheery! Why will ye linger in ignorance long? There is a rest for the toiling and weary; Come to the fountain of Truth and be strong.

Darkness is fleeting; morning is breaking; Blossoms and brightness and glory are here; Bigotry's ranks are now broken, awakening Manhood and womanhood out of their fear. Onward and upward the spirit is moving, Steadily Progress is leading mankind; Mortals are learning the lessons of loving. Hated is banished and sin left behind. Mortals are learning; spirits appearing; Down from the mansions of heaven above; Earth and its needs and its hopes they are hearing. Teaching of wisdom and meekness and love. May we rejoice for the day of progression; Brighter and better, is dawning on earth; Heaven and earth are in purest relation. Knowledge is guiding to wisdom and worth.

SPENCER F. TOOLEY.

Waterville, N. Y.

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MAGIC

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SATURDAY, JULY 28, 1906.

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Mind After Death of Body.

A writer in a recent issue of the Chicago Record-Herald, maintains while the brain is the instrument of thought, its destruction does not necessarily involve the extinction of conscious entity. We copy:

At the opening of this twentieth century it begins to look as though one of the great triumphs to be achieved before its close by the intellect of man is to be the solution of this problem. By this it is not meant that an eternal immortality can be demonstrated, but that an affirmative answer will be given to that part of the conundrum—"can mind and thought exist when the brain disintegrates?"

For nearly half a century developing conditions have been slowly developing which have made it not only possible but imperative that the most capable minds in the scientific world should take hold of the vast mass of physical phenomena observed and recorded and bring order out of that chaos.

The Society of Psychical Research has done yeoman service in that direction, and the point has now been reached where Sir Oliver Lodge, one of the best equipped of investigators, a great physicist and a true leader of men intellectually, can warn the world that the dogmas of materialism are no longer tenable. In a recent work, "Life and Matter," a lucid and "fair-minded" "Riddle of the Universe," he sets forth as his working hypothesis concerning life, and using the latest observations of magnetism as an analogy, that "the still more mysterious entity which we call life may be pre-existent in some ethereal condition, that it would never go out of essential existence, but that it would be brought into relation with the world of matter by certain acts; that while there it could operate in a certain way, controlling the motion of bodies, producing certain effects for a time, and then disappearing from our ken into the immaterial region from whence it came."

Lodge thinks that life, or anything subject to continuous evolution or linear progress embodied in a race, of any condition not cyclically determinate and returning into itself, but progressing and advancing, acquiring new potentialities such as perhaps may never in the whole universe have been displayed before.

Myers, in his book, "Human personality and Its Survival of Bodily Death," comes straight out with his declaration of the conclusion to which his investigations have led him: "In the first place, they prove survival pure and simple, the persistence of the spirit's life as a substantial and independent entity, the inheritable heritage of each several soul. In the second place, they prove that between the spiritual and the material worlds an avenue of communication does in fact exist, that which we call the dispatch and receipt of telegraphic messages, or the utterance and the answer of prayer and supplication. In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory would we in truth be the same? To what extent has any philosophy or any revelation assured us hereof until now? (Human Personality, Vol. II, page 257.)

It is such words as these, from men of unquestioned ability, sincerity and critical judgment, that justify the man in the street in concluding with them that the brain is the instrument by which a continuing entity manifests intellectual power in our everyday world and that the destruction of the instrument no more involves the extinction of the conscious entity who used it than does the burning of the great organ in a church preclude the organist from ever playing upon another instrument elsewhere and thus manifesting his musical skill.

We have all the time there is, and in that time everything can be done that ought to be done.—Bliss Carman. The man who wins in gambling takes money that does not belong to him. Vice makes the road of life not only hard, but nasty.

Our enemies speak of us as they hear; we judge of ourselves as we feel.—Hannah Moore. Joy is the only thing in the world more inevitable, more universal than sorrow. Our capacity for happiness still outranks our capacity for grief.—Bliss Carman.

They Struggle in Vain.

Prof. Andrew D. White, late American Minister to Germany, formerly President and Professor of History in Cornell University, and author of "A History of the Warfare of Science with Theology," in his introductory chapter, stated well-known facts when he said:

"During the quarter-century just passed the control of public instruction, not only in America but in the leading nations of Europe, has passed more and more from the clergy to the laity. Not only are the presidents of the larger universities in the United States, with but one or two exceptions laymen, but the same thing is seen in the old European strongholds of metaphysical theology. At my first visit to Oxford and Cambridge forty years ago, they were entirely under ecclesiastical control. Now, all is changed. The eminent member of the present British Government has recently said: 'A candidate for high university position is handicapped by holy orders.'"

Prof. White so wrote eleven years ago. What was then true has become more marked with the added years. Power with the church is everywhere declining. Catholicism is witnessing the change as well as Protestants, and are ambitious to form combinations with the latter, hopeful to regain what they have lost. They who were formerly treated as heretics are now recognized as "Brothers in Christ."

The inventive genius of the ablest ecclesiastics of all denominations have been active in trying to devise some method to stay the flood-gates which threaten to sweep all away. Method after method is brought forward, tried and rejected, while another is projected to meet a similar fate. First, they wanted to make Sunday a sacred day. They would stop all the machinery of civilization, throw wide open the churches, and compel all to enter. They failed. Then they must have "God in the Constitution." They failed again. Then commerce must be suspended. The railways must cease operations that their employees should "rest." Rest was all important. The laborers did not ask for it. The priests and preachers only saw the need, and they were insistent; and they wanted the trolley lines to cease to desecrate the Sabbath, but the courts decided them necessities, and refused to interfere.

Then clerks, students and others confined in doors for six days thought to relieve the monotony, and call unused muscles into activity, so they determined to revive the national game of base-ball and play on Sundays, but the preachers followed them to the field, and by long prayers attempted to defeat the movement; yet they signally failed. The priests appealed to the courts and were mulcted in large bills of cost.

Scheme after scheme is continually brought forward, and as often is found impractical. A late device coming to our knowledge, for a while pending, was to set aside each Wednesday afternoon in all the schools of the country, in which "Christian morals" were to be taught to the exclusion of all other teaching, but it failed. Since then clergymen of all denominations, it is claimed, including Jewish rabbis, Catholic priests, representative Episcopals, Presbyterians, Methodists and Congregationalists, in the city of New York, have determined to procure a rule from the Board of Education, requiring the Old Testament to be used as a text book in the public schools, in which the youth shall be taught "there is a God, who is the creator and ruler of all things, and that we, his creatures, should worship him and obey his laws." Two lectures on moral philosophy, it is proposed, shall be given.

As well use the geographical teachings of Strabo, who wrote 2,000 years ago, to acquire a knowledge of the surface of the earth, and of the people, as the Bible to teach morals; better, for the student in the former will be taught by little to unlearn, while the Bible misleads on every page. If properly rendered, even teaching a plurality of Gods.

The thing won't work, gentlemen. You must try again. The brutal tribal god of the Jews, known as Jehovah, an idol drawn over the country by following cows, has done service long enough as God. He should be dismissed from service, and Infinite Wisdom should be enthroned in his place.

Projecting Another Slaughter.

Again news comes from Russia that the Jews are to be massacred. Every few months Russian Christians form mobs to engage in slaughter, and practice the barbarities the Old Testament writers tell us the Jews practiced on their surrounding nations. More than one hundred generations have come and gone since Jericho fell at the discordant sounds of the trumpet, and not a soul was allowed to live. And sixty-five generations have intervened between us and the alleged crucifixion of Jesus. If the Jews were responsible for that event, which the Gospels do not show they were, yet it is a novelty in ethics to hold such distant generations responsible for the acts of remote ancestors.

If Christian sects in free America would place themselves on record, and denounce in proper terms the acts of their co-religionists in Russia, and gain the ears of the persecutors through the Russian press, they would do more for humanity, and more to advance the cause of true religion than has been done by all the missionaries since time began.

These acts of violence are akin to those of the Inquisition. They should be put down at any cost. If the czar will not intervene, then outside nations should intervene, and if needs be, hurl him from his throne. If the people of Russia shall rise in rebellion against constituted authority, toleration of all religions and of no religions should be the war cry. Liberals over the world would respond to a call for assistance in an emergency growing out of such a question.

Yes, ago there was a young German Jew in our service. One day, after a long thoughtful silence, he inquired: "Why do Christians when angry at Jews call us 'Jesus Christ killers'? According to their own Gospels it was the Romans who punished him for sedition."

"Very true," we responded, "but they stole your religion, and got such a worthless article they will never give you it."

That is the last reason Christians can now give for slaughtering that people.

How Strange! How Strange!

The Douma, otherwise Parliament of Russia, so soon as firmly in power, attacked that relic of the barbarian ages, capital punishment, and took measures for its abolition. Wherever the Christian church is supreme there is found the remains of a civilization that had its birth in savagery, and which that church ever labors to perpetuate. So soon as those branded as infidels gain legislative authority so soon one by one the barnacles disappear. The death penalty was a "Thus saith the Lord," like—"Thou shalt not allow a witch to live."

"Whoso sheddeth man's blood, by man shall his blood be shed." Why? "For in the image of God made he man."

That was a strange reason for human slaughter. No claim is made that the killing will serve as a deterrent, or prevention of crime; but because God made the man murdered, his slayer must also suffer death. He may repent, be forgiven by God, and welcomed into the church, and eat of the Lord's body, but he must die nevertheless.

The time is but little distant when there were two hundred crimes in England punishable with death. Instead of crime diminishing under such sanguinary punishment it increased. As the power of the church waned so these brutal laws were repealed, till now only treason and murder are punished with death.

In America the leader of the great Rebellion, who was probably responsible for more bloodshed than any other person in all the centuries, yet he was permitted to live, and this act of clemency did more to unite the North and South in fraternal bonds than any other growing out of that desolating war.

The killing of a murderer is a revengeful act. It is the Moslem law, founded by God—if the preachers and Bible do not misrepresent—"an eye for an eye, a tooth for a tooth."

It has been found that the milder the criminal code the fewer the crimes. In those states where the death penalty has been abolished criminal statistics show no increase in crime, and the people once absolved from the death penalty never desire to return to it.

Mrs. Cora L. V. Richmond's Summer "Vacation."

Mrs. Richmond's first stop after leaving Chicago was at Meadville, Pa., being the guest of Hon. A. Gaston. Sunday evening, July 8, she spoke there to a large, intelligent and very appreciative audience. She spent a week at Meadville, visiting her many distant relatives who reside there, and to whom Outina ministered in the way she only can, giving consolation to those who needed it.

From Meadville, Mrs. Richmond went to Corry, where she was the guest of Mr. and Mrs. R. P. Live. Sunday morning, July 15, she held services in the opera house to a very fine and appreciative audience. Sunday afternoon, July 22, she spoke at Recreation Park on the shores of Lake Columbus, Columbus, Pa., to a large and enthusiastic audience. She left Corry in the evening of July 23, for Cragsmoor, in the Catskills, New York.

During her stay in Corry she entertained and instructed several companies every evening and most every afternoon. Needless to say, that in these private and public ministrations a great amount of spiritual work is accomplished that is far-reaching.

Mrs. Richmond will spend two weeks at Cragsmoor; from there she goes to Onset where she will remain for a week, giving three public lectures and class instruction every morning. From Onset she goes to Lily Dale, stopping on the way at two or three points, including Cuba, N. Y., to visit her sister's family, arriving at Lily Dale, August 2, following the same program as at Onset.

The Lord a Whistler.

"It shall come to pass in that day the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and the bee that is in the land of Assyria."—Isaiah 7:18.

The commentators tell us the Hebrew word in the above quotation, if correctly rendered, would have been translated "whistle." The Lord shall whistle for the fly. This is not a seemingly a dignified occupation for a God, so the word has appears which Scott, in his Bible Commentaries, says is equivalent to whistle.

Last week we showed how the translators substituted "dear," where the Hebrew was clearly "dear."

Just such false renderings are found throughout the book, so it is impossible to know just what constituted the "Thus saith the Lord," which the preachers are ever employing to silence opposition.

Whistling did not seem to the translators exactly the proper thing for a God, so they substituted "dear," like a snore or groan, to get the flies of Egypt and the bees of Assyria into line to rest in the desolate valleys.

Progressive New Zealand.

The Boston American in a recent issue has a long and interesting editorial on Sir Joseph Ward, New Zealand's new premier who is visiting this country. New Zealand where women vote, is coming to be recognized as the most progressive country in the world and of woman suffrage the editorial in question says:

"Sir Joseph Ward, if you could see him, would tell you that the women vote at least as intelligently as the men. They have improved the character of public officials. They have emphasized the importance of morality, in that word's true meaning, everywhere throughout public life. They are open-minded voters. They do not cast their votes in a bigoted way."

The Hindu Spiritual Magazine.

It is printed in Calcutta, India, and is edited by Shishir Kumar Chose. It is full of matter of interest to Spiritualists and advanced thinkers. The content of the May number are as follows: How Spiritualism Came to India; The Minor "Yoga" Levitation and Samadhi; A Domestic Circle; Vasco de Gama; A Frightful Specter or—What?; The Stuff Souls Are Made Of; The Invisible World; A Story Told by a Savant; A Dialogue on Kalvalya; Photographing Forms of the Deceased; Notes; Mr. G. B. Adams, 5512 Indiana avenue, Chicago, Ill., is the agent.

The necessity for external government to man is in inverse ratio to the vigor of his self-government. Where the last is most complete, the first is least wanted. Hence the more virtue the more liberty.—Coleridge.

LONG LIVE LILY DALE.

The Opening of the City of Light Assembly Augurs Well for Its Future Success and Greatness.—One of Chicago's Favorite Ladies Is Manager.

The session of 1906 finds the City of Light Assembly at Lily Dale opening under more auspicious circumstances than ever before. THE NEW MANAGEMENT A BROADENED POLICY IS IN VOGUE AND HIGHER THOUGHT ALONG ALL LINES WILL FIND EXPRESSION.

While the season has only just begun the new ideas carried out show remarkable results. Out of 185 colleges all but 14 have been rented, and more than 100,000 tickets were sold during the first week that were sold previously during an entire month, while more than twice as many people attended the opening exercises than at any previous year. At the first meeting of the children's lyceum the attendance was larger than at any previous year. The hotel keepers are slated over the "LARGE NUMBER OF GUESTS," HAVING BROKEN ALL PREVIOUS RECORDS FOR OPENING WEEK, and lectures and entertainments are drawing larger audiences than before so early in the season.

Much has been done for the comfort and benefit of visitors. A new pavilion over the water adds materially to the beauty of the place as well as the pleasure; while the soft strains of music fall delightfully upon the ear, and make the grand trees in which Lily Dale is embowered, echo the sweet music.

The lectures are of an unusually high order; entertainments, dances, tea parties and other social functions of the most enjoyable nature, and the gatherings held several times daily at beautiful Forest Temple in the woods are largely attended.

We have listened with great attention and pleasure in the mornings to the classes in psychological development given by J. Clegg Wright, while the learned discourses by Dr. Geo. B. Warner, and the instructive lectures of Stanley Le Fevre Krebs, while Mrs. Annette J. Pettengill has given powerful demonstrations of unseen forces by her platform feats.

No hour of the day is idle, and dull care finds no place. Altogether there is no more delightful place to spend a healthful vacation in rest, recreation and intellectual pleasures than can be found in the vale of the hills.

The assembly is MOST ABLY DIRECTED BY MRS. LAURA G. WICKES, its general manager. The other officers are Mrs. George L. Humphrey, vice-president, acting president during the absence of Mrs. Abby Louise Pettengill, the president; Mrs. B. E. B. Warner, the secretary; Dr. Geo. B. Warner the treasurer, and Mrs. Annette J. Pettengill and Dr. Alex. Caird, trustees.

This is the first season in the history of Lily Dale where so large a number of its directors have been present, each doing their utmost to INSURE THE WELFARE OF THE PEOPLE AND THE SUCCESS OF THE ASSEMBLY.

A beautiful souvenir program has been printed, containing over fifty pages of the addresses of the speakers and workers, which is being admired by all.

LILY DALE IS UPON THE THRESHOLD OF A NEW ERA. LONG LIVE THE NEW LILY DALE! FLORENCE AHL, Lily Dale, N. Y.

Woman Suffrage in Europe.

Next month an international convention of Woman Suffragists will be held at Copenhagen, Denmark. The president of this association is an American, Mrs. Carrie Chapman Catt, of New York City.

At an executive meeting of the International Council of Women, held recently in Paris, woman suffrage was the chief topic of discussion. The Finnish representatives came to the meeting radiant because they have just been enfranchised and they organized their Woman Suffrage Association but two years ago. The women of England, Ireland, Scotland, Wales, Norway and Sweden have equal political rights with men, except the parliamentary suffrage and all the world knows what a determined fight the English women are making to obtain that. The representatives from far away Australia and New Zealand have full suffrage. The women of France, Germany and the United States of America may boast all they please of their greater liberty because they live in republics, but their sisters from these other lands tell them that after all a direct vote in one's government is the greatest privilege.

FOURTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Association of the United States, Will Be Held in the Large Auditorium of the Y. M. C. A. Building, 153 La Salle Street, Chicago, Illinois, October 16, 17, 18 and 19, 1906.

Business sessions during the day. Special hours devoted to the Lyceum cause. Many of the foremost and brightest workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and song.

Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgerly, W. J. Erwood, Mrs. H. P. Russege, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger, Mr. and Mrs. E. W. Sprague and a galaxy of others. Come and add all to this great convention.

The Palmer House, in Chicago, will be headquarters for delegates and visitors. It is a first-class hotel and will give reduced rates to all who write in advance, stating they are to attend the N. S. A. convention and wish to engage rooms. Secure your room early by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual reception to delegates and visitors will be held Monday, October 15, at the Palmer House, at 8 p. m. All are cordially invited. Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Association Convention at Chicago. The round fare will be one-third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets issued by our railroad agent at Convention the last day, October 19, and pay 25 cents each for such visiting.

HARRISON D. BARRETT, President. MARY T. LONGLEY, Secretary.

COL. R. T. VAN HORN.

He Replies to Harrison D. Barrett's Open Letter, and Declines to Contribute an Article on "Materialization," for a Forthcoming Book, Giving Impressive Reasons Therefor.

Rev. H. D. Barrett—Dear Sir:—Your open letter addressed to me in regard to a paper on "Materialization" for a book symposium to be issued under the auspices of the National Association, of which you are the president, has been seen in The Progressive Thinker. As my letter to you appeared in print without notice, and your reply without my personal knowing, must be apology for the seeming want of courtesy in giving this note through the same channel.

I thought my reply to your first letter had given the declination of your respectful and flattering request sufficiently plain—at least the serious declination to undertake such a task.

The reason then given was in these words: "I have a very peculiar notion—that our material thinking apparatus is not equal to unfolding the philosophy of spirit power as we note it in phenomena. Conclusions in thinking are always controlled by the premises from which we start."

With all due respect for the body of which you are the president and for yourself personally, this disability is still in the way of compliance with your request. And taking your letter as a semi-official outline of instruction as to how the topic should be treated, the want of experience such as your own as therein given, renders a treatment along such lines on my part an impossible task. Experience is knowledge, and knowledge is indispensable to the intelligent discussion of any subject. So you can at once see the inutility of an attempt on my part to meet your invitation as indicated.

But, first you say: "I do not know of an intelligent man or woman who denies materialization." As you and I and all intelligent people are agreed on that, why not let it go stand? All else is a matter of individual opinion on witnessing a manifestation. And thus we are where we began. I might write a treatise as to my theory and support it by rehearsing what was seen through A. B., a medium. You might write a notice of the same occasion and radically differ with mine—one endorsing, the other denouncing. And this illustrates the other point made, that the opposing opinions—both honest—were from the premises each regarded the demonstration.

The story was told many years ago, when Power, the Irish comedian, was in the zenith of his fame. A party were discussing a performance witnessed and enthusiasm expressed on all sides. But one practical fellow said he couldn't see what all the fuss was about as "any Irishman could have done it." So all unconsciously he paid the highest compliment to Power. There are many illustra-

SPIRITUAL AWAKENING.

A Magnificent Church Edifice in Rochester, N. Y., Purchased by the Spiritualists of That City, to Be Dedicated to Spiritualism in October Next—Rochester Is Famous as Being the Seat of the Revival of Spiritualism Over Fifty Years Ago, and Where To-day Orthodoxy Is Striving to Its Center by the Heresy Trial of the Rev. Algernon S. Crapsey, Rector of St. Andrew's Protestant Episcopal Church.

To the Editor:—Rochester, N. Y., famous for its spirit rappings by the Fox sisters half a century ago, seemed destined to be the rallying point for the dissemination of liberal thought. The late R. D. Jones, one time superintendent of public instruction, for years managing editor of the Democrat and Chronicle of this city, and during the last years of his life, law librarian of Monroe county, who studied very closely the manifestations produced through the mediumship of the Fox sisters, was often heard to prophesy that the time would come when Rochester, as the birth-place of Modern Spiritualism, would become the Mecca of Spiritualists and possess a temple equal in point of magnificence and dimensions to any in the country.

Brother Jones passed to the spirit life two or three years ago, and what he prophesied has surely come to pass, much sooner than was expected.

The Spiritualists of Rochester, under the leadership of Rev. B. F. Austin and Dr. James Doty have undertaken the purchase of one of the best church edifices in this section of New York state, but some thirty years ago, and a cost of over \$40,000, and long known as Plymouth Congregational Church, situated in aristocratic Plymouth avenue, known as the "silk stocking" section of our beautiful city.

The church has long been a hot-bed of liberal thought, and was rendered famous by the noble nations of the late Rev. Myron Adams, who, although a Congregationalist minister, preached such liberal doctrines and diffused among his hearers so many scientific facts in relation to universal law, and hammered away so vigorously at the prevalent superstitions, that his "brethren of the cloth" gave him the cold shoulder while the citizens flocked to hear his splendid and instructive discourses.

After the death of Mr. Adams, there came to the pastorate a brilliant young preacher named Rev. W. Thurston Brown, a Yale College graduate, and he preached such rationalistic sermons as to make the orthodox stare aghast. He not only denied the divinity of Jesus, but declared that the church was the last place in the world for the practice of religion. He said that the proper places for the exercise of religion was in the workshops, the counting-houses, and all the mart of trade, and commerce. He continually harped upon the vanity and stupidity of churchmanship. The first duty of the church, he declared, was to so enlighten the people regarding man's place in nature, as to render churches with their costly maintenance no longer necessary.

As may be imagined, his sermons were "good stuff" for the "Monday morning papers" and he published with avidity. Mr. Brown made the mistake of embodying in his sermons socialistic doctrines, which gave offense to many of the wealthier people of his congregation; the consequence was that they left, and the trustees had to look for support from a radical element which could not afford to support so grand a church.

It then fell into the hands of the Congregationalist denomination, and in due time it was offered for sale at the ridiculously low price of \$15,000. The auditorium of the church is grand and spacious, and there is a magnificent organ. In the rear is a large lecture hall, and a number of rooms suitable for offices and social functions. The buildings and lot on which they stand are worth at least \$75,000. The Spiritualists of Rochester have secured this beautiful

tions of this mental inertia as to phenomena, and a score of symposiums cannot change the fact.

In this I am not criticising—only illustrating the inutility of so treating such a problem as materialization. And why, my dear sir, should we go down among the acids, alkalis and other devices of "science," or even "mathematics," in the treatment of a topic and force that creates science itself? And this by arguments that, a priori, reject the very premise we claim as behind and above all science. And then what follows this method? Simply argument, argument, dispute and disputation—again. I have no taste for this kind of writing.

In the same paper that brought me your letter, I find a communication from Abby Judson, through Mrs. Peter-silla. In speaking of the organizations and their work in her present life, for the treatment of our conditions and the methods employed, she says: "WE DO NOT GOVERN—WE TEACH."

Read that again—and again. In it is embraced the whole "science" of spirit work, and should be of Spiritualist work. And just in proportion as our societies, leaders, and journals depart from that rule can we measure discord, jealousies, ambitions, dogmatic assumptions, and the propaganda of irresponsible theories.

And how, with these ideas, can any one assume to lay down views of so wonderful a phenomenon as materialization? The utmost that could come of it being some one else to ex-officio repudiate it all.

As to your own personal experiences, those life incidents that more or less come to us all, you have the profound sympathy that all right feeling dictates toward our neighbor. But, of course they cannot enter into the discussion of the unseen forces and philosophy behind phenomenal or mediumistic manifestation.

I have read several symposiums from men and women of the very highest character as writers and persons. But candor requires judgment, that aside from literary enjoyment but little good accomplishment has been achieved. If any thing, undesirable feeling has in many directions been increased and accentuated. So with all due respect, and gratefully thankful for your flattering expressions personally, I cannot get my consent to enter any symposium.

Perhaps this too serious discussion might close with lighter matter: A friend says there is an old word, now almost obsolete, that expresses his idea in regard to materializing sciences. That word is "gumption." If the sister is endowed with the divine gift of gumption, a "fakir," as the term goes, would not deceive for a minute. Cultivate gumption, he says, and you are safe. Much honest force in the remark. Very truly yours,

R. T. VAN HORN.

INFINITE INTELLIGENCE.

The Writer Firmly Believes That in Nature All Things Do Not Move Along by Mere Chance.

Verily, my good brother Francis, you have been sowing good seeds and reaping them well abroad during all the long years of your "pastorate" in your Chicago pulpits. Some of it has undoubtedly been cast in Rochester, for there seems to be a spiritual awakening among the people and in quarters least expected, and the end is not yet. A. W. MOORE, Rochester, N. Y.

The Writer Firmly Believes That in Nature All Things Do Not Move Along by Mere Chance.

Brother Nicholas in a recent issue of The Progressive Thinker, says that people who believe in Infinite Intelligence must necessarily believe in a personal God.

We all know that the most rabid materialists will say that he has got beyond all superstition, and in the next breath will be discoursing on the mysteries of the universe, not as due to an Infinite Intelligence, but as a something he terms the laws of nature, which term would be meaningless to one who claims to believe that all knowledge exists only during the short span of mortal life.

Oh, no! he does not believe in an Infinite Intelligence, but you ask him what makes these laws operative, and he will, if unprejudiced, have to acknowledge that Nature is responsible for the operation of her own laws, and what thoughtful man attributes the operation of these laws to an unintelligent brute force.

We must bear in mind that even Col. Ingersoll was frank enough to say of this subject, "I do not know," and yet he is quoted approvingly by skeptics in general.

Any one who studies the mysteries of the universe and marvels at the limitless expanse of suns and worlds, each in its own orbit, and cannot realize that this does not occur by mere chance is, certainly to me an enigma. The term, Nature's laws, used by skeptics to obviate the necessity for acknowledging the existence of an Infinite Intelligence, is certainly amusing, to say the least.

I will conclude by representing the universe as a great ship bound for a certain port; the helmsman may be at his post invisible to the passengers and for this reason many maintain that no intelligence guides the staunch craft; but make it simple to their fellow passengers by using the term nature's laws, and again I ask, what enforces these laws? S. L. FALL, Tacoma, Wash.

A Noted Spiritualist Passed to Spirit Life.

The veteran worker, J. H. Pratt, of Spring Hill, Kansas, made his transition July 13, after a long affliction of 15 years of paralysis. A noble man has entered the great school of nature's higher classes. His name will go down in fame, as it was at his home where those noted books were written, "Rending the Veil," and "Behind the Veil." The writer, assisted by Rev. Mitchell, related Mr. Pratt leaves a devoted and patient wife and eight children to be pained for a time by his absence. On the way to the cemetery a brown thrush flew on

What Is Truth?

A Sermon on St. John 18:30, Delivered by Attorney William A. Hoffman, of Sidney, N. Y., at the Unitarian Church.

THERE HAS NEVER BEEN A RELIGIOUS DOCTRINE SO UNREASONABLE OR ABSURD BUT THAT IT HAS FOUND ADHERENTS; NO SUPERSTITION SO UNFOUNDED BUT THAT IT HAS BEEN BELIEVED. MAN IS A DREAMER. AS THINGS REcede INTO THE PAST THEY TAKE ON THE SHAPES OF HIS OWN THOUGHTS. IT IS DIFFICULT FOR A PEOPLE TO GET OUT OF A TIME-WORN RUT. ERRORS ARE HANDED DOWN AND BELIEVED IN FROM GENERATION TO GENERATION. MEN SELDOM EXAMINE THE MOTIVE THAT DIRECTS THEIR ACTION OR THE

FOUNDATION UPON WHICH THEIR OPINIONS AND BELIEFS REST.

CHRIST FORMULATED NO CREEDS. TOOK NO TEXTS FOR HIS SERMONS. USED NO LITURGY, LEFT NO RECORD OF A PUBLIC PRAYER, FOUNDED NO CHURCH, AND COULD NOT HAVE IMAGINED THAT SO MUCH DOGMATIC THEOLOGY WOULD EVER BE PROMULGATED, SO HUGE A STRUCTURE OF CREED ERECTED, SO MANY THEOLOGICAL WORKS WRITTEN AS A RESULT OF HIS BRIEF LIFE UPON THIS EARTH, WHOSE ACTIVE MINISTRY EMBRACED A PERIOD OF BUT THREE YEARS.

What is truth? Pilate asked this question nineteen hundred years ago, and it has never been answered. It never can be answered. When that question will be fully answered mankind will have nothing more to do. The greatest intellects the ages have produced have tried to solve it and the mystery of sin; how it came to exist, how it could be controlled, subjugated and subdued; but the enigma remains unsolved.

We know not the purpose of Pilate in asking this question. He then said, "This man has done no wrong." But the leaders of the mob that shouted "Crucify Him!" wore the sacred robes of the priesthood; they demanded his death because of his teachings, because that weak and humble man, who raised not his voice in protest or defense, had dared to attack their theology—dared to say that that which was taught in the temples, the synagogues, and in the schools was not the teaching that would uplift humanity, because he stood for the truth as it was revealed to him.

All about him he saw the abuses of his time, the sin, suffering and oppression, and because he fearlessly attacked those things in the cause of humanity, they demanded his life.

He was overturning the established order of thought and the traditions of the past with the light of truth. The thought of the people was drifting away from the ancient faith of Greek and Roman mythology. They had become too intelligent to worship a host of gods and goddesses, and Christ and his teachings was the natural evolution out of these conditions. So it has ever been with the evolution of man from primitive forms, ever growing out of the old into the higher levels of thought and life.

Nearly all of the great men to whom we owe the progress of the world were treated as criminals by the official guardian of society of the times in which they lived. Christ was crucified; Socrates compelled to drink poison; Servetus burned; Galileo imprisoned; Leveley murdered; Garrison and Phillips mobbed, and Charles Sumner beaten in the halls of Congress because of their opinions, doctrines and teachings.

If a man leads an honest and moral life and speaks his mind on all questions as they arise, he is ostracized, condemned and called a heretic. Great teachers of truth as they believed it, have been stoned and persecuted; and each step of mankind in the evolution from barbarism has been opposed by established conventionalism and habits of thought.

No great truth, reformation or change was ever willingly accepted by mankind. It is more easy to follow than to lead; it is easier to follow beaten paths than to pioneer new routes. The great reform movements of the world have not been led by the churches, but by men who stood above the churches in thought. No established religion ever gave freedom to a people. Human slavery was not abolished by the churches but by those heroic souls who held the golden rule to be the highest law known to man. There is not a single great truth that has influenced mankind but has passed through a process of contempt and injustice before it was established upon a firm and lasting foundation of popular favor; the invention and discovery that one generation despised is turned to profitable account in the next; the scientific creed that is persecuted in one age forms an undoubted and essential part of the succeeding age.

Every new thought strikes the world with wonder and amazement. Every great prophet that time has produced has been considered an enemy to the well established order. Whoever speaks the truth, writes the truth or acts the truth, will always be unpopular. A pleasing falsehood is more palatable to the public taste than an unpleasant fact. We stone our prophets, belie the character and motives of the pioneers of thought while they live and then carve monuments, write epigrams and pronounce eulogies to their memory when dead. "Time alone adjusts the focus that enables us to see them as they are."

When the Christian religion was first promulgated its teachers were the sport of the amphitheatre, or the torches used to light up the orgies of Roman emperors. Centuries of persecution passed and the religion of the weak became the religion of the powerful and obedience to its precepts, as they were interpreted by authority, was enforced by fire and sword upon those who did not accept it. At last the great truth was evolved from the centuries of bloodshed, that man is endowed with the inalienable right to worship his God according to the dictates of his own conscience. Much of the old intolerance, the old bigotry of these bloody centuries remains as to-day's heritage, although the right to reason and express that reason is conceded.

The true nature of the Gospel of Christ is just beginning to dawn on the minds of men. One shudders to think of the things that have been done in the name of religion. Liberalism has shown the spirit of true religion and the dark pages of history in the past cannot be repeated in the future.

We still seem to be breathing the air of medievalism in religion; to be thinking, talking and acting precisely as if the forces of Christianity and our boasted civilization counted for little or nothing in the world; as if no progress has been made over the savageries and inhumanities of ancient days; as if the true Gospel of Peace preached and taught for twenty centuries had made no real impression upon the hearts and minds of men.

I believe there is a new awakening in religion and that great progress is being made in the humanities these recent years; that the sense of human brotherhood is growing; that the sentiments of love, tolerance and justice are far more prevalent now than they were before in the history of the race.

There was a time when men believed the earth occupied the center of the universe and that the sun, moon and stars were all made especially for its benefit. The larger knowledge of truth has showed man's place and his world in the universe. The truths revealed by Copernicus shocked the world so that they put him in prison.

The world has never been ready to hear the truth bluntly told. Truth gets a most inhospitable reception from the prejudices, conservatism, social and religious bigotry, which at present do duty as thought for a large part of mankind. The man who proclaims a new truth in the world that is contrary to existing beliefs must expect to be martyred. The religion of a people at any given time is an index of the degree of civilization which they have reached, and it is also a factor in shaping higher forms of institutions.

Religious and civil liberty have a common source: History shows that ecclesiastical and political despotism have always joined forces, and the advocates of civil liberty have always been advocates of religious liberty. Every religious reformer has had to face the consolidated power of priests and kings.

The twentieth century is full of complex problems. The solution of problems of any age is always visited with doubt and alarm. The high ideals of our ages give promise of their ultimate correct solution. Because of more universal education and higher and broader intelligence, higher ideals are created for realization. All nature proclaims one constant universal change.

As forms of faith forsake its chrysalis stage we must look for the fairer glory into which it has grown. We must not seek to force yesterday's out-worn forms of faith into to-day's forms of truth.

The truth is dawning on the minds of men that truth cannot be fastened to any landmarks; that it is a living principle which must progress with the larger knowledge of man. The revelation of divine truth is continuous and eternal, and we should watch for its appearance and gladly accept it wherever it is made manifest, or from whatever source it comes.

If men grow in things, how much more should they grow in thought. Religion being man's attempt to express in deed and word his thought of the highest and best, it would belie its name if each new height gained did not show some greater height beyond.

An unchangeable religion cannot be a religion at all. It cannot be committed to man as complete as a set of unchangeable laws. This universe, aglow with life, was never revealed to man at one time finished and fixed forever. There is nothing in nature that is not progressive. Growth is an immutable law of nature; stagnation is not life, but death.

Nations, governments and religions grow as naturally and are formed as any living thing grows from primitive sources.

Whatever is false cannot survive. None of the great religions of the world have been founded on reason, but whatever is good for the uplifting of humanity in them, if they are to survive, must, in the evolution of mankind to higher intellectual life be acceptable to reason. Age, antiquity, superstition and ignorance make customs and practices purely human of divine origin. Usages and customs become laws; visions crystallize into facts; prophecy after long years is written history and fable, superstition and legend are woven into creeds, dogmas and religions. We give name to and define powers and principles we do not understand and in time regard our definitions as realities.

The more ignorant people are the narrower their views upon any question and the more infallible their manner of expression. All human progress has been wrought out by the endeavor of the individual to better himself.

There is a vast difference between theology and religion, —one is a science, the other a life.

As there is each day a new creation, so each day there comes a new revelation. Physical life is the continual adjustment of internal relations to external relations. So with religions. When it refuses adjustment to new conditions, its life and vitality is gone. Unless a religion can hold its place in the front of science and of morals, it must gradually in the course of time, lose its place in the nation and thought of man, and all the power of statecraft and all the wealth of the temples will not save it from yielding eventually to a belief that takes into account higher knowledge and teaches better life.

The priests of Egypt who once represented the most advanced knowledge of their time came to fancy that mankind had no more to learn, and upheld their beliefs against all newer wisdom till the world passed them by and left them in the superstition and tradition of their past. The marvels of one age become the common-place of the next and the mind is continually breaking up new ground and laying out new highways of thought and action.

Spencer says, "Evolution can end only in the establishment of the greatest perfection and the most complete happiness." The discoveries of the past century have more clearly revealed the truth that man has never fallen but that he is a rising and progressive being.

A truth never varies; it is the understanding and interpretation of it that varies. The flowing stream of truth passes by the things that are discovered forward to the things that lie further on and as all streams widen and deepen, so the stream of human knowledge is widening and deepening as it progresses toward the ocean of infinity. The twentieth century must be an age of reconstruction. A new temple is to be erected in the domains of religion, dedicated to the service of man, teaching the universal fatherhood of God and the universal brotherhood of man.

The religious world is separating into two great bodies—one holding to dogmatic theology and creeds guarded by the iron hand of tradition; the other a liberal, scientific and philosophical conception of religion in harmony with all the discovered facts of life and experience. The things that satisfied the childhood of the race, its mythology, fables and legends are not the things that ought to satisfy human development in its intellectual maturity. The kind of religion, as well as the kind of government a people require depends upon their state of progress and development. Men make their religious systems as truly as they make the laws by which they are governed. Often contemporaneous science, history, biography and philosophy cannot stand the test of the years, and so with theology; a succeeding age must re-write them from the perspective of the years. A greater knowledge of truth and a wider vision alters our estimates of men, doctrines and teachers. The end of all religion is to so relate each man to the whole that he shall become a divine law unto himself, with no other priest or authority than the divine inspiration in his soul. Authority has always been the enemy of truth; never its protection.

A man should worship only at the shrine of truth. The universe is his Bible and he should study the book of nature for his creed, and from them receive his revelation and inspiration to better life.

The rules and regulations for one age and country cannot be a guide for another age and country. Nature has no favored race and speaks alike to all and in language that can be interpreted by all.

No system of philosophy can be deemed perfect; no system of religion can be received as an ultimatum to the world. The man who undertakes to locate heaven or hell and define God is laboring under immense difficulties. The time was when all three were definitely fixed: heaven above, hell below, and God was the arbitrary Ruler of

the universe, dealing out favors to friend and punishment to enemies. Orthodoxy still holds this doctrine as the saving grace for man.

A new age of faith is dawning on the world; a new spirit is creeping into the churches, inspite of opposition, and a new feeling of life is making itself felt in all the world's activities. It is the advent of the new humanity, the brotherhood of man—"Peace on earth, good will to man." Not one chosen people, but ALL MEN. With Christ no ecclesiastical office was higher than that of brotherhood. The true liberties of men have come and will come from the spirit of brotherhood.

There is needed in the life of to-day a great revival of intellectual conviction, of the thought of God and his relation to man and man's relation to man. I do not believe this is an age of decadent religious spirit; it is, however, an age of great change in theological thought. It is another step in the evolution of man. Religious truth, like all truth is progressive to meet the demands of the age. It cannot be in its nature, a closed revelation with no opportunity for the revelation of new truths which the knowledge of man is bringing to light, through scientific discoveries and the experience of life. Doubt comes with age, experience and a larger knowledge and is the beginning of a larger faith.

The facts of truth have more sway in the world than faith; we will not only keep the faith but will observe the facts to guide and control our faith.

The reign of blind faith is passing and reason is taking the place it is entitled to in religious matters, as well as other departments of life.

SCIENCE HAS NO REVERENCE FOR ANY PARTICULAR CREED OR BOOK; it deals only with demonstrable truth. The creed a man believes is not so important as the life he lives. Religious creeds and dogmas and metaphysical suppositions of Deity are but kindred relics of barbarism. They have come down the ages along with myths, fables, legends and ignorance, with the Divine Right of Kings and ecclesiastical authority, and long after the necessity of their existence has passed, they remain as the obstacles and burdens of mankind in his evolution to higher forms of life, and thought.

As the faith of the people in the legendary history of Christianity weakens, forms, ceremonies and liturgy become more important until they are in turn replaced by reason's interpretation of God's laws into moral and spiritual life.

It has been said, "He that will not reason is a bigot; he that cannot reason is a fool; and he that dare not is a slave."

The decadence of old religious beliefs is a part of the evolution to modern progress. Dogmas are submerged by positive truths that cannot be reconciled with them, that enter the mind of man by expelling them. While the essential elements of Christianity are the same in all ages of the world's progress, the attitude of approach toward those truths differs from age to age. The modern approach to a large faith is not the plan of a Calvin, a Wesley, a Luther or an Edwards, of the centuries that are past. Christianity is not a liturgy or a formula of belief, but a disposition of the soul. Pope says:

"For forms of faith let gracious zealots fight; He cannot bring whose life is in the right."

Nature makes no history, formulates no gods, no devils, no sacred literature; man originates all these and attributes them to God. There is a religion deeper than was ever embraced in any creed or contained in any book.

No human ceremony can make a place holy; no human ceremony can change the standing or character of a man. It is his privilege to worship truth wherever it is made known to him, whether in the beauty and majesty of nature or the thought of man.

Unity is the law of reason. Human improvement does not come to men on message from outside. MEN DO NOT PROGRESS IN CROWDS. Advancement in ideas comes only from the gradual mental evolution of the individual.

Religion is the better in a moral government of the world. As industry was before political economy, so religion was before theology.

Reason is progressive. A religion of reason does not divide people into churches and make each church the finality of allegiance and the depository of all of God's revelations to man.

Except in the realm of religion, man refuses to believe what his reason cannot justify. Faith without reason holds but small ground in the secular world.

There has never been a religious doctrine SO UNREASONABLE OR ABSURD but that it has found adherents; no superstition so unfounded but that it has been believed. Man is a dreamer. As things recede into the past they take on the shapes of his own thoughts. It is difficult for a people to get out of a time-worn rut. Errors are handed down and believed in from generation to generation. Men seldom examine the motive that directs their action or the foundation upon which their opinions and beliefs rest.

Most men are bound down by superstition, narrowed by creed or prejudice, but when a man once catches the spirit of liberalism he never returns to bondage.

People still insist upon a theological and ecclesiastical conception of Christ rather than his intensely human life and the ethical conception of his brotherhood to man. Ministers still show him through a veil of dogmatism and his beautiful life distorted by creeds and metaphysical suppositions of his relation to God.

Christ formulated no creeds, took no texts for his sermons, used no liturgy, left no record of a public prayer, founded no church, and could not have imagined that so much dogmatic theology would ever be promulgated, so huge a structure of creed erected, so many theological works written as a result of his brief life upon this earth, whose active ministry embraced a period of but three years.

The creeds that are the claims of the purpose and mission of his life are not as important to the world as the sample of his beautiful life and teachings among man. There cannot be a permanent religious creed sufficient to solve all moral problems and adequate to restrain future investigation of truth. We cannot sit forever withering away in the shadow of tradition; we must take up the heroic march along the highways of human progress.

Dogmas and creeds of the past arose out of a different conception of the universe and of God, and a different conception of Christ and of life, than prevails to-day among the world's thinkers. They are being supplanted by a NEW PHILOSOPHY OF LIFE AND A LARGER KNOWLEDGE OF GOD AND HIS LAWS. The worship of God does not require that we be consistent with syllogisms of the past, but that we be true to the truth, as he has given us the mind and ability to know the truth. In the realm of things God, the Father reigns absolute and supreme; in the realm of mind his rule is self-limited by man's ability to comprehend it, and thus arises the freedom of man. To be consistent according to popular interpretation is to hold always the same ideas, ignoring the fact that all knowledge is tentative with man and changing in his thoughts.

Infinite truth can have no boundaries; the so-called truths of one age are the fallacies of the next. As man grows more from the finite to the infinite his ideals of life and comprehension of God's laws grow. Truth is the expression of God, and must prevail, whether discovered by science, philosophy, or religion. He who objects to it must have conscious cause for fear that truth is not on his side. It is ever living. It cannot be blotted out of the world. It may suffer temporary defeat, be for a time obscured or take on false aspects but ultimately it will claim its own and the allegiance of the world and be recognized in its reality.

The ages have brought a nobler and grander conception of God and man's destiny. It would be strange that the human mind, expanding throughout the centuries, steadily enlarging its views of human conduct, its conception of humanity itself in its development, coming to astounding revelations of science, which have transformed the world

of old, should not also grow to nearer and clearer revelations of God.

All life is a study of the infinite, and an endeavor to translate it into finite form. All such perceptions of the infinite are necessarily partial. We can know in part only and can only perceive certain aspects of infinite truth. So theologians see different aspects of the divine character. Every man has the right to search for truth as he will. If he is prevented from so doing he is unable to do what he was given intellect for. If he is restrained from giving his thought to the world he cannot render the highest service he can render his fellow-men. If a church expels him because his testimony does not agree with its creeds and traditions, it is doing what it can to limit and lessen the knowledge of God and new evidence of the manifestations of God's truth. The history of humanity is the history of indomitable hope.

Man has pressed forward under his burdens, guided himself through the darkness of despair, retrieved his falls and his failures and emerged into the brighter day of hope now before him.

The more of truth we understand the more we should seek for fuller truth. The power that Franklin discovered in the clouds with his kite has, in the fullness of time, been more understood until it is now the servant of man. Human knowledge has always been and always will be in a condition of growth, despite the obstacles it encounters.

President Brinton, of the American Association for the Advancement of Science, in an address, says: "What floods of tears and blood, what long walls of woe sound down the centuries of the past, poured forth by humanity in its desperate struggle for a better life, a struggle which was blind, unconscious of its aims, unknowing of the means by which they should be obtained, groping in darkness for the track they knew not whither. Ignorant of his past, ignorant of his real needs, man has blundered and stumbled up the thorny path of progress for thousands of years. Mighty states, millions of individuals have been hurled to destruction in the perilous ascent, mistaking the way, pursuing false paths, following blind guides. Out of this struggle the world has reached its present civilization."

Surely science cannot find a scintilla of evidence of the biblical fall of man. We cannot explain or harmonize all of the conditions we find in this world.

Was not Judas as necessary in the orthodox plan of salvation as Christ? The serpent as Eve? The tempter as the tempted? Why exalt the one and debase the other?

If one lives rightly he must ask of himself how much of error, how much of truth is in his religious opinions. Truth and falsehood cannot exist in the same place—one must yield to the other.

Is there not more inspiration in truth than falsity?

The study of self, of life about him, of books which record the life history of other men and other times are opportunities to each for finding the truth as it exists for him.

The whole world as man has transformed it is made up of ideas. Ideas seize hold upon men and women and compel them to live them out in some tangible form. Thus has the human family been forced to forge its way up triumphantly from darkness and ignorance toward the light and intelligence. When crushed beneath oppression, better ideas have overthrown the old, and brought the good to pass. Ideas are adjusted by opposition. The unreasonable is worked out of them by the discovery of opposing ideas that will triumph if they are more reasonable.

The trouble with the old creeds and religious beliefs is that they deal more with another world and deal but little with this. The modern idea of religion is that a moral, beautiful life in this world is the best preparation for the next. The glories of a new Jerusalem are not as important in this life as the glories of a new moral, regenerated New York or Philadelphia, and is a grander ideal for service to humanity.

The hope of heavenly reward and the fear of eternal punishment is no longer an ideal worthy of the twentieth century. The truest ideal is the cultivation of the best part of the nature of man, and to raise him intellectually and morally to where he does not want to do wrong, because it is right.

When men are taught a belief in substitutionary punishment or vicarious atonement, there is grave danger that they shall be encouraged to indulge in the pleasure of sin for a time with the full assurance that Christ has paid the penalty and borne the sin and shame for them on the cross. "Whatsoever a man soweth, that shall he also reap," is the teaching of Christ.

Salvation has come to man when he chooses righteousness for its own sake rather than through relieving his terror-stricken mind from a future eternal hell.

According to Wagner, in his "Simple Life," "If religion serves to make you think yourself better than others, quibble over texts, wear sour looks, domineer over others' conscience, or give your own into bondage, stifle your scruples, follow religious forms for fashion or gain, do good in the hope of escaping future punishment, it is worthless, as it separates you from God and man."

Will religion purge itself of orthodoxy? Experience teaches that the purification of an institution must come from a radical disturbing element that upsets the general order, so that the new may develop undisturbed by the old order. This is the mission of Liberalism. Democracy is based on the political equality of man. Liberalism is the democracy of religion and is based on the brotherhood of man, and the equality of religious thought as democracy is of political thought. What democracy has accomplished in the political world, Liberalism is destined to accomplish in the religious world.

It was not until the nineteenth century that the world was able to produce a religion that was large enough to embrace all humanity, no matter of what standard of intellectual and moral development.

The greatest achievement of the coming ages will be the complete reconciliation of science and religion. There will be no victory of the one over the other, but a joining of hands in a common cause, a union leading to mutual helpfulness, sympathy, admiration and enduring peace on a vast field hitherto a scene of mortal combat. The change will be a natural process in the evolution of truth into a new and more glorious faith. Sometime in the distant future there must be a perfect revelation of man's destiny. Somewhere there must be an altar around which all mankind can worship in universal brotherhood. As Liberals, we believe we are the advance guard of this forward movement in the evolution of the race.

WILLIAM A. HOFFMAN.

BELIEF.

The pain we have to suffer seems so broad,
Set side by side with this life's narrow span,
We need no greater evidence that God
Has some diviner destiny for man.

He would not dream it worth His while to send
Such crushing sorrows as pursue us here,
Unless beyond this fleeting journey's end
Our chastened spirits found another sphere.

So small this world—so vast its agonies—
A future life is needed to adjust
These ill proportioned, wide discrepancies
Between the spirit and its frame of dust.

So when my soul writhes with some aching grief,
And all my heart strings tremble with the strain,
My reason lends me courage to believe,
And all God's hidden purposes seem plain.
—Ella Wheeler Wilcox, in Chicago American.

Ancient history, ancient astronomy, ancient physics, ancient medicine (up to Hippocrates), ancient geography, ancient metaphysics, all are nothing but ancient absurdities, which ought to make us feel the happiness of being born in later times.—Voltaire.

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making them respond to the sound of sound. Actina is very successful in curing ringing noises in the head. We have known people troubled with this distressing symptom for years to be cured in a few weeks' use of Actina. Actina also cures hay fever, asthma, bronchitis, sore throat, weak lungs, colds and headache, all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give free advice and positive proof of cure. A valuable book—Prof. Wilcox's 100 page Treatise on Deafness. Free. Address New York & London Electric Association, Dept. 3422, 923 Walnut Street, Kansas City, Mo.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clarity is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

J. Kurtz. Q. We took up Planchette and were successful from the first, but one day we were shocked when the name of a friend who had left us, was given, claiming she had committed suicide by poisoning, going into minute details of the affair. She almost haunted our senses. We wrote to her friend after a while, and the reply came that she was never in better health. We were greatly affected by this falsehood, and cannot explain it satisfactorily.

A. Such communications do not affect the evidences of spirit existence, for that is proven by a communication being made, and not by its character. It does, however, throw a doubt of light on the condition of those who communicate. Very few investigators there are who have not had similar experiences. They become so inured, they accept the spirits as infallible authority, and it seems necessary for such an experience to awaken them. The conditions which make possible the approach of such spirits, is a supposition of the earnestness of the beginning investigation, and their hold is made firm by senses held at any and all times and unduly prolonged. The hour should be appointed, for, as has been repeatedly explained, when senses are held as the whim of the occasion suggests, any spirit channeling to be present, and having thus entered the door opened wide for it, may indefinitely continue. There is no assurance of the identity of any communications thus received.

The spirit truly "haunts the sense," and is ready with answers to questions to whom ever addressed.

G. R. W. Q. What is the difference between Spiritism and Spiritualism?

A. These words are used as synonymous, but really have differentiated meaning. Some writers apply Spiritism to the phenomena, while others make it especially to belief in re-incarnation. Spiritualism has a broader, inclusive of the phenomena and philosophy, and in fact it embraces the entire psychic realm.

"Student." Q. How is the received theory of "electrons," and the electrical nature of matter demonstrated?

A. This question calls for an answer which perhaps reaches beyond the interest of the ordinary reader, yet with the widespread interest in science, the confusing nomenclature of the subject may be made intelligible and acceptable. The theory of electrons, as set forth by Dr. H. C. Jones, professor of chemistry in the Johns Hopkins University, in his recent book, is that received by scientists. The electron is a minute corpuscle, of which the atom is made up. The elementary substances as gold, oxygen, iron, differ from each other because of the different number of electrons which make their atoms. Hence matter is not matter but electricity.

What is an electron which is the foundation of the material world? The answer is: "The electron is, then, a disembodied electrical charge, containing no matter, and is the term which yet will be employed to designate this ultimate unit of which all so-called matter is composed. This statement is so explicit, when made by a scientist, it conveys the impression that it has been demonstrated. The idea is strengthened by its application to determining just the number of electrons which go into the formation of the atoms of the elements. Thus it is said an atom of mercury is made up of 150,000 electrons.

How is this so positively known? By multiplying the atomic weight of an atom by 770, hydrogen being taken as a unit.

Why is hydrogen taken as a unit; why multiply by 770? Each of these steps is an assumption. The atom exists only in theory. It has never been seen or felt. It is impossible for it to be recognized by the senses. Its nature is absolutely unknown, yet the electrical theory goes a step farther in assertion and not only says it is composed of electrons, but gives the exact number in each atom of the various elements.

What is meant by "a disembodied electrical charge?" It contains "no matter," it is a piece of nothing vibrating with inconceivable rapidity; in other words it is nothing! At atom of mercury is made up of 150,000 of these nothings; of disembodied electrical charges!

Now it is asked how is this demonstrated? It is not. It is entirely an assumption, without the least support beyond the weight given by the supposed scientific knowledge of its advocates.

How can the theory be harmonized with the received theory that elec-

tricity, like light and heat, is simply vibrations? Can the scientist have a clear comprehension of a theory which he presents in language obscure and meaningless. What can be the meaning of "a disembodied electrical charge containing no matter?" It is a waste of time to ask these questions, for they cannot be answered.

Faith is sneered at by these scientists, and even in religion it is commanded to demonstrate or ingloriously retire. Yet with all the high pretensions of science accepting nothing not demonstrated, absolutely, eliminate all that is received on faith, how small would be the volume of the absolutely proven and unmistakably known. The most bigoted religionist does not exercise one-half of the faith of the up-to-date scientist. Notoriety, newspaper puffing and magazine write-ups are gained by the wildest speculations, and the scientific standing does not seem to suffer from indulgence, in the wildest fancies.

IMPORTANT WORK.
What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relation of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas? What is their meaning? What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish fancy of savage man at the elements of the beginning of his unfoldment. From the beginning of his unfoldment is traced from age to age; from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philosophers, the Bible, the Border Religions Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hinduism, Persia, and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Generalogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Exaltation of Christianity; Resurrection of the Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in *Banner of Light* wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

J. Ne Edmunds: "Had the medium-authors, wrote a few centuries before, he certainly would have been burned at the stake."

The City Item, Boston: "In many respects worthy of highest praise and shows careful and elaborate research."

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G. A. Bacon: "Valuable for the present and the future."

W. H. Terry, Editor *Harbinger* to Light, Melbourne, Australia: "Unlike in its treatment all others."

Epes Sargent: "A mine of thought, and shows what inspiration can produce at its best."

Address HUDSON TUTTLE, Berlin Heights, Ohio.

THE HAUNTED HOUSE
There is a house quite small and plain Upon a silent street, And peering through the window pane I see a myriads meet.

The house is vacant and forlorn, The owners with the dead, The curtains on the windows torn, Their pristine beauty dead.

Within the house is damp and chill, The light is dull and grey, The household goods remain therewith Fast going to decay.

Upon the walls the pictures hang, With cob-webs matted o'er, Mute witnesses to sorrow's pang, When Death came in the door.

The bedstead stands amid the gloom, The clothes with mildew green, Behind the door still hangs the broom That swept the dwelling clean; Upon the mantel the old clock stands, Coated with dust and grime, No movement to the silent hands, To mark the march of time.

In dusty closets hang old clothes, Old shoes lie on the floor, The garments worn perchance by those Who toil on earth no more. Mementoes on the bureau lie, Reminders of the past; Time's cruel hand here meets the eye, Nothing on earth can last.

As we pass slowly thro' each room, A subtle thrill Amid the silence and the gloom— Our blood seems growing chill; We feel the presence by our side Of spirits we can't see; Within the house they still abide, They know not they are free.

H. W. EDMISTON.

"Continuity of Life a Cosmic Truth," By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

The Ancient Hell.

Some Very Interesting Particulars Given in Reference to It by Dr. J. M. Peebles.

To the Editor:—In several issues of the *Detroit (Mich.) News-Tribune* of the past year and especially in late issues there have been articles in proof of either the eternal torments of the wicked or of their destruction—a word that may be considered the synonym of annihilation.

In the Sunday issue of two weeks ago was a letter from John P. Baple, a Methodist, addressed to Laic under the heading, "The Fate of the Wicked." The article was sensible and very suggestive. Laic grappled with it only lightly. His reply was rather lame and tame considering the momentous subject of the final destiny of the wicked.

My first thought upon reading Baple's article was, where dwell those who are not wicked—those who are not sinful? Where is the man egoistic enough, self-righteous enough, to say "I am sinless? I am perfect?" I know of only one such, and he, famous in two continents, is Dr. Dowley. But to the record. Paul writes, "No man deceives himself." And in the first Epistle of John, 1st chapter, 8th verse, we read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

With great force Esle asks if God "can hold the child of the slums as responsible as that child who is born and reared in a Christian home?" "Certainly," replies Laic. "God will make allowance," and to prove it he quotes five or six passages of scripture, conforming with the principle of equity. This is comforting, implying compartments in hell; but the evangelical orthodox teach that there are but two places after death and the judgment—hell and heaven. (25-46.)

Would not that imply a third hell, in which are different compartments? Mohammedan theology has seven heavens and seven hells. The lowermost heaven and the topmost hell so interblending, like rainbow hues, that the subject therein considered can only say, "This is comfortable not exactly delightful."

But orthodox churchmen give us not a glimpse of any such comfortable hell. In proof, there lie before me a portion of "Calvin's Institutes," the longer and shorter catechism of the Presbyterians, and the "constitution" of the Presbyterian church, published in Philadelphia. Here are extracts:

I. "God by an eternal and immutable decree hath chosen some to eternal life, and also according to his sovereign power, he hath passed by and foreordained the rest to dishonor and wrath." (Page 165.)

II. "At the day of judgment the wicked shall be set on Christ's left hand, and thereupon shall be cast into hell, to be punished with unquenchable fire, both the body and soul, with the devil and his angels forever." (The larger catechism, page 219.)

III. "The end of God's appointing this judgment day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and in the damnation of the reprobates." (The Institutes, page 175.)

Here are extracts from some of the straightforward pulpit preachings of Rev. Jonathan Edwards, Rev. Emmons, and other preachers of 60, 70 and 75 years ago, which I used to hear. (I am now 85 years young.) Listen to these sermons:

I. "The gods who shall applaud the justice of the judge in the condemnation of his ungodly husband. The godly husband shall say amen to the damnation of her who lay in his bosom! The godly parent shall say hallelujah! at the passing of sentence of their ungodly child. And the godly child shall from his heart approve the damnation of his wicked parents who begot him."—Rev. Thomas Boston's Four-fold State, page 336.

II. The saints in glory shall be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. "They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but, on the contrary, when they see this sight, it will occasion rejoicing and exultation to joyful praises."—Rev. Jonathan Edwards' Practical Sermons.

III. When they great the misery of hell, God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them, and will excite in them a lively and admiring sense of the grace of God in making them so different. The sight of hell's torments will exalt the happiness of the saints forever."—Rev. Emmons's Sermons. (No. XVI.)

It is true that preachers do not preach such sermons in the morning, time of this twentieth century, and yet if their sermons were gospel sermons then, they would be gospel sermons to-day; but if they did preach thus, their churches would soon be empty or occupied by lecturers upon education, science, philosophy and the various reforms that are brightening and liberating and making the world better.

Gladly do I say that ministers, unless backwoods exhorters, do not now generally preach the dogma of eternal damnation nor punishment in hellfire forever; but they "Smooth down the rugged text to ears polite, And snugly keep damnation out of sight."

Nevertheless, if the doctrine of eternal torments be true—if the evangelical creeds of the church be true—if faith in the atoning blood of Jesus Christ be necessary for our salvation, then he that will have most excellent society, for such great, brilliant and brainy souls as Baron von Humboldt, Huxley, Tyndall, Victor Hugo, Garibaldi, Dickens, Thomas Jefferson, John Quincy Adams, Benjamin Franklin and Lincoln and others constituting a galaxy of great souls—are lost—eternally lost.

In this article of Laic, referring to Baple, he indulges in a rather sarcastic fling at Methodists; in these words: "But are not all Methodists, at least more than two-thirds, Universalists? Do they not all believe in universal re-

demption and universal grace? I think they do. If so, universal salvation, but logically completes the case."

Upon the whole, this is an excellent paragraph. I really think that two-thirds of the more intellectual and cultured Methodists like a heart Universalists; that is, believing in "universal grace" they naturally hope for and believe in the final redemption of all mankind, considering divine punishment to be disciplinary rather than retaliatory.

It is reported that when an overzealous evangelist was told that Universalists believed that all men will be finally saved, he exclaimed in horror: "I hope for better things!"

The doctrine of universalism, that is of the final holiness and happiness of all mankind, is a beautiful faith, and just what might be expected from a God of infinite goodness, wisdom and power. There is only one spiritualism to this, and that is Spiritualism—not Spiritualism or any form of Japanese and Chinese necromancy. Spiritualism is the antithesis of materialism, gives to investigators the most irrefragable proofs of a future conscious existence, and predicates the happiness of that existence in all worlds upon right thinking and right living.

J. M. PEEBLES, M. D. Battle Creek, Mich.

PSYCHO-LONGEVITY.
A Comprehensive Expression as to Its Nature and Application, as Presented by an Editorial Writer of the Chicago Chronicle.

Apparently the Society for Psychical Research confines itself to the phenomena of Spiritualism, and without valuable results, while there are many other psychical problems awaiting solution which are not so difficult but of greater present and practical utility. One of the most vexing of the problem of insanity. Almost any student of this complaint knows that it is psychical. That is, he has observed that it is in almost every case caused by one current of thought and relieved by another, but what the laws and principles are on which it works are a profound mystery. The mystery is profound but not hopeless and might have been explained long ago if the Society for Psychical Research had not been so hard on it as it has on Mrs. Piper's seances.

A similar but far more important oversight is the psychical lengthening and shortening of time. At first sight one would say that nothing could be more hopeless than an attempt to measure an hour anything but sixty minutes, and yet there is a most phenomenal phenomenon more common, better recognized than the slow or rapid flight of time. There are times when hours pass like minutes and other times when we say that a few minutes seem like an eternity.

The popular theory about it is that time passes rapidly when it is passed pleasantly and slowly when it is passed painfully. This is certainly true to a great extent, and if it were the whole truth the inquiry into the psychical shortening and lengthening of time would be of no value, because we cannot at will make our circumstances agreeable, and there would be nothing gained by making them disagreeable. The real inquiry is whether nothing but pleasure shortens time and nothing but pain lengthens it.

To this inquiry it is difficult to give a positive answer, but there are some phenomena which militate against the popular belief. For instance, it can not be denied that time never passes so slowly as it does with some people who are in perfect health and comfort, and who have plenty of money and no known troubles. Some of these people kill themselves in order to kill time. On the other hand, when a man is under sentence of death and is in constant anguish of mind time passes with great rapidity.

There are indications that time is long or short according to the rapidity of thought. If a person is stupefied with drugs time passes rapidly. On the other hand, in dreaming, when the mind works more rapidly, time seems longer. It is related to some man that lying in bed with his eyes fixed on the clock he fell asleep and dreamt of an extensive tour through Europe, and being suddenly awakened he looked at the clock and found that he had been asleep only a few minutes.

It is a doctrine of the transcendental philosophy that time is a "mode of thought," which can mean nothing less than that time is long or short according to our mental operations. This is important, if true, but not nearly so important as it is to determine by what sort of mental operations time is lengthened. There is no end of discoveries, principles and truths which are said by different people to be "the greatest thing in the world," but what would all of them together be to a discovery of the psychical principle according to which time is lengthened?

With this principle understood and applied, there seems to be no reason why every one who might not become virtual centenarians.

Even without such extravagant expectations as these the increase of human happiness from such a discovery would be incalculable. It is a singular thing that as men are now constituted time always passes too rapidly or too slowly. This is the last evil that any one ever expected to see cured, but if the psychical philosophers will get busy on it some people now living may see the wisp of time behave themselves.

DRIFTING, DRIFTING!
To the Home in the Higher Spheres. Time glides on in a rushing and shade. Our lives are drifting away. Like a leaf on a creek, or wave, Or the mist of the ocean's spray.

The sun goes forth in its splendor; It trails through the azure skies, But sinks at last in the billows That's tinged with the crimson dyes.

In the warmth of the morning sun, New flowers their petals unfold, Radiant in delicate tints With the secret of life untold.

They wait their perfume far and near, Flushing their blossoms and spray; They linger and smile a little while Then drop while life drifts away.

All life with its beautiful dreams, With its hopes, its joys and fears, Is drifting away from you and from me.

To the home in the higher spheres, MRS. J. H. DALLAS, Meriden, Conn.

THE DOG AND THE PIGEON.

They Undoubtedly Will Live in the Land of Souls, and Continue Their Earthly Friendship—The Unique Friendship of Three Inseparable Companions, as Set Forth in the Chicago Daily Tribune.

In North Chicago lives an old gentleman who owns—or rather has as friends—a dog and a pigeon, and the three are inseparable companions. Whenever this old gentleman goes the two pets accompany him. The story that their friendship reads like a fairy tale, and were Hans Christian Andersen living he would doubtless begin his tale of their adventures with "Once upon a time there was a man and a dog, and a pigeon."

But this is no fairy tale and any one who visits Lincoln Park in the summer time may see these unusual comrades. Charles Noe, well known in his neighborhood as a retired open stage driver, lives at 680 Sedgwick street. All around Lincoln Park the three are a familiar sight, and the residents of that vicinity have become accustomed to see them on their daily walks.

About 10 o'clock every morning they start out. The dog is old and stiff with rheumatism and Mr. Noe walks very slowly to give her ample time to keep up with him. She is 14 years old and was raised by Mr. Noe, as were also the parents of the dog. It is a cross between a Black Spitz and a pug and resembles both of these varieties enough to give it odd characteristics.

Comrades: Man, Dog, Pigeon.

Between the dog and her master gravely walks the pigeon. It gets tired it rides on the dog's back, or its favorite place, the head.

Mr. Noe always speaks to his pets in German. "We are all German," says he. "Come ze Mousle, schone Mousle!" (Come to Mousle, pretty Mousle), is all he ever ventures as a rebuke when the pigeon neglects the dog. It always has the desired effect, and Pidge at once flies to the feet of Mousle.

Their friendship, says Mr. Noe, began four years ago when he found the pigeon, half dead, in the deer pen at Lincoln Park.

It was only a squab two weeks old and it had fallen out of its nest under the eaves of the deer barn into the drinking trough below. It was nearly drowned, featherless, and bleeding. He rescued it and took it home. "I had no idea," he says, "of keeping it, and after he had fully recovered and seemed old enough to fly I opened the windows to let it fly away. To my astonishment it could not be driven out."

In the meantime, unknown to Mr. Noe, a strong friendship had sprung up between the dog, Mousle, and the pigeon. From then until now they have been comrades, sleeping and playing together.

Their way of sleeping is amusing. Birds go to their nests only when darkness comes, and the pigeon will not retire until the gas is turned down, even though it may be 12 o'clock at night.

Mousle could sleep regardless of time or light. If she soon learned that if she went to sleep her strange bedfellow would not be in its accustomed place between her front paws. Now they retire together, the bird nestled between the paws under the dog's neck and the dog with her head bent down over the bird.

Pigeon Jealous of Intruders.
The pigeon seems to have changed its nature entirely, never evincing any desire to mate or run away. On the contrary, it fights bitterly any intruder of the pigeon family that happens to come upon the premises.

In their daily ramble in Lincoln Park Mr. Noe, Mousle, and Pidge are invariably the center of attention. Nor does this annoy the old gentleman.

"Why," says he, "when my dog and pigeon come in sight the monkeys and tigers and other animals receive no more attention. They are so amazed at the sight of so tame a pigeon and its evident affection for the dog."

On the street the attention they attract is just as great. Pedestrians will stop and look on in surprise, and it is no uncommon thing for a carriage or automobile to stop that its occupants may request a pose for their cameras, or to make an offer to purchase.

Mr. Noe has been offered substantial sums by admiring observers of his pets. He also received an offer from a dime museum agent. He was merely to sit on view with his pets and make a little speech, for which he was to receive \$35 a week. The offer was declined.

Being asked whether he was not afraid that a strange dog or cat might kill the bird, he replied: "Not while Mousle is around."

When the weather is fine Mr. Noe frequently sits in the park and reads. His companions will play or sit contentedly near him until time to return home.

Mousie Is Getting Old.
But Mousie is old and tires quickly. Sometimes in a playful mischievous mood she pecks her playmate mercilessly on her back, picking out the most vulnerable spots, and though Mousie howls with pain, she never offers to harm the bird. Mr. Noe explains that this is because the pigeon wants to play and gets impatient because the dog is so old and lazy.

At home the two pets have the freedom of the house. Mr. Noe is so fond of the pets as her husband, and that only kindness is shown them is readily believed when one sees how they trust their master. When either Mr. or Mrs. Noe returns home after an ordinary absence they are affectionately greeted by the dog and the pigeon flies to the hand or shoulder to show its delight. The same good fellowship is shown when Mr. Noe gets his cap and coat preparatory to leaving the house. Mousie is too old to make the wild demonstrations of a puppy, but she barks and shows in every move a readiness to go along.

The behavior of the pigeon is far more amusing. It watches around the floor, ruffling its feathers, bobbing its head up and down, and uttering its continuous "gook-a-too-zoo, gook-a-too-zoo."

Form Ideal "Happy Family."
"It is hard for me to refuse their requests to go downtown with me," said the old gentleman.

On Christmas day Mousie received a present from her master in the shape of a plush robe or dog coat. One of the results of her old age was the falling out of her coat of hair. She gradually became quite bald, and had no way to protect herself from the Medicine Hat blizzard, but now when she goes out for a walk in cool weather, she gratefully permits herself to be inrolled in the coat that her master has so kindly provided.

Old companions they are, to be sure. But when in all the world is to be found as remarkable a chain of friendship as that which links Mr. Noe, Mousie, and Pidge?

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QUARTERLY REPORT.

Mr. and Mrs. Sprague Give a Detailed Account of their Missionary Work.

Our last quarterly report left us at St. Louis, Mo., where we took part in a three days' anniversary meeting held in the beautiful Spiritualists' Temple on Pine street.

This was a great meeting. The speakers and mediums did excellent work. Mrs. Anna L. Gillespie of California, who was present, was at her best, and won the applause and approval of all. This, we think, was her first appearance on St. Louis platform, but it will not be her last.

St. Louis has "home talent" that can hardly be excelled, and good number of speakers and mediums, some of whose names we cannot now recall, so will mention none, took part in the services, each one adding a share to the success of these meetings.

The lecture was one of the great features of the meeting. The lecture exercises consisting of music, marches, recitations, etc., had a winning effect upon the large audience. Little ones, and some larger grown, gave to us older ones truths pertaining to the teachings of our harmonious philosophy and they were given in such a way as to touch our sympathies and create in us a greater love for our beautiful religion. We could not refrain from sending out a silent heartfelt prayer that all the world might be led to understand and enjoy this blessed truth of ours. Spiritualists should have more lectures, and the St. Louis Spiritualists can give them "pointers" on how to make the lecture a success.

We left St. Louis feeling happy in the knowledge that our cause is in good hands, and that each year marks its growth as well as an improvement in the methods of work.

We next visited Millersville, Mo., where we held "protracted" meetings for a week. Everybody nearly for miles around, attended the meetings. Each evening the streets were filled with fine carriages and other vehicles of various make. One man came by public conveyance forty miles and remained until the close of the meetings. He told us he had been well paid for the time and expense, which of course was gratifying to the missionaries.

Millersville, according to the census of 1900 has a population of 210 inhabitants, but we had nearly double that number in our audience on one occasion. The railroad is nine miles away, and there was no telephone. There is but one church in the village and that is a Spiritualist church, and it is paid for. It is large enough to seat about three or four hundred people, and every denomination is welcome to use it. The few Christians have given up trying to convert the Spiritualists of Millersville, and use the church no more.

We were treated royally. Everything was done to make the meetings the great success they proved to be. Millersville is properly named. There must have been at least one hundred millionaires men and women, and a large proportion of them were Spiritualists.

Mr. George H. Miller, who is the president of the society is a pioneer Spiritualist and a grand, good man. His good brother, whose first name we cannot now recall, was once a Universalist minister, but after twenty years he has been a Spiritualist and has given his services to this society and community without money and without price.

Mr. N. P. Stearns is the secretary of the society. He is a well informed and enthusiastic Spiritualist and a great helper in the work.

A large and excellent choir, composed mostly of the younger members of the society, furnished the music for our meetings.

The reader can easily see that, though this village is small and quite a distance from a railroad, yet the cause of Spiritualism is made to thrive and become a blessing to many people. Energy, independence and perseverance built this church, organized this society and made Spiritualism the popular religion of the country around Millersville. Dear reader, have you not better opportunities and conditions in which to work for the upbuilding of the cause of Spiritualism than have these few sons of toil? If so, then should you not take courage and proceed at once to lend a helping hand to those who are laboring so earnestly to advance our cause and bless the world? Oh! if every Spiritualist would do a little what a mighty work could be done.

We next visited Beardstown, Ill., where we held two meetings in the Court House. These were the first public Spiritualist meetings ever held in this town. Brothers John C. Dally, Sr., and W. P. Throckmorton, assisted by perhaps a half dozen others, arranged for our coming. Much interest in our work was shown, and we should have remained longer, but having previously engaged to serve the Farmer City, Ill., we bade them adieu with a promise to return at an early date.

At Farmer City, Ill., we learned that the society had been holding no meetings during the winter. The roads had been so bad that they were almost useless some of the time, and they were not much improved when we arrived.

Our audiences were not large, but the people were appreciative and some who were not Spiritualists, expressed themselves as being much pleased with our work.

Our Easter sermon which we thought was a logical and pleasing one, did not seem to please a Christian minister who was present, and later on we were informed that he had given notice that he would reply to it, which he did. The Spiritualists went to hear him with the intention of reporting his sermon, and having so replied to it, but after hearing it, they wrote us that it amounted to nothing, to his side, and did us no harm, and that we had better save our ammunition for larger game.

We filled a three days' engagement at Decatur, Ill., where we have a society chartered with the Illinois State Association. This is a small village, composed of earnest souls. They have kept it going since we organized it two years ago last spring. They needed our assistance very much, and we did the best we could for them and when we left them their energy and zeal registered a notch higher in the scale and they were thankful that the N. S. A. has furnished them with help and struggling societies.

We visited Whitewater, Wis., and held three successful meetings in Morris Pratt Institute building, attended the Wisconsin State Convention

tion which was held in the same place the three days following our meetings. While at Whitewater we received letters from Macomb urging us to return and hold more meetings. By advice of Brothers Barrett and Warner whom we met at Whitewater, we went back there intending to remain two or three days.

On our arrival we were both taken sick. Mrs. Sprague was so very sick that we were frightened. She came near having nervous prostration. We never spent such a night. The incessant work of the past few months, much traveling, excitement and nervous strain, brought us to a realization that there was a limit to our endurance, and that nature's demands must not be ignored, or we would be up the work in Macomb for the time being, and took the train for our daughter's home in Grand Rapids, Mich.

Though we had many true-hearted and noble friends in Macomb who would have done all in their power for our comfort, we felt that we would rather be with our daughter if we were to be sick. Here we remained but a short time in Grand Rapids, and moved on toward home, stopping to fill an engagement of three meetings at Elyria, Ohio.

We found the Elyria society in good condition. That excellent and indefatigable worker, F. W. Martin, is again president of the society, and whatever he undertakes to do he does well. This society is one of the best in that state. It has some of the best workers and has two or three speakers who have developed in the home meetings.

We enjoyed meeting once more with the earnest and congenial souls with whom we labored when this society was first formed; and also to meet the new ones who have come into the fold since, some of them through the good work of the society. It is always a pleasure to the missionaries to see the good resulting from their efforts and in Elyria as well as in multitudes of other places the evidence of the value of missionary work is plentiful.

May the good angels inspire all the workers to renewed efforts in behalf of our beloved cause. We arrived in Jamestown May 31, since which time we have held no meetings, and we shall hold none until we begin our camp-meeting work at Hazlett Park, Mich.

During our vacation we have moved from Jamestown, N. Y., to Detroit, Mich. Our vacation has been a rest to us. We have worked hard in moving but the change in occupation has improved our health. We are in excellent condition for our camp work.

We go to Hazlett Park, Mich., June 1, where we will hold our camp work at the last named place the first Sunday in September when we will be ready to visit places in Kansas, Oklahoma, Nebraska, Iowa and Illinois. Correspondents please address our home, No. 1082 Trumbull avenue, Detroit, Mich. Mail will be forwarded to us from that address wherever we may chance to be.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

THE BIRTH OF CHRIST.
Its Date Considered as Astronomical.

The Christian Fathers identified the birth of Christ both with the time of the vernal equinox and the winter solstice.

Clement has demonstrated the fact that the date assigned to the birth of Christ is astronomical. It is calculated, according to the tradition of the Roman church, by an astronomical epoch, in which, as shown by the modern tables, the middle conjunction of the moon with the sun happened on the 25th of March according to the Julian form (re-established a little after by Augustus), at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle equinox.

The day following the 25th was the day of Incarnation according to tradition of the church as represented by Augustine, by which was the time of birth according to Clement Alexandrinus. There the incarnation with the conjunction of the sun and moon at the end and re-beginning of the equinoctial year. Nine months after this conjunction of the solar father and lunar mother, who are portrayed in the earliest known picture of the crucifixion, in the living child was born in the winter solstice, December 25, the date assigned to the birth of the young sun god Mithras, and to Horus the child in Egypt.

Plutarch tells us that the virgin mother Isis was delivered of Harpocrates (i. e., Horus) considered as the child of the mother alone) about the winter tropic, he being the first shooting star and sprouts very imperfect and tender, which is the reason, as the Egyptians say, that when the lentils begin to spring up they offer him their first crops for first fruits. They also observe the festival of her after-birth (the Hebrew shiloh) or Horus, the son of the Father, after the normal equinox. These and two astronomical dates were continued past de miexis, by the equinoctial christologists, who could not account for them in the absence of the gnosia, hence the solstice and spring equinox are both assigned as the time of the one birth, which is impossible as human history, but is true to the mythos and the two Horus. The birthday of Mithras, the invincible one, was celebrated as an annual festival, on the 25th of December, the day of solstice, or Christmas day. He was born in a cave, and wherever Mithra was worshipped, the cave was consecrated to him; as the "highly mysterious cavern" was sacred to the sun god of Egypt.—Gerald Massey.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that lives spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

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Give Us the Truth, the Whole Truth, and Nothing but the Truth

Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield's Hall, corner Ashland and W. 13th street.

The Light of Truth Church will hold services in Hopkins' Hall, 628 W. 3rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burd, pastor.

The Church of the Psychic Forces holds services at 434 1/2 street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 301-883 434 1/2 street. Conducted by Mrs. Ida Cleveland.

Golden Rule Spiritualist Society, Nora E. Hill, pastor; Dr. J. H. Randall, assistant pastor. Holds services every Sunday evening during July and August, at O'Donnell's College Hall, Paulina street, near Washington Boulevard. All welcome.

Temple Light and Truth, 370 Wabasha avenue, near Robey street, and North Avenue. Sunday school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m. by Mrs. T. L. Lott, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 56th street, between Kinkaid and Monroe avenues. The best talent can pass the time here. The best talent can pass the time here. The best talent can pass the time here.

The Rising Sun Mission holds services every Sunday morning at 11 o'clock, lecture and tests at 3 p. m., and lectures and song service at 8 p. m. Advanced speakers, good test mediums and good singing. Temple, Oakley Hill street, between Jackson Boulevard and Adams street.

Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 3 and 8 p. m. Scientific and philosophical lectures; best psychic and message-bearing in attendance. Prof. F. M. Stollers, president. The German Angel Society, Bund of Angels, No. 18, holds services every Sunday evening at 8 o'clock in Grand Hall, 152 North avenue, between Halsted and Clybourn. Also every Thursday evening in Math Jung's Hall, 171 Lincoln avenue, southeast corner Ashland and Lincoln streets; entrance at west door north of Howard street. Frank Joseph, medium, by everybody welcome.

Church of the North Star Spiritual Union, Incorporated. Meetings Sunday at 8 p. m. sharp, at Pearl Hall, 1546 Milwaukee avenue, near Western avenue. Mrs. A. L. Lott, speaker and medium. All welcome.

Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor. All welcome. Services at 3 and 8 p. m.

Spiritual Science Society meets every Sunday from 2 to 10 p. m. at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission, free. Mrs. Dixon will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 31st street.

Mrs. Mary Hill holds meetings every Sunday and Wednesday evenings at 320 Flournoy street. Good speakers and messages. Divine Spiritual Church holds meetings every Sunday afternoon and evening at 2:30 and 7:30, in Hygela Hall, corner Ogden and Robey street. Good music. All welcome. Rev. Lucy A. Hodge Koontz, pastor.

The Christian Spiritualist Society holds ten meetings every Sunday, at 8 p. m. at Virginia's Grove, Des Plaines River and West Madison street, conducted by Miss Sarah Thomas.

SEISMIC DISTURBANCES.
Another Explanation in Reference to the Same.

To the Editor:—In your valuable paper of June 26, our brother correspondent of Denver, Colo., A. P. Cool, is in error about steam causing earthquakes. Dry, saturated or superheated steam is non-explosive. All the fire within the earth, coming from the great steam fast enough to give it sufficient force to cause it to break through the earth's crust, for the reason that the steam would condense. A very large body of water, instantly converted into steam, is the cause of seismic disturbances. Water by boiling loses the greater portion of the oxygen that it holds in solution; when that is the case, it will explode. When the oxygen is boiled out of the water, it is not water, but a bed of electricity. Water is the most dangerous compound known, and still with care it is the safest. A housewife will give a hot stove a large range if there are two or three drops of water under a dish on the stove. One hundred gallons of water instantly converted into steam will create a force of 160,800,000 pounds. O. V. DAILEY, Hamilton, Ohio.

"The Molecular Hypothesis of Nature." By Prof. Wm. L. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

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IMPORTANT
Resolution Adopted by the National Spiritualist Association.

At the regular meeting of the board of trustees of the N. S. A., held at headquarters in Washington, D. C., the following was unanimously adopted at its session, May 6, 1906:

Whereas, certain so-called Spiritualists, for the purpose of making secure the PRACTICE OF FRAUDULENT MEDIUMSHIP whereby an innocent public may be DECEIVED AND ROBBED, at the most sacred feelings of human hearts outraged by simulating the forms of and messages from their dead, are seeking to unite all false mediums, their tools, followers and dupes into a secret oathbound fraternity that will defend their trickery; and

Whereas, they are wilfully, for their own selfish ends, representing the official board of the N. S. A., as opposed to all physical or other legitimate phases of mediumship; therefore, be it

Resolved, That we call attention to all thoughtful Spiritualists to the following resolution which was unanimously adopted by our annual convention of 1901, and which is still the authoritative expression of the N. S. A. upon the question of phenomena, and be it heartily concurred in by each member of the present board of the N. S. A. to-wit:

"Be it resolved by the delegates to the National Association here assembled that we believe in, and stand for, GENUINE PHENOMENA of every reputable phase."

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and common sense. A book of 64 large pages, written by a Spiritualist, for Spiritualists, tells the whole story, and will startle you with its amazing revelations. It not only explains fully how all these things are done by the fakes, but instructs you how to detect and expose the tricksters. This book is endorsed and recommended by our leading and ablest workers in our cause. I would like to place a copy in the hands of every true Spiritualist and investigator in the land. If you are an honest Spiritualist and opposed to having the memory of your departed friends insulted and outraged and your own spiritual gifts the sport of these "spiritual" grafters, it is your duty to assist in exposing and driving them out of business. My book will help you to do it. Write me for special price by the quantity. Single copy, postpaid, 25 cents. ED LUNT, Station A, Boston, Mass.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price, 30 cents.

"The Integrity of Ecclesiasticism." A Menace to American Civilization. By Prof. Wm. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the Molecular of Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price, 25 cents.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

OL. 34.

CHICAGO, ILL., AUGUST 4, 1906.

NO 871.

WIFE'S DREAM OF THE OTHER WOMAN.

The Astounding Vision That Sent Mrs. Frederick Johnson to Crawfordville, Ind., to Find Her Missing Husband.

Praying night after night in the loneliness of her deserted home for a guiding hand to bring her missing husband back home, or to take her to him, Mrs. Frederick Johnson of Indianapolis, Ind., has at last had her prayers answered—but in a most astonishing and shocking manner.

"I was absolutely no due to aid her beyond those which Mrs. Johnson declares were revealed to her in her dreams and in answer to her prayers, she has found her husband many miles away from home living under a different name and with the crime of bigamy on his head.

The finding of the bigamous husband would be regarded by the police circles as a most remarkable piece of detective work. To Mrs. Johnson it resolved itself into a very simple matter after she began to pray for help.

In her dreams, she declares, she saw a telephone, the word "Crawfordville," and most vividly of all the vision of a man who she recognized as her husband being led away by a policeman despite the tears and pleadings of a young woman.

This last vision made such a dreadful impression upon Mrs. Johnson that she awoke with a start. She went next door and asked permission to use the telephone for a long distance call. She called Crawfordville and asked to speak with the marshal. To him she described her husband very carefully and told him the nature of the work in which he was probably engaged.

Crawfordville is a small city about forty miles from Indianapolis, where everybody knows everybody else and where the city marshal soon bears all about every stranger and newcomer in town. For that reason there was nothing remarkable about the readiness with which the marshal associated the description of the missing Mr. Johnson with that of Frederick Schmidt, a most estimable middle-aged man, who had been living with his wife for several months, but who had recently moved to Lafayette.

Yes, the marshal told Mrs. Johnson over the long-distance phone, he knew very well the man she described. But wasn't it Schmidt instead of Johnson? No, Mrs. Johnson was quite sure it was Johnson. And she added that she ought to know, as she happened to be Mr. Johnson's wife.

The marshal whistled softly. Then he told Mrs. Johnson that the best thing she could do would be to take the first train to Crawfordville to see him, and he would find her husband for her.

Pending the arrival of Mrs. Johnson's train the marshal sent a busy two hours hunting up "Mr. Schmidt's" record.

He found that Frederick Schmidt had married Miss Mary M. Fink, of the city, and a sister of Philip Fink, a wealthy butcher. "Schmidt" had been engaged in building a house for Fink, and in that manner had become acquainted with his sister. He was a good-looking man, of refined appearance and gentle manners, and after a short courtship had wooed and won the hand of the young woman. Their brother said that several months after their marriage they had removed to Lafayette, Ind., a larger city, situated twenty-five miles north of Crawfordville, where, "Schmidt" had explained, better wages and more business in the carpentry line could be secured.

All this information was imparted to Mrs. Johnson immediately after her arrival at Crawfordville. Instantly she associated with the marshal's report her strange vision in which she had seen her husband, the policeman and the strange woman.

The next train to Lafayette had among its passengers the city marshal of Crawfordville and Mrs. Johnson. Upon their arrival there they sought the assistance of the Lafayette marshal. After a few hours' search they located the cottage at No. 629 Oregon street, where Johnson was living with wife No. 2, under the name of Mr. and Mrs. Frederick Schmidt. Reaching the Schmidt home, they found the wife there. She said her husband was at work at the new stockyards.

Supt. Powell, of the Lafayette Police Department, accompanied by Capt. L. C. Clark and Officer Scott Steele, hurried out to the stockyards and placed the boss carpenter under arrest.

When Johnson was brought face to face with wife No. 1, he hung his head in shame. He became nervous and excited, and trembled from head to foot. Then, when he turned in another direction and saw wife No. 2, it was more than he could bear.

He asked to be taken away before the judge, and to be held in lieu of bond, and receive the penalty without further delay. This request was granted. He was taken before Judge De Hart, of the Tippecanoe County Court, where the judge sentenced him to the penitentiary for a period of from two to five years for bigamy. The whole affair required but a few hours, and within twenty-four hours of the arrival in Lafayette of Mrs. Johnson No. 1, the bigamist was on the road to Michigan City, Ind., where he donned the stripes of a convict.

"For many years my husband and I had lived an ideal life," said Mrs. Johnson No. 1. "We were very happy and contented."

REFLECTIONS ON MEDIUMSHIP.

"All Control Is Obsession. It Is Only a Matter of Kind or Quality. There Is the Ignorant Control or Obsession; the Arrogant and the Selfish—the Negatives."

There is the intellectual; the magnetic; the loving; the positive. The kind or quality of control depends on our own mental, moral or spiritual conditions. The ignorant predominates, though we may be intellectually bright; but intellectuality without spirituality or morality counts in the spirit realm as ignorance—ignorance of the law of control, of mediumship and of the counteracting influences that obtain. Intellectuality without spirituality (synonymous with mind without heart culture) leaves out the love-principle in spirit communion—the causal element so essential in comprehending spiritualism as a cause and not an effect. Minus the love principle, all spirit communion takes on a material hue—a condition in accordance with past education, preconceived opinion, prejudices and environment.

Spiritualism as a cause is not an effect of the earth sphere, but of that beyond it; but the first named is mediumship, and the second is the inspiration (spirit knowledge) is classified as the individual moral clarifies his environments of his earthliness; and the latter is an effect of self-knowledge with concomitant self-culture or spirit ascent.

Spiritual illumination evolves with self-knowledge, the comprehension of spirit control, mediumship and the influences accompanying the same. Through the study of these influences we learn the nature of our controls or obsessions, and may thereby judge of their true character.

When this is known deception ceases—at least, as we know what is the first step toward rectifying it, either by our own logic or by aid of the communicants who partake of our illumination.

The negative influences in spirit communion are drowsiness, restlessness and irritability, betraying sensuality, arrogance and selfishness in the communicant.

The positive influences are animation, tranquility and joyousness, indicating wisdom, magnetic or healing power and love.

Spirit control now depends upon which of these conditions we can put foremost in our vibration.

With the clearest, the most powerful or the kindest spirit cannot make us understand him or feel him, and we attribute what has been twisted out of shape through our own discordant condition, to the communicant, and denounce him an obsessor.

Real observation can only take place where a sensitive or medium lacks self-control or is controlled by a weakness or passion (which is exceedingly rare, comparatively speaking). But the majority of the so-called obsessed, are obsessed by themselves—by some dominating idea, sense-consciousness or heart emotion (whether good, bad or indifferent).

Spirit communion through such an individual condition will always be mostly the medium's own thought and feelings reflected on himself. It is all right if the thought or sensation be a spiritual one; for its vibration is simply amplified, that's all. But if it be a hobby or a grievance, it may be all wrong or augmented to a disagreeable extent.

Keep the heart right, and the mind, too, will be right. Heart inspiration is superior to mind inspiration. It contains the same truth, but nearer the cause; and always more gratifying because in it is contained the love-principle—the light of creation.

ARTHUR F. MILTON.

AFTERMATH.

Oh! my heart is drear and weary, There's a smother in my breast, And my eyes are parched and bleary From their tears so long repressed.

Oh! my heart is aching—breaking, Though my lips part with a smile, With my neighbor undertaking To be cheerful all the while.

And my brain reels with the pressure Of a new world of woe and pain, O'er the miles of smoldering treasure That can never be replaced.

Of the miles of ash and debris Where palatial mansions stood, Miles of tangled wires and debris, Crumbling walls and blackened wood.

And a fascination blinds me Like enchantments ne'er forgot, While each ruined wall reminds me Of the city that is not.

Oh! I sickened in the travail At the mothers who gave birth, Through the anguish and the peril, On the bare unsheltered earth.

Christ was born within a manger, With the wondering star-eyed king, But these refugees from danger Could no sheltering refuge find.

There is pathos in the faces Of that lengthening hunger line; Mingling of a score of races, Age and childhood woe combined.

In the column at the station Each his turn and measured ration, Young and old take turn about.

And these tented camps remind me Of those others years ago, When a phantom fate consigned me To the mercy of the foe.

Oh! to hear the church bells ringing In their old and solemn way, And the ringing children singing Home from school in boisterous play.

In my dreams I see the city In a new splendor rise again; Phoenix-like arise completely, Fairest city among men.

And before my vision, holding As a panorama unfolds, A phantom wing unfolding Lifts the city yet to be.

ADDIE L. BALLOU, San Francisco, Cal.

To know what you prefer, instead of humbly saying amen to what the world tells you you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

REMINISCENT NOTES.

Spiritualism Fifty Years Ago, and Later.

I was born in Whittingham, Vermont, in 1829. In 1844 I studied phrenology as taught by Fowles and Wells. In 1848 I studied electrical psychology (now called hypnotism) as taught by John Bovee Doda.

When the rappings took place at Hydesville, N. Y., a few of us formed a circle at Whitingham, Vt. Soon we had the rappings, followed by table tipplings, automatic writings, clairvoyance and magnetic healing.

For more than fifty years I have been investigating. I have sent in more than 1,600 circles. I carefully tested the phenomena and learned the great truth long before we heard of a circle at Hydesville, Vt. I was then at work in Jacksonville, Vt. One day after dinner I wrote a letter to my wife in spirit land, sealed and enclosed in another envelope, and directed to Elson Bishop, Readsboro, Vt., and mailed it at 1 o'clock p. m. on Tuesday.

The stage carrying the mail from Readsboro, Vt., to North Adams, Mass., had gone. The mail went over on Tuesdays and back on Wednesdays, again on Friday, and back on Saturday, each week. My letter had to remain in the office until Friday morning. On Wednesday, the next day after I wrote, I got a letter from Elson Bishop in answer to mine. This answer was a full reply. I had asked seven questions. One was, did children grow in the spirit land? Another question, Do you want a verse on your tombstone, and if so, would she give me a verse. This letter from Elson Bishop contained my wife's answer to every question, written automatically through the hand of the medium Bishop. It was absolutely the handwriting of my wife. She said children did grow in the spirit home; also said that she wanted the verse on the tombstone, and gave it as follows:

"The trust of flesh is here laid by Our spirit's like the butterfly, Free to drink of endless pleasure—Upward, onward, to our Savior."

She said it was not as she wanted it, but was the best she could do, and signed "Your wife, Mary." This verse is on her tombstone in Williams-ville, Vt., cemetery.

Following the above was written in handwriting of the medium Bishop: "Immediately after dinner I went out in the field to hoe; your wife came to me and said she wanted to send a message to you. I went into the house and the above was written by her. I do not understand it; I suppose you do, Elson Bishop."

On the next Sunday I went to see said Bishop. I arrived about 5 p. m. Soon after Nelson Wicks came in with a letter. I asked to see it, and sure it was my letter. It had not been opened. I asked Bishop if he had seen it before. He said no. He had just got it.

After reading it he said, "I am surprised that the first of the week." The facts are, I wrote that letter between 12:30 and 1 o'clock Tuesday; Bishop's reply was dated same day immediately after dinner. My wife must have been present when I wrote, then went over twelve miles to the medium, took him into the house and using his hand, wrote. Bishop was a fine clairvoyant and saw her and heard what she said.

I determined to know positive. Was it psychometry? Did my mind go over there and control the medium to answer my questions? The next day I had a sitting with him. I asked mental questions, his hand writing appropriate answers on the slates. When got ready I got ready to have him write for me. He wrote the answer. His hand wrote very rapidly. "If you have any more questions to ask we are ready to answer, but do not want any more fooling." I saw that I had no control in the answers. There were three personalities—Bishop, myself, and third person, invisible, but having power to reason and communicate.

I then acknowledged my belief in Spiritualism, and promised to work for the truth while I had a conscious existence. My spirit friends entered into an agreement with me to stand by me in the work. That agreement has been faithfully kept as far as possible for over fifty years.

I have lost all fear of death, have outgrown belief in a personal devil, and have never been troubled with evil spirits, and know of no worse evil than ignorance.

I will give one more positive test. About the year 1854, Rev. Joy Bishop, a Universalist minister, and brother of the medium Bishop, became interested. He had a daughter, Lesina, who was an auditor of the writer. She would write for hours in the hand-writing of persons whose names were signed in full, would answer questions in science, on the bible, or give lectures showing great knowledge and learning. She was a mere child, and had never learned to write even her own name.

I was present and know of what I state. Rev. Bishop from this time was a Spiritualist, still preaching for the Universalist church. He labored to unite the Universalists and Spiritualists in united labor for the truth. His last work was done about 6 years ago. He attended the Spiritualist camp-meeting at Delphos, took part in the conferences and aided in our work. Returning home after meeting he wrote for publication a history of his experiences in Spiritualism, bible arguments, etc., was taken sick and passed to spirit life. He has often come to me and asked that I would give to the public the above statement as his statement has never been published. I could give many more facts.

JOY N. BLANCHARD, Delphos, Kansas.

THE MONUMENT.

If so men's memories not thy monument be, Thou shalt have none. Warm hearts, and not cold stone, Must mark thy grave, or thou shalt lie unknown.

Marbles keep not themselves; how then keep thee? —John Vance Cheney.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

A Retrospect, and an Apology.

On reading No. 9, the letter appearing on the date, July 14, with the sub-heading, "The End Justifies the Means," I think some further explanation is necessary, because I feel assured that in the past and probably at the present time some instructive visions which have no prima facie or absolute existence are often mistaken for facts existing. Of course the reader understands that I have cut off much interesting matter from these letters in order not to weary the skeptical reader, and make them short enough for other publications to repeat.

For instance, in the letter above mentioned I did not give the whole conversation, which passed between the disguised spirit and myself, nor have I stated that at a large tank women were washing and children bathing.

In my first efforts to understand the science or philosophy called Spiritualism, Mr. J. S. Wait, named Judge Edmonds' thought. I read the first volume and thought it reasonable, but when I came to the second or third, where the Judge spoke of poor women washing soiled clothes and living in poor cabins on the road side, I was absolutely disgusted because Edmonds seemed to believe that such were absolute facts in spirit life.

Now it seems reasonable to me that what he saw was merely instructive and unreal. Perhaps he dreamed, or I did, to be pulled down from his moral pedestal and taught humility, for if I remember rightly, he soon after the publication of his notions, resigned his office as judge of the supreme court, saying, "I can no longer sit in judgment upon my fellow-men." The work begun by Divinity in the human soul is sure to win in the long run. Wisdom falls not.

When I conversed with that spirit man, and he told me "that was all I was able to do," I felt that he was acting his part for some end and afterwards to be seen. "Oh! I am as happy as I can be," said I; "but it all seems strange and so entirely different from what I expected to find on the spirit side of life; now you appear to be a poor working man; may I ask what your trade is?"

He smiled, again and said, "I am a shoe maker." "A shoe maker in the spirit world!" I exclaimed. "I am sure I was as much surprised as Judge Edmonds was when he saw his strange visions."

"When do you do any work?" He almost laughed.

"Oh! I work in the evenings," he replied, "and he let me see that water which I was cured of my illness. It is well said somewhere in the Bible, 'Your thoughts are not as my ways, nor your ways, my ways.' Our intellects are very valuable here on business and social affairs, but on matters which relate to the soul and the audacious currents of our lives, they are utterly deficient and bewildered by those wiser than ourselves."

There is, perhaps no lesson which this world needs to learn more than this, that it is not only foolish but absolutely criminal to grieve unreasonably long after relatives have passed away and are seen by our mortal eyes no more.

POTENCY OF SUGGESTION.

Molding Young Minds—Parents That Want Healthy, Brave Children Must Give Suggestions to Make Them So.

Much interest is being manifested by thoughtful people in the subject of hypnotism as an aid in the training of children.

Recently a woman physician of New York aroused considerable press comment by declaring that mothers, in order to cure their offspring of undesirable traits and wretched tendencies, should train themselves to be hypnotists. The idea was treated quite seriously by some exchanges and lightly by others, and was doubtless dismissed by the majority of mothers, who read of it as something too ridiculous and fantastic to consider with any gravity.

If these mothers only realized it, the main principle underlying this seemingly amusing theory deserves the earnest attention of every parent in the land.

I do not agree with this woman physician that mothers should hypnotize their children; at least, I should not express my belief. I would say rather, that every mother should study the laws of suggestion and train her children to help themselves by the proper use of auto-suggestion. By this means a child may be taught to develop into just the sort of character the mother wishes it to be.

As it goes without saying that every normal mother wants her child to be brave, strong, healthy and happy, it would be the object of the mother in applying these laws to give her offspring such suggestions as would encourage bravery, strength, health, happiness and all good traits.

By systematically giving a child suggestions of positive good, the child is enabled to give himself the right sort of auto-suggestions—self suggestions, or self-impressions.

This does not mean that the parent obtains "control" of the child's mind; nor does it mean that any mysterious power is invoked, or supernatural agency employed. The mother uses suggestion in training her child, as a law which to-day is admitted by psychologists to be one of the greatest forces in nature.

Whether conscious of the fact or not, mothers, every day of their lives, are employing this force in the training of the young. Every mother, by words spoken in the presence of her offspring, by looks, smiles, frowns, gestures—indeed, by her entire attitude—uses suggestion, either adverse

or favorable, in molding their characters.

What is the secret of the "bad" child? Listen to this dialogue of the nursery. You have heard something like it, haven't you?

Mother (to interested relative)—I'm sure I don't know what I shall do with Bobby. He's getting to be a regular little lawbreaker. I see his father's temper developing in him, and you know from the first we could see he was marked with his Uncle Bob's hedonistic disposition. I believe the boy inherits all the bad traits in the family combined.

Interested Relative (sighing heavily)—Well, Mary, you certainly have your hands full of a traitor. You'll have to employ firmness with that child.

What happens? Bobby, in the corner, ears wide open, is smitten with the consciousness that he is branded; accused; a "bad, bad boy." Naturally bad.

And what is the secret of the good child? Listen to the continuation of the nursery dialogue:

Mother (cheerfully)—But there is Susie, now—bless her! An obedient and good as a lamb. I never have to tell her twice to do anything. She just naturally wants to be good. She's just like her dear, beautiful Aunt Ida. She'll be just such a character when she's grown.

And Susie? Sitting in her little armchair, she feels her whole small being glow with consciousness that she is a good child. Ever after the actions of these two children are influenced by the suggestions given in the nursery. And as these are repeated day after day their characters are shaped accordingly.

"Thought is a positive dynamic force and takes form in action," says Dr. Herbert A. Parkyn in that wonderful little book of his, "Auto-Suggestion." And he further says: "A young child's mind is very much like a barrel, so far as its first impressions are concerned. Its mind is an empty thing, waiting to be filled with any kind of impressions, and the impressions of childhood are by far the most lasting."

I wish every parent in the land—fathers as well as mothers—could read this magical little book of Dr. Parkyn's. "Thought takes form in action," is the note he sounds repeatedly, for it is the keynote of the entire matter.

Parents, if you want your children to be happy, healthy, brave and strong, give them the suggestions that will make them so.—Angela Morgan, in the Chicago Journal.

WHAT IS SIN?

Analyzed From the Standpoint of the Pocatello Philosopher.

In No. 860 of The Progressive Thinker appeared an article wherein the spirit is claimed to answer a question by propounding another in a true Yankee style. The sentence is, "What is sin?"

In order to answer so far-reaching a question, one must first see what has been claimed to be sin by creeds within the domain of Christianity and its mythologies, but which in the main are obsolete today in many sections of country.

They have at times claimed that to doubt the bible, church dictates, the pope's infallibility, efficacy of prayers, baptism, immersion, fasts, etc., were UNPARDONABLE SINS.

For a husband to kiss his wife on the Sabbath day, or to do any manual labor on that day, instead of attending "meeting," was also considered a sin.

To eat meat on Fridays is also considered a sin in the Catholic church, while getting drunk on Saturday is ignored by the same creed.

Evening animal food of any kind is considered a sin by certain sects in Hindustan, and also by the vegetarians in America and Europe.

To invent or construct anything labor-saving or artistic, beyond the things produced by their forefathers, is a most heinous sin in certain branches of Buddhism (which the Shintoists have of late ignored.)

Lawlessness was at times not considered as sins.

The pirates of my ancestors, the buccaners, were believed to be glorifying their gods, and that at the great Valhalla, their gods would as a reward bedeck their brows with laurel wreaths, while the angel maidens would weave streamers in their helmets.

Many of our aboriginal tribes consider it a sin against their spirit ancestors to hold their weird orgies and sun, drum, harvest and other dances in the presence of the "uncultured" whites.

It has even gone so far in past ages that it was considered a sin to fasten on a left garter or helmet before the right one.

The Mormons who have passed through the endowment house orgies consider it a sin to pass one minute of their lives without wearing their endowment robes, and a sin to not "obey counsel."

By all Christian churches it is a sin to doubt the story of their earth-made Adam, or about the rib wherefrom his companion was manufactured; to doubt about Cain's wife, Noah's flood, the salt pillar, the foxes with their tails tied together, Jonas in the river Tigris, the resting of the sun and moon over Bethshemur, the true godhead; vituperous statement, a person sailing skyward without a balloon, etc.

But life is too short to go over ground that has been ploughed and cross-ploughed so often that it has made men indelible to everything instead of making "thinkers" of them; but I will now proceed to the great question, "What is Sin?"

In a broad sense, sin is an error knowingly or unknowingly committed.

An error made in ignorance which will at the present, or result in the future, bring inharmonious, stagnation or injury to self or others, or to the deterioration of anything, is sin.

An act or word that is misleading, which may bring serious results to self or others, although done with the best of motives, is a sin.

To refuse the assistance to a fellow-mortal who stands on the brink of destruction, is a sin, although no man-made laws compel.

To mingle in vile and degraded association is a sin, as by your presence you abet such living.

To squander strength is a sin, as every mortal requires every fibre, nerve, brain and health to carry out his destiny's fiat.

A man's hilarity over having contracted an excellent bargain wherefrom he was the greater gainer while the other party became the loser, is a double sin, as he glorifies over an ignoble and unjust act.

To blame one's children for inherited viciousness is a sinful subterfuge from one's own shortcomings, where the responsibility lies.

To contract evil habits is a double sin; first, by example, and next by the errors of sin committed until a future possible reform.

The glutton sins by pandering to appetite, and thereby benumbs the brain and windows of the soul.

Direct lawlessness will not be taken into account here for two reasons: First, many laws are lawless, and secondly, the courts endeavor to correct it according to existing statutes.

By allowing oneself to utter falsehoods, misrepresentations or hearsay is a grievous sin, as it may cause irreparable injury to others.

A man with a bragging nature will steal if opportunity offers. His acquisitiveness turns graspingly towards the conquest or possession of things owned by others which he does not possess. The very thought is sin, and if encouraged, such nature may lead its possessor to crimes punished by our country's laws.

PREFERS IT TO PRESIDENCY.

Would Rather Head Spiritualists than Be Roosevelt—President H. D. Barrett Makes Startling Comparison in His Address at the Convention.

"I would rather be the president of the National Spiritualists Association than sit in the chair of William of Germany or Theodore the First of the United States of America," was the climax reached by Harrison D. Barrett in a speech before the local Spiritualists in the Academy of Music yesterday afternoon.

President Barrett delved into the history of Spiritualism and brought forth some interesting facts. "The National Association has been at work for thirteen years," he said, "and today we have 22 state associations and 670 local institutions, not all of which, however, are connected with the National Association. There are 42 camp-meeting associations, and the camp at New Era in this state is the pioneer of the West."

The speaker denounced the work of soothsayers, necromancers, and hypnotists and offered an eloquent appeal for a purely religious Spiritualism.

But by far the greater enthusiasm was reserved for the evening meeting; Harry Moore, the secretary, opened the meeting, and was followed by President Barrett, who defined religion as morality touched with emotion.

Both speakers maintained that Spiritualism stood for these principles and that it was true religion, up to date, favoring the Western spirit and standing for progress. Both speakers told amusing stories and kept the audience in good spirits. A free-will offering was taken, special music was discoursed, and then came John Slater. He said he was "wound up." He took occasion to "chide" the Portland press in several respects, and growing reminiscent, told the audience of his troubles with a San Jose medium. He declared that when he died he would be cremated and would refuse to come back in the spirit through any medium for fear the world would say John Slater was working that medium. He then called for the sealed questions.

He advised a young lady in a love affair, told another lady that her mother was well, repeated the remarks of a man about selling out and going to Seattle, and answered some other requests. To amuse his audience he told a lady of troubles she had with a refractory button in such an unflattering manner that she acknowledged the fact. His next effort was in the shape of a temperance lecture to a young man, and he delivered it with as the fact of an inspired prohibition orator in a dry town. His next feat was to launch forth upon the field of medicine, and he foretold the outcome of treatment and operations for several afflicted members of the audience.—Portland Oregonian.

CREATION'S WAR

Worlds on worlds in endless space Go wheeling in their life; No enemy can stop their course Nor send them into strife.

No mortal on the earth knows all Their pathways, how they run, No words come forth from any star, No voice from central sun.

No peans speak their fullest praise, No song their glories tell; Afar, afar, effulgent rays Cast wondrous, witching spell.

Old Time has long-drawn pages writ, Has varied works and ways; Has many a legend kept in store For the future's fortune days.

While yet the tale goes ceaseless on In silence all complete, The students on the farther shore Find not the knowledge seat.

No center find of causing power No matter what man's hand That shapes to form the countless worlds Nor gives forth a command.

"Within" this is the evidence, Here only source of power That frames and builds for wonder-land And fills with hidden dower.

That holds each product to its work, Distends, contracts, renews, Chains with magnetic forces grand, And lights by secret fuse.

Envoys with a subtle force, From fluids blend within, Each aura holding full its power To bless its every kin.

And this is Life, and this is God, All manifest and clear, In interchange, evolving power, Creation's ceaseless cheer.

MRS. M. A. CONGDON, Cloud Cap Inn, Mt. Hood, Oregon.

FLAWLESS.

Each diamond has its flaw, they say, Our idols all their feet of clay; The fairest face has some crumpled leaf; Some taro in every golden sheaf; Some minor through the music borne; Some cloud across the fairest morn; And something always, always mars The light of our most perfect stars.

To make us feel how vain each thing Round which our love would climb and cling.

'Tis false, I've known for many a year One face, nor knew a single sneer To mar its sweetness, never heard From those dear lips an unkind word, Nor ever found the faintest trace Of aught affections would efface.

What rarer tribute can we pay To one who walks earth's trying way? Let cynics sigh, I am content To know one flawless blessing sent.

CALLA HARCOURT, Chestnut, Ill.

**One of the Greatest Seers of All Times.--His Views in Regard to
Producing Artificial Rain Graphically Portrayed.**

the hydrogen at any place where it is borne in mind that electricity is only capable of effecting the constituents of water in a pure and simultaneous condition. This fact has an important bearing upon the theory of producing and controlling rain.

"Next, as to the atmosphere. Essentially considered, the invisible envelopment of our globe has been represented as consisting of a large quantity of nitrogen, less of oxygen, a minute trace of carbonic acid, azote, and the irregular quantities of aqueous or watery vapor. It is a curious fact, that in the air, water is found to be omnipresent or co-existent with it, and always in a state of equilibrium. These two elements are though not 'simple' as the ancient philosophers supposed, but compound and different in constitution, are yet identical in the exhibition of their phenomena when heated or reduced in temperature.

"You will please bear in mind, Mr. Editor, that electricity is a negative principle—is cold, and while it acts upon aerial vapor to condense its atoms into rain, frost, snow, etc., it at the same moment, gives rise to certain currents of 'wind,' so-called, which have much to do in all cases in determining on what part of the globe the condensed vapor shall descend. It is this invariable meteoric law, which we now propose to bring within the dominion of the electric force; for illustration, that the electric tower constructed in the vicinity of this city, say on 'Prospect Hill.' From this point, radiating in all directions are metallic conductors, for the purpose of fixing the operations of the electric currents, whether they be generated by the artificial mechanism

Do you believe now that A. J. Davis is right in his definitions of the law of Nature? It is more than probable that he is, and I would suggest to have this matter probed as to its real merit, or otherwise to show its untenableness.

Now we arrive at a point where there arises the question, how and by whom the necessary means will be furnished to accomplish a satisfactory result? This is the most critical point at issue. Can we expect that private

pointed out by A. A. Royce. Promises to have the expected success, because we can meet nature only by employing lawful homogeneous means, correlated to her respective quality in order to have the desired effect.

In conclusion I invite the readers of The Progressive Thinker to give the subject a careful consideration and give their views about the feasibility of a project of so vast import in general and at large. Let me hear from you.

C. K. FLANDERKA.
Salt Lake City, Utah.

"Longfellow," I said, "I left off smoking many years ago in the earth life. You surely would be the last person to tempt me to take up the vice habit once more."

"I well knew that you would not be tempted," he replied; "otherwise, I would not have offered them to you. But, I could not forget the one I gave you, smoking the long ago."

"Yes," and the folly of smoking that cigar, which cost one dollar, has followed me all my life. I never could quite forget it; and, really, I think it had something to do with influencing my mind to discontinue the vice habit. I never afterward put a cigar to my lips; that I do not think I have done in well over a few minutes. I had burned up a dollar that would and should have gone toward feeding some poor, lone widow and her helpless little ones."

"Will you not conduct me to your wife, at some future time, and allow me to make the entire control? I desire to make some amends for neglecting to give to the world all that my soul intuitively knew to be true."

"With great pleasure," I answered. And then he looked at me sometime before bidding each other adieu. And I will keep my promise to the great poet. He shall have the opportunity to write, as soon as it can be brought about. My wife, in her old age, has now to breast the material world alone, unaided, and with little strength. No; I cannot be entirely happy, even in heaven.

Yours for all that is good and true,
CARLYLE PETERSILEA.

It is easy in adversity to despise death; but he has real fortitude who dares to live and be wretched.—Martial

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The Spirit Ahrinziman.

In Reply to Various Criticisms He Gives His Reasons for Describing Hell Rather Than Heaven, the Dark Rather Than the Bright Side of Spirit Life.

The various criticisms which have reached us, seem to call for some further explanations of our object in dwelling again in a second book, upon the dark, rather than upon the bright, side of spirit life.

We did this because other writers have given so much prominence of the BEAUTIES OF SPIRITUAL INTERCOURSE, AND THE CHARMS OF SPIRIT LIFE IN SPHERES INHABITED BY GOOD, PURE AND HAPPY SPIRITS, and thereby many well-intentioned persons of noble aspirations but limited knowledge, have been induced to embark upon a course of exploration which is fraught with serious dangers to those who set forth relying solely upon their superabundant faith in the wisdom, morality and power of the spirits whose control they invoke. The confiding trust of these explorers has met with a large response from good and noble spirits, but it becomes daily more difficult to protect the numerous persons who propose to "develop" their medial powers, and, in justice to the spirit world, mortals should pause and ask whether they have a right to shift the burden of protecting such persons onto the "good spirits;" and whether it is not desirable that mortals should take some measures to protect themselves.

We consider knowledge as man's best protection, therefore we desire to give it, and we have begun with the dark side of the spirit picture rather than the light, in order to emphasize our former warnings.

Having done this we shall go on to show other phases of spirit life till we have given a comprehensive picture of the spirit world—in the limits of two books it would have been impossible to summarize all our theories, and we have not attempted to do so, therefore we ask our readers to suspend their final judgment upon our teachings till we have given them in a completed form.

Hitherto the indignation of all high-minded persons has been directed against the fraudulent mediums, and against those who have begun their careers as mediums with an honest desire for knowledge and an earnest wish to benefit humanity, but who have finally descended to the most ABOMINABLE OF PRACTICES AND THE MOST DEGRADED MODES OF LIFE, under so-called spirit control; and we wished to show most strongly, what is at the root of such downfalls!

The vanity and greed for money! The pride, ignorance, ambition, and the frailties of human nature—all contribute their share to the encompassment of a medium's ruin; yet these are but minor causes compared to the overwhelming force for good or evil which can be exerted over a medium's mind once the power of control has been yielded up to the spirit world.

As to the contentions of some critics that conditions such as are described in the "Wanderer" and "Ahrlinziman" cannot be accepted as credible facts, we may point to the conditions of earth life even at the present time, and inquire, what our critics suppose will be the spiritual state of persons capable of such actions as are described as "massacres," "wars," "murders," and the many social evils existing in all countries on the globe?

We also direct attention to the facts that history records the existence of even worse horrors in past epochs of earth life, and we maintain that there are certain ferocious temperaments whose process of development from the brutish instincts of the animal stage of existence, is so slow and protracted, that there must EXIST CONGENIAL "HELLS," IN WHOSE SURROUNDINGS THESE FEROCIOUS SOULS FIND DWELLING PLACES, till the gradual evolution of their higher propensities enables them to rise into a superior state.

The annihilation of the human race—as suggested by another critic—would not annihilate the evil principle in nature; it would simply leave the elements of that principle to drift to some other focus of attraction.

The earth is such a minor point in the great infinitude of space, that man can hardly imagine that the conditions prevailing upon it, are unique, or fundamentally different (as regards the manifestations of good and evil) from that of the myriads of worlds revolving throughout space. Some of these other worlds are in a more advanced stage of development than the earth, and some in a more elementary stage, but are passing through a similar process of evolution. Terrestrial life acts like a great mill, grinding down the rough quartz of humanity, and thus releasing in the process the grains of spiritual gold, and fitting them for the next or spiritual stages of the refiner's art.

These spiritual stages of refining the gold of human nature, will take place sometimes amidst the fierce furnaces of the hells of spirit life; at other times amidst the gentler purifications of the bright spheres. It may even be that in some cases the human quartz requires a second, or many successive grindings in the mill of earth life before the spiritual gold can be separated from it; that is to say that reincarnation in physical form may take place a succession of times before the process of development in the spirit spheres begins.

One critic expresses the thought that the existence of such hells as are inhabited by the Dark Angels, would justify the annihilation of the human race which contributes to people these abodes of darkness. But man has a surer mode of eliminating this evil than the annihilation of his species. He can reform his criminals, or at least lay the foundation of their reformation while they are on earth, and thus secure his own protection against the chance of their return as spirits, who are evil, or rather "unprogressed." It would be still better, if man would begin the regeneration of the criminally disposed at the earliest stages of their growth, and contract as far as possible the effects of degrading environment. This part of the subject of existing evil is, however, receiving a large share of public attention already, and we need not further discuss it.

Our purpose is to show the spirit side of life and to invite the co-operation of mortals in aiding the efforts of philanthropic spirits to minimize the dangers which arise from criminal spirits as much as from criminal mortals.

To hang a murderer is a simple way of saving society any further trouble or anxiety about him, and if his death meant the annihilation of the evil impulse which caused his criminal act, it might be a logical way of disposing of him; but if the destruction of a criminal's body only means giving to his spirit the power of a wider range of action, either as an earth-bound spirit or as a denizen of the "hells" of spirit life (which we claim do exist), then his execution is an error of judgment, and implies the shirking of a duty which the universal brotherhood of man imposes upon all mankind. Moreover, in hanging a man, society not only shirks a public duty, but actually creates a danger to the community, and especially to the mediumistic members of the community, by sending into the spirit world a fierce, undisciplined soul, filled with the bitter memory of the retributive justice which has hurried him into the only condition of spirit life possible to him, and sent him there before his soul was ready for the change. All that this means for the spirit we cannot describe here, but these possibilities should be a lesson fraught with instruction to all reflecting minds.

We have never represented our "hells" as hopeless places of punishment, but we do emphasize the fact that progress can often (though not invariably) be more swiftly attained if the first step be taken in earth life.

We consider that all mediumistic persons, whether they seek to use their gifts as mediums or not, ought to know

of the EXISTENCE OF THE DARK SIDE OF SPIRIT LIFE, and we ask every student of occultism TO CONSIDER THE RISKS, as well as the benefits of spirit intercourse, and to guard against them before they yield to THE PROMISCUOUS CONTROL OF ANY SPIRITS.

"By their fruits ye shall know them." This is absolutely true in relation to spirit control. Mediums will be found to be wise or foolish, elevated in thought and high-principled or common-place, narrow-minded and illiberal; brilliant in mental powers or poor in knowledge and dull of intellect—good, or evil!—progressing to wider attainments, or retrogressing into a condition of diminished powers, and even into senility and premature decay, according to the nature of the control to which they have subjected themselves!

THERE ARE CRANKS AND CROTCHET-MONGERS IN SPIRIT LIFE AS WELL AS UPON EARTH. The earth-bound spirits are often of this class. There are philanthropists and cynics, splendid mystics and spirits whose powers even as spirits are of the most limited order! There are gross seekers after the mere gratification of their animal passions at the expense of mankind, as well as noble but austere souls to whom even harmless pleasures seem too great a concession to the cravings of the human nature; fanatics lost to all thoughts but the thoughts which dominated them in earth life and intent only on forcing those whom they can control to propagate their ideas.

EACH AND EVERY MEDIUM MUST JUDGE FOR THEMSELVES OF THE VALUE OF THE FRUITS WHICH MEDIUMSHIP HAS BROUGHT THEM. But what all are bound to do is to join in safeguarding THE IGNORANT AND UNWARY, by warning them of the evils which exist, and which menace all who seek to explore the occult plane.

As surely as disease and death and crime ARE BRED IN SLUMS AND THE HAUNTS OF SELFISH PLEASURE in earth life, to spread epidemics of disease and waves of crime, crime which, in its consequences, reach even to the homes of the prosperous and the moral, so surely do the evils bred in these spiritual hells REACT UPON THAT MORTAL WORLD WHICH SEEKS TO DENY THEIR EXISTENCE, DESPITE THE TESTIMONY OF ALL AGES OF THE EARTH'S HISTORY. NOT TILL THESE EVIL FORCES ARE TAKEN INTO ACCOUNT AND SAFEGUARDED AGAINST, CAN THE SAFE, PROFITABLE, FULL AND FREE INTERCOURSE BETWEEN THE EARTH AND SPIRIT LIFE BE ESTABLISHED, AND NOT TILL THE REIGN OF THE MILLENNIUM OF PERFECT PEACE AND PURITY SHALL COME ON EARTH, CAN MAN AFFORD TO IGNORE THE EXISTENCE OF EVIL AS A FORCE CO-EXISTENT WITH GOOD!

In all the billions of worlds which occupy the infinitude of the universe, we believe the great forces of good and evil are unceasingly at work, evolving the personalities of worlds and their inhabitants, and as no two persons are ever exactly alike in all respects, so we believe that no two WORLDS EXACTLY DUPLICATE ANY OTHER, although there will be found certain lines of correspondence prevailing in the structure of all, since all pass under universal laws of evolution. The slight variations in the action of these laws, which occur in the course of the development of each individual, creates certain idiosyncrasies which constitute the individuality of each one, and by creating this stamp of originality, constitutes its indestructible or immortal personality. In other words, the development of its individual soul from a mere unindividualized germ of soul life, to that perfect individualization of its personality which we teach constitutes its perfect immortality.

It is because we value the individuality of each soul so highly, that we mourn when we see any attempt made to obliterate the characteristics of a nation or of an individual, whether it be by the leveling harrow of the oppressors of a nation, or the political, social or religious tyranny of any organization which seeks to enslave the mind by imposing a string of dogmas, confessions of faith, or any other universal stamp of thought upon all its votaries—a stereotyped brand of moral excellence by which all must be labeled.

FOR MANY REASONS WE THINK IT UNWISE FOR ANYONE TO BECOME DOMINATED BY THE MINDS OF OTHERS. Still more unwise, is it to allow oneself TO BECOME A MERE PUPPET IN THE HANDS OF STRONG-WILLED SPIRITS (however good in intention they may be), who may elect to constitute themselves as "guides" of mediums.

The wisest spirits never so use their mediums, for they know the evils thereby entailed; and although when modern Spiritualism was young many methods of control were allowed which wider knowledge now condemns, it was only because at that time there was no clear method of instructing mediums, and the earth-bound spirits were in many cases the nearest, if not the only available connecting links between man and the spirit world.

In the present day so much more advanced forms of control have become possible, that it is time mediumship WAS RAISED TO A HIGHER PLANE AND THAT THOSE WHO ELECT TO FOLLOW IT SHOULD ENDEAVOR TO OBTAIN such higher conditions of control as will enable them to safely and consciously communicate with their spirit guides—not as confiding children, but as intelligent students.

As pointed out in the notes to "Ahrlinziman," true trance mediumship is NOT a surrender of the medium's personality, but a higher development of it; so likewise the acquisition of such a perfect control over the mind that the psychic can at will SUSPEND HIS OWN THOUGHTS WHILE STILL RETAINING HIS CONSCIOUSNESS, is a development of individual self-control, not an obliteration of self.

In this condition of conscious suspension of thought the mind of the psychic can receive thought waves from a "master mind" which has been put, "magnetically," into harmony with the passive receiver. The thought waves should flow into the passive mind, as the waters of a clear quiet stream flow into a placid lake, and swell the bulk of its waters with scarce a ripple to disturb the tranquillity of its surface.

Such power of receptivity is akin to that of a conscious, listening pupil who hears and comprehends the arguments of a lecturer; but in this instance the receptivity is of a higher order, since it is independent of the physical organs as a means of communication. Thought-waves absorbed in such a fashion are like mental nourishment for the soul, aiding its power of growth, yet leaving the soul to assimilate and fashion the thoughts into the likeness of its own type of mind—not forcing the plastic clay of the receiver to accept the stamp of the originator of the thought-wave. THE PSYCHIC CAN ASSIMILATE THE THOUGHTS IN THE SAME FASHION AS A MAN ASSIMILATES THE FOOD HE EATS AND FASHIONS IT INTO THE LIKENESS OF HIS OWN BODY.

This passive conscious reception of inspired thought is the highest development of which a psychic is capable, and CAN BE PRACTICED BY THE PERFECTLY DEVELOPED ADEPT, BOTH WHILE IN THE BODY OF THE FLESH AND WHEN OUT OF IT, AND CLOTHED ONLY WITH THE BODY OF THE SPIRIT. The process by which the power of thus controlling thought is acquired

and practiced in both conditions is precisely the same; but long and patient special practice is required before the psychic can acquire the power of leaving his earthly body, and still retaining the full strength of his reasoning powers, for to most mortals, the physical body is necessary as a means of supplying sufficient vital fuel with which to illuminate the sensory chambers of the mind; hence it is that so few people dream clear, logical dreams, which can compare on equal grounds with the actions of their waking brains. Therefore before a psychic can expect to go into spirit life, and in that condition hold possession of the brightest qualities of his intellect in perfect consciousness, he must have acquired the power of drawing the nourishment for his brain from some other condition of life than that of the physical world. How this is done, we cannot explain now, for our article is already too long, but this as well as other details of mediumship will be given in the near future. Suffice it to say here, that we by no means desire to be supposed to disapprove of TRUE TRANCE mediumship; it is only the imperfect exhibitions of it, that we disapprove of; and our object in showing the dangers of spirit intercourse, is to warn incautious students against yielding to trance conditions before they know what a "trance" truly means.

We consider trance mediumship a most needful part of the psychic's development, because owing to the conditions which surround a planet in its material stage, it is necessary to leave the body and pass into a higher condition of spirit life, in order that the thought-waves from the higher "Master Minds" may not BECOME COLORED BY THE THOUGHT EMANATIONS OF EARTHLY MINDS, or still worse, BE REFRACTED AND TURNED ASIDE BY THEM.

In the notes to "Ahrlinziman" the nature of a true trance is clearly defined. What we desire to do now is only to explain why we have dwelt so strongly upon the risks of YIELDING BLINDLY TO THOSE WHO SUGGEST "DEVELOPMENT," but who, in nine cases out of ten (whether they are spirits or mortals) know very little of what true "development" means.

Our remarks are addressed to persons who have already arrived at a belief in the existence of a spirit world. For persons who have not yet arrived at a belief in the existence of a spirit, our words will have little meaning or value.

GEMS OF THOUGHT.

If you can't have your own way, take consolation from the fact that every man encounters his stone wall.—Anon.

All sanitary purification begins by opening the windows wide. Let us open wide all intellects; let us supply souls with air.—Victor Hugo.

If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you.—Emerson.

The theory that we get all our heaven and hell in this life would find more advocates if we didn't believe that the other man has had all the heaven and we have had all the hell.—Atchison Globe.

One should love the truth earnestly and with one's whole heart; and therefore, unconditionally, without reserve—before everything, and, in case of necessity, even to the defiance of everything.—Schopenhauer.

Fetters That Bind.

Abstract of Lecture by Miss Susie C. Clark, Delivered Before the Worcester Association of Spiritualists.

In a quiet, secluded retreat in Southern Italy, far removed from the noisy traffic of the world, there exists a brotherhood of holy men, who live in the world but not of it, whose thoughts are constantly focused on the outside world in one grand concerted effort to bring about universal peace, the brotherhood of man, and the progress of the human race. And it is said, many times by their efforts, war has been averted among the European nations.

It has been my privilege to meet and converse with one of these brothers and thereby learn some of the tenets of the brotherhood. The first and greatest of these is the fact that the human race is their miscegenation of Divinity, the idea of a personal God seated upon a throne, of the old Jewish Jehovah, an angry, jealous, revengeful God.

Ingersoll said, "An honest God is the noblest work of man." To be sure the great Teacher in his time taught his disciples to say, "Our Father who art in heaven," in keeping with the intelligence and development of the race, but when we seek to place any limitations upon the Supreme Power of the Universe, we create a fetter to bind the human race, and a bar to progress.

Where we lose our sense of separation from the Infinite, and come into a conscious at-one-ment with the Divine life, we radiate the light from within.

We cannot conceive of a God in this life, and perhaps not in the life to come, so do not try, for as only a bird can conceive of the life of a bird, and only a fish can realize the free and joyous life of a fish, only a God can conceive of a God.

The second fetter that binds is pride of birth and environment, that haughtiness which proclaims to the world, "I am holier than thou," intellectual pride that recognizes no standard of right and wrong, that is not measured by their own preconceived opinions. Are there any of us to-day who can bear a slight without hurting our personal pride? Can we bear a contradiction when we know we are in the right, without contradicting back? When we have not conquered pride—that pride that feels and knows that their religion is the grandest religion that has ever been given to the world, that they possess the whole of truth, when in reality they have found only a little feather which dropped from the wing of Truth. My friends, how small many of us will appear when we enter the higher life bearing but one little pin-feather of truth.

But we as Spiritualists should know we have not all of truth, for truth is not confined to any one sect or people. But among all the denominations in the world to-day, I repeat to say, even among the "Spiritualists" there are many of this class; we find many who lift their noses high in the air, and refuse to affiliate with other sects. I often wish I could make of myself a gigantic pudding-stick and stir them all together, for if all would work together, tolerant of each other's opinions, recognizing each other's needs, the long-looked-for millennium would be at hand.

With all of our wonderful psychic manifestations which are constantly occurring in the world to-day, I am surprised to find so many seemingly intelligent people who utterly ignore these demonstrations, and who seem perfectly indifferent to the great truths that bring knowledge and consolation to every human soul, content with the knowledge they possess, with no aspiration for anything beyond.

But sometime in the coming years,

The Organ Mystery.

(Continued from page 5.)

I had just finished this gruesome work when Thomas announced luncheon. At the close of the meal I called the old man and said: "Can you find me some kind of a box in which I can put a skeleton? As you know," I continued, "a doctor must have such things when in practice; but as I am now going to devote my time to the care of this estate I shall have little time for practicing medicine outside of my home so I want to bury these bones, as the future Mrs. Floyd would not stay an hour in the house if I kept them here."

"All right, sir; I think I have just the thing you want," he replied. It is a box my father brought with him from the old country, and is about three feet long and two feet wide, strong and well made."

"That will do nicely," I said; "bring it to my room. By the way, I wonder if you will help me bury it in one corner of the little burying-ground I saw as I drove along?"

"Yes, sir," Thomas answered, "I will gladly help you; for I could not sleep again if I knew the bones were here. The burying-ground you mention is on this property, so you have a right to use it."

"Then," I answered, "we will bury the bones at once if you are ready. Poor Andy Williams will rest well out there, and if I should ever need another skeleton I can always get one from the hospital in New York."

"I hope, sir," said Thomas, hastily, "that you will never need one while I live in this house!" Thomas duly brought the box and with it a fine linen sheet, saying:—

"I thought, doctor, that you might wish for something to wrap the bones in, so I brought this sheet from the linen closet."

"Thank you, Thomas," I said, "I am glad you were so thoughtful."

Carefully I wrapped in the sheet all that now remained of the once handsome Arthur Winthrop, who had laid so long unburied, and placed the bundle reverently in the little box. As I did so I heard—or did I dream?—the organ strike into a Jubilate Deo, and the marvelous voice I had heard the night before took up the words and sang them to the end.

Thomas, who had gone to dig the grave, soon came back and said:—

"The grave is ready, sir."

"Thank you, Thomas," I responded, "all I have to do is to lock the box."

The old man led the way to the little graveyard and I carried the box, not willing to have other hands than mine perform the sacred duty laid upon me by Mr. Winthrop—my great-uncle, as I now knew him to be.

In a quiet corner of the little graveyard, near the last resting-place of Mr. and Mrs. Winthrop, we deposited the box, standing for a few moments with heads bowed in silent prayer; then Thomas filled the grave and we left all that remained of Arthur Winthrop to his last long sleep.

Three months later, when I brought my bride to her new home, the beautiful old mansion had been renovated from top to bottom, and Alice was charmed with everything she saw, but most of all with the music room and its organ, always silent, now, save when her own delicate fingers drew forth its melody.—Wide World Magazine.

Notes From G. H. Brooks.

On the 11th of July I left home for Wisconsin to look after matters pertaining to the state. I stopped one night at Kenosha and stayed at my friend's, Willis Hill, who is an old-time Spiritualist, a brother-in-law of the well-known J. L. Potter, who did so very few Spiritualists in Kenosha as I have known him. In Kenosha I met Mr. Hill, who was willing to let it be known. I shall visit there again when I have more time.

On the next day I stopped off at Racine, where I held a parlor meeting, and met quite a few of the friends. The next day I went to Milwaukee, where, that evening, there was held a board meeting of the state association, and business of importance was transacted.

Saturday I went to Brookfield, just thirteen miles out from Milwaukee, the home of Mr. Tucker and family, also of Mrs. M. Donaldson. Mrs. Donaldson met me at the station and took me to the hospitable home of Mr. Tucker.

The next day, in Tucker's Grove in the afternoon, was held a grove meeting, the first one of its kind there, and the first under the present management of the state association. The grove had been all put in fine condition, all rubbish raked up, and everything in first-class order. While there was not so many of the Milwaukee people out, as but few of them knew of it, yet there was a good attendance, some coming sixteen miles, and all enjoyed themselves immensely, so much so we were invited back to hold another meeting, which will be done on Sunday, August 12, when there will be a much larger attendance from Milwaukee, as well as the surrounding country, and I hope all who see this notice and live near there will kindly remember and be there. Trains leave the St. Paul depot in the morning at 7:50 and 8 o'clock, then between ten and eleven. The round trip is fifty cents. Let me assure one and all, you will be warmly welcomed by Aunt Maggie, as she is usually called, and all the members of the Tucker family. Father Tucker is over eighty, and as spry as a boy.

There is a beautiful grove there, and a most delightful country; the grove right near the depot. So, friends, do not fail to attend the grove meeting.

I am at this writing at Oakfield, Wis., the home of the treasurer of the state association, as well as of Mr. Worthing, one of the trustees. I shall visit Fond du Lac, Oshkosh, Madison and Waukegan ere I return home. Am working for the advancement of the state association, and forming plans for future work.

Am meeting with good success; much better than I expected, and I ask the friends all over the state to let us hear from you. Send us names of those who are interested in our cause, also of places where meetings can be held, parlor meetings, public meetings or mass-meetings.

On September 15, 16 and 17, there is to be a mass-meeting at White-water, then on to LaCrosse, where there is to be another mass-meeting, and at other points, then one in Milwaukee, and as many as can be held of any, or all kinds in the state. Write to Miss Louise, 188 Lloyd street, Milwaukee, Wis. Send your names, and let us come in touch with you. Let there be a wave go all over the state that will arouse our friends and advance the cause.

I shall return home the 14th of August, the anniversary of our marriage, which will not be celebrated only in a quiet way. G. H. BROOKS, 114 President St., Wheaton, Ill.

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IMPORTANT MOVEMENT IN IOWA.

A New State Organization to Be Formed.

To Iowa Spiritualists:—The National Association has requested me to assist in forming a new State Association for Iowa, and complying with said request, a mass convention is called to meet at Mt. Pleasant Park, Clinton, Iowa, on August 20, 1906. Everyone interested in clean Spiritualism is urged to be present. W. A. WILLING, Northwood, Iowa.

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SATURDAY, AUGUST 4, 1906.

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Historical collections.

It is one of the remarkable things in history that almost coincident in time with the reputed beginning of Christianity, soon after the close of the reign of Augustus Caesar, there were some 10,000 students from all parts of the civilized world in attendance on the great Alexandrian Academy in Egypt.

The learned body assembled in the Serapeum where the large library, said to have embraced 700,000 volumes, were stored, and there was domiciled Serapis, an idol removed some 284 years before our era from Pontus, in Bithynia, on the Black Sea. It had represented the god Bacchus, also known as Jes. But removed by Ptolemy Soter to Alexandria, it was claimed he was the resurrected Osiris. And even Mithra of the Persians seems to have been gradually merged into this "resurrected" god.

The world's scholars in this Alexandrian Academy, convinced that discords in religion produced national strife and desolating wars, determined to select the best from all creeds, and to merge the whole into a common faith, which should embrace the perfection of human reason in regard to God, the human soul, and man's ultimate destiny. They took the name of Eclectics, signifying to choose. Later, they were known as Neo-Platonists. Potamon, an Alexandrian, led in the movement. Mo- shelim, in both his Ecclesiastical History, and in his Historical Commentaries, gave considerable space to this sect, as did Dr. Brown, in his Researches in Oriental History. The latter is of the opinion the Eclectics afterwards assumed the name Christian, the word meaning "the anointed."

The Buddhists at that time had gained a strong footing in several provinces of Asia Minor, as throughout Syria, Palestine and Egypt. In the latter they were known as Therapeutae, and in Palestine as Essenes. These sects introduced the first monasteries in Egypt, which later became so general. It is evident these sects, "holding all things in common," according to Josephus, were merged into and swelled the number of Eclectics.

Curious, is it not? almost simultaneously with the organization of the Eclectics, also known as Neo-Platonists, as above related, all the minor gods of Greece and Rome, as well of Persia and Egypt, disappeared from history, while JES, one of the many names of Bacchus, the god of wine, to which there seems to have been added the Latin terminal US, begins his reign.

A conflict is represented to have occurred between the Egyptian worshippers of Serapis and the devotees of Jesus, each claiming the cross as their emblem. A mob ensued; the Serapeum was destroyed, and with it the idol Serapis and the Alexandrian library with its valuable tomes, histories of all nations compiled to that date, which had been collected with much labor and expense.

We apprehend these historical facts will be important aids to the student should he have occasion to investigate the beginnings of Christianity.

May we not suggest to inquirers that they will do well to read up in regard to the Essenes, the Therapeutae, and the Eclectics under their later name of Neo-Platonists. Geo. Reber, in his Therapeutae, demonstrates to our satisfaction, that Paul was of this sect, which preceded Christianity.

The Word Church Characteristically Christian.

A friend inquires if it is proper to apply the word Church to a Spiritual society?

The Standard Dictionary defines Church as, "A body of Christians with a distinct history, creed, polity, and forms of worship; a denomination. Any organized body of Christian believers; also all Christian believers collectively."

The word has long been appropriated by Christians, and seems peculiarly theirs. It is difficult to see the

propriety of its use by Spiritualists who are not distinctively Christian. Christianity is built on the idea of the fall of man, of total depravity, of an angered God who required an atonement by the sacrifice of his own son to placate his anger. Those who reject belief in the fall of man, of an angered God, and the necessity of a bloody sacrifice to appease that anger, have no use of a crucified Savior; hence they cannot be Christians, and wrongly use the word church when applied to a social, business or religious organization.

The word society seems better adapted to such a spiritual organization. It is defined: "A collective body of persons composing a community. Any body of persons connected by acquaintance, friendship, or associated for a common object. An incorporated religious congregation. The word association has a somewhat similar meaning."

About Barbarian Gods.

In the early history of man, when he was just emerging from savagery, governments were represented as institutions of God, and they were administered in his name. The laws were represented as enacted by him. It was not the people of Judea alone who were theocracies, or god-governed, but it seems all the earlier people had their tribal god, and the priests interpreted his will and enforced observance of what they denominated his commands.

Turning to the generally accepted history of the Jews, the Old Testament literature, it appears so soon as families began to unite and form tribes, there were persons who rose up and pretended to voice the will of God. Then came the "Thus saith the Lord" voiced by Moses, Joshua, the Judges, finally by the alleged prophets, and these are the damnable dictums we have quoted from time to time, the "Thus saith the Lord," which crimson the cheeks of churchmen—almost angers them, as they read the quotations in The Progressive Thinker.

We have made and shall continue to make these quotations that our Christian readers may know what kind of a God they worship. It was Moses, Joshua, etc., who assumed to be Jehovah to carry forward their purposes, as Mumbo Jumbo, was the ruler of the Dark Continent. The wonder is that Christians, in this age of enlightenment, when nearly every person can read and write, had not discovered the truth and placed themselves on record as antagonistic to such a fictitious god.

But our orthodox brotherhood, instead of eliminating idolatry from their Bibles, have enshrined it in their creeds and deified a Jew, born in humble life of an unmarried maiden, and represent he was stired by the Almighty Ruler of the universe.

A person of educated thought, who has brains enough to disregard his childhood teaching, cannot do less than pronounce such a shameful claim the basest blasphemy.

Neither The Progressive Thinker, nor any of its readers, deny the existence of Infinite Wisdom, which directs the rolling spheres in their movements, and is the parent of all life; but this God is not a man, as weaklings have represented; neither was man made in his image. He is far above finite apprehension. We cannot grasp his form, nor comprehend his attributes, neither does he demand our prayers or praise, nor demand of our believing matters of which our only knowledge is barbarian hearsay.

Paul's Jesus and the Jesus of the Gospels.

Good and Sufficient Reasons for Believing Them to be Not Identical—

A Critical Analysis of the Case Given by Dr. G. W. Brown.

Nearly one-third of the New Testament is the production of Paul. The creeds of all Christian churches make heavy drafts on Paul's Epistles. If those Epistles were eliminated from the sacred books Christianity would be reconstructed. Paul's Jesus is a different character from the Jesus of the Gospels. Paul never mentions Jesus of Nazareth, or Jesus of Bethlehem in any of his Epistles. His Jesus is the one he saw in a vision while on a tour of persecution, probably, of the Essenes, to Damascus. The accounts are conflicting. One is related in Acts 9: 1 to 9. It says:

"Suddenly there shined about him a light from heaven."

We have the right to inquire, was it a sun-stroke or was it an epileptic fit? It may have been either; and a clouded mind may have produced the rest. No one else saw it but he, or heard the voice. In Galatians 1: 11, 12 Paul says:

"I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

How taught by revelation? Why in the vision told of him in Acts. Was this Jesus the same as he who is described in the Gospels? We apprehend not. Paul's failure in all his Epistles to mention Jesus of Nazareth, or of Bethlehem, is highly suggestive that they were different characters from his. There is no mention by Paul in any of his Epistles, of the wonderful things told of Jesus in the Gospels. There is scarcely an allusion to the astounding details of which nearly every page of Matthew, Mark, Luke and John are replete. There is no hint that Jesus is represented to have taught a general judgment. No reference is made to his preternatural birth, his baptism, his parables, his intimate acquaintance with publicans, with the Magdalene, with Mary, with other women. Not one of his miracles is narrated. Nothing is said of the marvelous events attending the crucifixion and death of the Master, of the sun darkening, the earth quaking, the temple rending, rocks cleaving, graves opening, the dead rising and walking the streets of Jerusalem.

The learned author of "The Prophet of Nazareth" well says: "These are matters which one would imagine should occupy a very prominent position in all the Epistles; should be relied upon by the writers respectively, as facts to establish the truth of Christianity, and which of themselves, suffice to convince and convert the most incredulous and obdurate mind."

The writers of the Epistles, James, John and Jude, totally ignore the Gospels and their contents as does Paul, while Peter whom Jesus is credited with having given the keys of heaven, Matt. 16: 18, does not allude to those keys in either of his Epistles, neither does he refer to his walking on the sea and Jesus saving him from drowning. The absence of all reference to the Gospels is almost absolute proof that they were unknown to the writers of the Epistles.

Paul addressed his Epistles to the various churches of Asia. If it shall appear, as we advance in this inquiry, that Paul lived and wrote before the death of Jesus, up to which time no Christian church had been founded, then it will be demonstrated those churches were not what is now known as Christian.

It is the truth we seek and nothing but the truth. Only one single passage in Paul's Epistles gives any clue to the time in which he lived. After assuring his readers "I live not," very welcome intelligence after his inquiry: "If the truth of God hath more abounded through my life unto his glory; why yet am I also judged a sinner?" Romans 3: 7; then II. Corinthians 11: 32, 33;

"In Damascus the governor under Aretas the king kept the city of the Damascus with a garrison, desirous to apprehend me. And through a window in a basket was I let down by the wall and escaped his hands."

Now if we can determine when Aretas, the king of Damascus, reigned, we can establish Paul's period beyond the possibility of controversy. There was but one king by the name of Aretas who reigned in Damascus. Opening the Encyclopedia Britannica, Vol. 17, p. 160, first column, near the bottom, mentioning the Tabernacles, it says:

"They occupied the Hauran, and about 85 B. C. their king Aretas (Haritha) became lord of Damascus and Coela-Syria."

Turning to Josephus "Antiquities of the Jews"—good authority with Christians,—book 13, chapter 15, near the close of Sec. 1, and beginning of Sec. 2, with note, all relating to Aretas, to save space we condense, and give in our own words:

"In a battle with Antiochus the latter was slain, after which Aretas reigned over Coela-Syria. He was the first of the Arabians who reigned over Damascus."

Smith's unabridged Greek and Roman Biography shows the successor of Antiochus XII. succeeded his predecessor B. C. 78, 77.

The latter authority, under the head of Aretas, sec. 2, represents him on the throne of Damascus B. C. 64.

There were other kings by the name of Aretas who reigned in Arabia Petra; and theologians have labored to transfer them to Damascus; but it seems almost certain he who fought victoriously with Antiochus, about B. C. 71, and was on the Damascus throne B. C. 64, and how much later we don't know, was the occupant when Paul escaped in a basket.

This corroborates Philo's narration, quoted by Eusebius, whose productions were found with the Therapeutae, and he says, were probably the originals of the Gospels and Paul's Epistles, while the "conjectures," "it seems" and the "may be's" of the commentators, trying to evade the truth, avail nothing.

The Encyclopedia Britannica, article "Paul," written by Rev. Edwin Hatch, D. D., vice-president of St. Mary's Hall, one of the twenty-two allied colleges of Oxford University—no better Christian authority anywhere,—says on page 423, vol. 18:

"We have no means of knowing when he [Paul] was born, how long he lived, or at what date the several events of his life took place."

So essential are Paul's Epistles to Christianity church-tion depends on the reception of a particular and very narrow creed, but long, long ago, I cast those noxious weeds behind me."

And they who expect to find superior virtue in the churches, or even in the ministry, will do well to copy his example.

The Question Answered.

The great and overwhelming question at some of the Chautauqua Conventions this year is, "How to Fill Empty Church Pews?" The solution is easy. Employ Billy Sunday to whoop up hell for all it is worth, frighten the women into hysterics, having first psychologized them; then gain control over the boys and young men with hypnotism, and the task is complete. Rev. Billy is an adept at the business, and failures seldom occur.

To deplete a church, preach science, common sense, instructive facts, and direct attention to Biblical errors, then empty pews will follow, and, probably, a trial for heresy.

A Text for the Preachers.

"I [the Lord] have sent among you the pestilence, after the manner of Egypt; you young men have I slain with the sword and have taken away your horses; and I have made the stink of your camps come up in your nostrils," etc.—Amos 4: 10.

All that may have been true of the demon god of the Jews, for aught we know, and Christians may worship him and the book which preserves the horrible record, if they will; but The Progressive Thinker is frank to own it has no adoration for that direction.

Even churchmen will show their disgust as such a character, and the preachers will labor to prove the inspired penman did not mean what he wrote; and yet the book, they say, was inspired of God, and is inerrant.

Passion is the drunkenness of the mind.—South.

A lie that is half a truth is ever the blackest of lies.—Tennyson.

Reproof should not exhaust its power on petty failings.—Anon.

Paul's Jesus and the Jesus of the Gospels.

Good and Sufficient Reasons for Believing Them to be Not Identical—

A Critical Analysis of the Case Given by Dr. G. W. Brown.

men are determined to make his period agree in time with that accredited to Jesus. But, observe the fact, the Epistles of Paul, of James, Peter, John and Jude make no mention, or in any way allude to the Gospels, hence this is strong, presumptive evidence that they had no knowledge when Paul lived and wrote. Meredith, in his "The Prophet of Nazareth," p. 166, note, well inquires:

"Are we not entitled to infer either the churches to which Paul's Epistles were addressed were much older than the Gospels, and even the time when the Christ of the Gospels was born? or, if the Gospels then existed the author of the Epistles knew nothing of them?"

Had Mr. Meredith pursued his inquiry and consulted Eusebius with his declaration:

"It is highly probable the ancient commentaries which Philo says the Therapeutae of Egypt have, are the very Gospels and writings of the Apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews, and many other of St. Paul's Epistles,"

then he would have been confirmed in opinion, as is this writer, that Paul wrote his Epistles many years before the Jesus of Nazareth was born; and that Paul's Jesus Christ, otherwise the anointed, was not the Jesus Christ of the Gospels.

Eichorn, a German Bible critic of the last century, was of the opinion there was an original Gospel from which Matthew, Mark and Luke were copied. Some have supposed there was a Hebrew Gospel, written by whom, when or where no one can conjecture. Luke starts out with the declaration: "Many have taken in hand to set forth in order a declaration of those things which are most surely BELIEVED among us," so he goes on to tell the substance of belief. Probably Matthew and Mark were included in that "many," and the accounts they gave were but hearsay; certain it is, it was not facts, else their narrations would be less discrepant. In nearly all the important statements narrated in the Gospels a discordant story is told, beginning with the parentage of Jesus and ending with the place of his ascension. Wherein they differ they doubtless made heavy drafts on imagination. Wherein they agree they but copied from an older writer. Was that older writing the Gospel of Paul?

It has heretofore been suggested in these columns that the original of the Gospels was probably the Pauline Epistles. A careful review of those Epistles shows Paul himself was the author of a Gospel, and the probabilities are, the Gospel of Paul was the primary one, and the first three canonical Gospels, as a large number of apocryphal, were based on this original, written before the alleged Jesus was born—provided he was not like Mrs. Stowe's Topsy, "just growned." Had there been no Paul's Gospel there was enough in his Epistles for a base on which to fabricate both the canonical and the apocryphal Gospels.

For proof of this, see the article "Jesus," written by Archdeacon F. W. Farrer, D. D., F. R. S., and author of a "Life of Christ," in Vol. 13, p. 659, Encyclopedia Britannica, near head of second column. We quote:

"If we had the Epistles of Paul alone, we could find contemporary testimony to almost every single fact of primary importance in the life of Christ,—his birth of the seed of David, his poverty, his messianicship, his moral teaching, his proclamation of the kingdom of God, his calling of the Apostles, his supernatural power, his divine claims, his betrayal, his founding the Last Supper, his passion, crucifixion, burial, resurrection, and repeated appearance."

But the authors of the canonical Gospels were not limited to the Epistles, which, however, may have aided them in their work, for they must have been in possession of Paul's Gospel which of course was based on his vision while on his persecuting tour, and when fleeing Damascus. Listen to Paul:

"I certify you, brethren, that the Gospel which was preached of me, is not of man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Galatians 1: 11, 12.

When and where was that "revelation" made to Paul? At the time he was nearing Damascus, when suddenly he beheld a great light, and heard a voice saying: "Why persecutest thou me?" Paul never saw Jesus in the flesh. All he knew of that personage was "not received of man," therefore his faith was based on that vision.

The above quotation from Paul follows closely on what he said in verse 8, chapter 1 of Galatians:

"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

And then, II. Corinthians 11: 4:

"If he that cometh preacheth another Jesus, whom we have not preached, * * * or another Gospel which we have not accepted, ye might well bear with him."

Here is a positive intimation that there was another Jesus preached beside the one Paul preached. If there was not, why this caution?

The terms, "my Gospel," "our Gospel," "the Gospel of God," which Paul claims was his, with other expressions regarding the Gospel, run all through Paul's Epistles, occurring more than fifty times by count, whereas the canonical Gospels had no existence until many years after the death of their Jesus. If Paul wrote his Epistles, probably addressed to the Essenes churches, say fifty to a hundred years before the reputed death of the canonical Jesus, then there was clearly two which later writers have merged into a common hero.

In closing we quote from the Encyclopedia Britannica, Vol. 10, p. 789, commencing at bottom of first column:

"Now it is well known that in many parts of the first three Gospels the same words and phrases are curiously interlarded, in such a way as to suggest that the writers have borrowed either from each other, or from some common source."

Have we not demonstrated that that "common source" was Paul's Gospel, and is there not a violent presumption that the Jesus Paul saw in his vision was the reconstructed Jesus of the canonical Gospels?

Rockford, Ill. G. W. BROWN, M. D.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

AN IMPORTANT CORRECTION.

To the Editor:—In No. 869, of July 21, page 8, column 1, near center of column, you print a word, "Omni." Allow me to say there is no such word. The term you intended printing is generally spelled "Om," or "Olm," but that is not quite correct, yet nearer to the real spelling and sound of the word. If you spell it in future "Om," you will be nearly correct.

A. H. HEINEMANN, Chicago, Ill.

Every noble work is at first impossible.—Carlyle.

Nuts for Camp Meeting Officials and Mediums to Crack.

The following are most remarkable statements, by Willard J. Hull, who is defending all the frauds in our ranks. Read carefully his tirade of abuse against Spiritualists and mediums. The man must be a fit subject for an asylum for the insane.

A Flagrant Insult to Spiritualists.

The Progressive Thinker is not only in REVOLT against Legerdemain Spiritualism, but it is in OPEN REVOLT against this answer to an important question by a would-be leader, Willard J. Hull. The question submitted to him, and his answer are as follows:

Question:—"What is the end and aim of mediumship as carried on at present?"

Answer:—"Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit life to man the mortal can be counted on THE FINGERS OF A SINGLE HAND."

"Only four mediums on earth to-day really carrying the messages of the higher realms of spirit life to man," says this pretentious, egotistic leader! ONLY four mediums! What do you think of that pernicious lying statement?

What think you, honest mediums, your aim is the almighty "Dollar," and your end is "Death"—a disgraceful one, of course. We are in OPEN REVOLT against this sentiment—that slander hurled against hundreds of honest mediums, who are as pure as the angels of light. For RANK IMBECILITY the answer to the above question exceeds anything ever uttered in an asylum for semi-idiot.

Another Rank Insult to Spiritualists.

Willard J. Hull says:

"The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit here and now and make earth a fit dwelling place for him."

"In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things."

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"A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kolobars among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test."—Editorial in the Light of Truth.

The above testing of Spiritualists by a prominent personage, for RANK IMBECILITY exceeds anything we have ever seen in print during the last quarter of a century. Just think of it! Among all the Spiritualists of the United States, "There are only a FEW SMALL PACKAGES, tied with only ordinary binding cord, that contain big value." Did you ever see such idiocy manifested by any writer? Spiritualists have been tested by The Progressive Thinker, and as a class they ARE THE MOST INTELLIGENT, THE MOST MORAL, AND THE BEST ADAPTED OF ALL OUR POPULATION TO ADVANCE THE WORLD TO A HIGHER PLANE. Instead of there being only a "FEW SMALL PACKAGES" of big values, there are thousands of them, and the above statement is a rank insult to every Spiritualist and medium in the land.

Still Another Rank Insult.

Mr. Hull says:

"LET IT BE REMEMBERED THAT SPIRITUALISTS AS THEY GO, DO NOT SUPPORT MEDIUMS. IF MEDIUMS HAD TO DEPEND UPON THE TENDER MERCIES OF THE AVERAGE SPIRITIST AND TEST-HUNTER, THEY WOULD STARVE TO DEATH. MEDIUMS ARE SUPPORTED AND PATRONIZED LARGELY BY CHRISTIAN AND INFIDEL ALIKE, OUTSIDE THE RANKS OF THE WARRING, SNIVELING FACTIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM."

There are no qualifications in the above. The charge that our ranks are composed of "Warring, SNIVELING FACTIONS," stands forth prominently. According to the Century Dictionary, "snivel" means as follows:

"Mucus running from the nose; SNOT. Figuratively, in contempt, weak, forced or pretended weeping; hypocritical expressions of sorrow or repentance in a nasal tone; hypocrisy, cant."

The above definition expresses Willard J. Hull's opinion of Spiritualists generally, and a ranker insult was never hurled at them!

"ALL ROADS LEAD TO LILY DALE."

Frank Caldwell, July 20 and 22, "Two thousand miles up the Yukon River," were the finest exhibits of the kind we ever had. Whether he discussed good dogs or bad men, he was sure to bring out the best points of all, and his pictures were very beautiful.

The gayly dressed, happy people, the meetings, the songs and the music each add to the life of the Assembly, and the pleasure of all.

LAURA G. FIXEN, Lily Dale, N. Y.

A Respected and Beloved Soul Promoted.

When in Waldron, Indiana, a few weeks since, I came in contact by a few days' visit with friends (and a public lecture in the hall dedicated to Spiritual Truth by Chester Heck, a lad of but thirteen years), with the general public, and on every hand heard words of praise for the admirable life of William Shoup, who passed to a higher class of expression, June 1. It seems appropos to make mention of the lives of those who have stood for progression and truth, and whose transition is mourned not only by relatives but by acquaintances as well.

JOHN W. RING.

FOURTEENTH ANNUAL CONVENTION

Of the National Spiritualists' Association of the United States, Will Be Held in the Large Auditorium of the Y. M. C. A. Building, 153 La Salle Street, Chicago, Illinois, October 16, 17, 18 and 19, 1906.

Business sessions during the day. Special hours devoted to the Lyceum cause.

Many of the foremost and brightest workers in our ranks will be delegates. It will be a rare treat to hear them. Evening meetings will be devoted to lectures, spirit messages, music and song.

Among those invited and expected are Dr. J. M. Peebles, Oscar A. Edgar, W. J. Erwood, Mrs. H. P. Russe, Mrs. Esther T. Bosley, Mrs. Georgia Gladys Cooley, Mrs. Margaret Gaule Ridinger, Mr. and Mrs. E. W. Sprague and a galaxy of others.

Come one and all to this great convention.

The Palmer House, in Chicago, will be headquarters for delegates and visitors; it is a first-class hotel and will give reduced rates to all who write in advance, stating they are to attend the N. S. A. convention and wish to engage rooms. Secure your rooms early, by addressing W. C. Vier-Buchen, Manager, The Palmer House, Chicago, Ill. The hotel is conducted exclusively on the European plan; cafes and restaurants are near by and furnish good meals at reasonable rates.

Annual reception to delegates and visitors will be held Monday, October 15, at the Palmer House, at 8 p. m. All are cordially invited.

Special railway rates on the certificate plan can be secured over all lines. Ask your railroad agent for certificate tickets to the National Spiritualists' Convention at Chicago. The round fare will be one and a third of a fare. Delegates and visitors desiring to receive the benefits of this special rate must have their tickets vised by our railroad agent at Convention the last day, October 19, and pay 25 cents each for such vising.

The Organ Mystery.

Told by Dr. Robert J. Floyd, and Transcribed by L. S. Merchant.

CONCERNING THIS REMARKABLE NARRATIVE MR. MERCHANT WRITES: "I OBTAINED THE STORY FROM THE ONE WHO LIVED IT, DR. ROBERT J. FLOYD, MAKING NOTES FROM WHICH I WROTE IT OUT. I HAVE NO REASON TO DOUBT HIS WORD, AND IF HE WERE STILL LIVING I AM SURE HE WOULD ATTEST TO THE AUTHENTICITY OF THE FACTS." IN AN AFFIDAVIT SWORN TO BEFORE MR. JAMES OSWALD, COMMISSIONER OF DEEDS FOR

THE CITY OF BUFFALO, N. Y., U. S. A., AND WITNESSED BY MR. J. H. PRICE, CLERK OF THE SUPREME COURT OF THE COUNTY OF ERIE, MR. MERCHANT DEPOSES, AS STATED ABOVE, THAT THE STORY WAS TOLD TO HIM BY DR. FLOYD, AND FURTHER MENTIONS THAT PHOTOGRAPHS OF THE MANOR-HOUSE AND GRAVEYARD REFERRED TO IN THE NARRATIVE ARE NOT AVAILABLE, AS THE SITE HAS BEEN USED FOR BUSINESS PURPOSES.

For some time prior to 1873 I was practicing medicine in New York City, far away from the little Western town where I was born. Late one evening in that year I came back to my office (surgery) after a particularly hard day's work, to find a message awaiting me asking me to go at once to a house some distance away to see a sick man. The call came from a woman who let apartments, and who once upon a time I had treated successfully for a very serious complaint.

Hurriedly swallowing a cup of coffee, I started out again in the storm. Upon reaching the house I was met at the door by Mrs. Sturgess herself. "I am glad you have come, doctor," she said, "one of my lodgers is very ill. He told me," she continued, smiling, "that if I knew a sensible doctor who would not poison him and charge ten dollars for the job, to send for him; so I sent for you, Dr. Floyd, thinking you would be able to fill the bill."

"Thank you for your recommendation, Mrs. Sturgess," I replied. "Show me to his room and I will see what I can do for him."

She led the way upstairs to a small room at the rear of the house, where upon the bed I saw a man about seventy years of age, who seemed to be suffering great pain. His face wore an expression which I do not recall having seen outside of an asylum for the insane. It was a haunted look, as if he were trying, but unsuccessfully, to get away from haunting memories.

"Well, my dear sir," I said, "what can I do for you?"

"Do?" he answered. "Why cure me of this terrible pain—it is simply sapping my life away! Mrs. Sturgess sent for a doctor who lives next door, when I was taken ill two hours ago. He came in and looked at me and asked me a question or two. Then I asked him to tell me what ailed me, and he answered me with a long-winded dissertation that I could make neither head nor tail of. So I told him to get out, as I wanted someone to doctor me in plain English. I was so enraged at the fool that it quite cured the pain for a little while, but it soon returned, so I told Mrs. Sturgess that if she knew of a sensible doctor she might send for him, for I did not want to lie here and die like a dog."

I examined my patient and found him suffering from an ailment which would eventually prove fatal, and that quite suddenly; yet with care, and the use of a drug which I had seen administered in similar cases with great success, life might be made to a certain extent painless, and could be prolonged for several years. This I told him.

"Well, go ahead, doctor," he replied. "I will do anything you tell me; yet why I should desire to prolong my life I do not know. I have been suffering for a long time, and so far no doctor has seemed to understand my case or been able to help me. If you can do so you will have earned my lasting gratitude, if nothing more."

"I shall be glad if I can alleviate your suffering," I answered. "We will let the matter of remuneration rest for the present."

I spent the rest of the night with my patient, and did not leave him until he was free from pain and resting quietly. Late the next day I saw him again, and found him comparatively well and evidently grateful for the mitigation of his suffering. He told me he was going West the next day, and asked me to give him the prescription for the medicine I had used, so that he might procure it any time the attacks should be renewed. He bade me "good-bye" as I left and I never saw him again—or only once.

It was five years later that I saw him again—or did I dream it? After a very busy day I had gone to my room so tired that I lay down upon my bed without removing my clothes, thinking to rest for a while and undress later. I remember sinking down with a sigh of content, and was soundly asleep almost on the instant. How long this lasted I do not know, but I suddenly awakened and sat up, rubbing my eyes. Something impelled me to look around, when I saw seated in my easy chair, at no great distance from my bed, my one-time frangible patient. I wondered what could have brought him there at that time, and noticed that he was much paler than when I saw him last. His eyes were fixed upon me with an incomprehensible gaze.

My surprise at seeing him there presently abated, and I found my tongue.

"Well, sir," I said, "What can I do for you?"

He seemed to struggle to speak without being able to do so.

"Are you ill again?" I continued. "I will try and find something to relieve you."

With that I threw the quilt aside and stepped to the floor. I lost sight of him for a moment as I did so, and when I looked again, I saw, to my intense astonishment, that the chair was vacant, and a hasty search demonstrated that there was no one in the room! I then went to the door; it was locked as I had left it when I lay down on my return earlier in the night!

Needless to say, I was startled, but for only a moment, for, having studied the various forms of psychic phenomena very thoroughly, I knew that this mysterious occurrence must belong to them. But why should I have seen this man, whom I had met but twice? I did not sleep again that night, and the next day I went about my work in a very preoccupied state, until toward evening I decided to see Mrs. Sturgess; perhaps she might be able to throw some light upon the affair.

"Is that old gentleman still lodging with you, who was so ill when you sent for me five years ago?" I asked, plunging straight into the subject.

"Mr. Winthrop, you mean?" replied Mrs. Sturgess. "No, he is not here; he left the next day after you saw him, and I did not see him again until a month ago, when he came and said he wanted to stay over-night. He was looking wretched; I never saw a more heartbroken expression on a human countenance than was on his face, and he was so feeble he could only move with the aid of a cane. He told me he had been traveling most of the time since he had left New York, and was then on his way home; he asked for your address and said: 'I feel very grateful to Dr. Floyd for saving me from the terrible agony I endured before I met him. Tell him I forgot to pay him, or he forgot to ask me for pay, but that I have not forgotten my deep obligations to him.' The next day he left to go home."

"Where is his home?" I asked.

"That I do not know," Mrs. Sturgess replied; for though he was here for several months he never told me just where he lived, except that his home was near the Hudson River."

This was all I could learn from Mrs. Sturgess, and her information failed to throw much light upon the mystery. Four days later, on returning in the evening to my office, I found a letter awaiting me which proved to be from a legal firm in the city, requesting me to call on them the following day. My curiosity was naturally aroused; I was at

the place punctually to time, and was shown into the private office of Mr. Evans, senior member of the firm of Evans, Brown & Crowell.

"This is Dr. Robert J. Floyd, I presume?" said Mr. Evans.

"It is," I answered laconically.

"A client of ours, Mr. Silas K. Winthrop, has just died," continued Mr. Evans, "and we find that you are, by the terms of his will, heir to all he possessed."

"But why does he make me his heir?" I asked, amazed.

"I will read you the will," said Mr. Evans, taking up a paper from his desk, "which will make the matter clear to you."

He then read as follows: "I, Silas K. Winthrop, being of sound mind, do devise and bequeath to Dr. Robert J. Floyd, of New York City, all of my estate, both real and personal, to have and to hold forever. This I give in payment for medical services in December, 1873—services so tender, efficient, and far-reaching that the last years of my life have been endurable as far as physical suffering goes. Said estate consists of about five hundred acres of land and the house known as Winthrop Manor House, and all other buildings thereon, and bonds and securities, silver, plate, jewels, and money on deposit to the value of two hundred thousand dollars, which I bequeath upon the condition that he take up his residence at Winthrop Manor and make it what I have failed to do—a beautiful home that shall open its doors in hospitality to many, its halls and rooms echoing with the merry voices of children, the musical tones of youths and maidens. This is my last will and testament."

"Now," said Mr. Evans, laying down the document, "you have heard the will and the conditions attached. What have you to say to it?"

"What can I say?" I replied, "but that I am overwhelmed at this sudden news?"

"For my part," said Mr. Evans, "I think the conditions are not hard. From what I remember of the manor-house, which I saw when a boy about forty years ago, it is a spacious, beautiful home, with wide-spreading, charmingly-kept grounds sloping on the west side down to the Hudson River. I congratulate you, doctor, on your accession to this fortune."

"Four days ago—or nights, I should say, for he died some time during the night of last Saturday. His old servant left him about 11 p. m., apparently in his usual health; when he went to him in the morning, however, he found him dead, life having evidently been extinct for hours. Old Thomas said, 'When I saw him first I thought he was sleeping; there was a look of happiness on his face such as I had never seen there in the thirty-five years I had known him.'"

"Last Saturday night was the time when I saw the old man in my room," I mentally observed. "There was something he wished me to understand and came to tell me. I wonder if I shall ever know what it was?"

"When can you be ready to go to the manor-house, doctor?" said Mr. Evans.

"It will take me several days to arrange my affairs and transfer my practice to someone else," I replied, after a rapid calculation. "I think I will say two weeks from to-day."

"That will do," said Mr. Evans. "I will write and acquaint Thomas with your coming. He and his wife are the only servants, and have been in the house for many years, I understand."

The next week was a busy one for me. I visited all my patients, and told them I had made my practice over to Dr. Wood, whom I introduced to them. In the meantime there was much business to be transacted with Mr. Evans, preliminary to the fortune being handed over to me. My last evening in New York was spent in the society of my fiancée. Our engagement had been a lengthy one, as my practice, being for the most part among people of small means, had not been so remunerative as I had hoped, hence the delay. For the first time we could now look forward with certainty to a period which should see the consummation of our hopes.

After bidding Alice adieu I went to my rooms for the last time and the following morning took a boat up the Hudson River, reaching my destination late in the afternoon.

I found Thomas Brown, the man who for so many years had been in charge of the property, waiting on the dock for me.

"You are Dr. Floyd, I take it?" said the old man, stepping up to me.

"And you are Thomas," I said. "Mr. Evans has told me of your long and faithful service to Mr. Winthrop."

I entered the old-fashioned carriage that was in readiness and Thomas drove me through the village and out about two miles over a fine road. Then, reaching a massive gateway, we entered and went along a grass-grown carriage-drive which ended in front of a mansion of imposing appearance. Over the door of the entrance I noticed the date 1698. The main part of the building was three stories high, with wings on either side, apparently added at different times.

Alighting from the carriage I entered a hall of fine proportions, from which a beautifully carved stairway led to the upper floors. Thomas conducted me to a room on the second floor, saying as he stepped aside for me to enter, "This was Mr. Winthrop's room, sir, and is the only one that has been used for years, except the small room opening out of it, where I have always slept when Mr. Winthrop was at home. He liked to have someone near him in case he was ill during the night, as was sometimes the case."

"Any place will do for me, Thomas," I said, in answer to his explanation. "You will not find me hard to suit."

"Very well, sir; I will try to make you as comfortable as possible. Will you come down to the dining-room now, for your dinner is ready to be served?"

A few moments later I followed him downstairs to the dining-room, which was of noble proportions, finished in fine old oak. The great fireplace and mantel and two beautiful sideboards occupied one end of the room, all of which were of fine carving. A great bay-window, in which stained glass was tastefully used, gave an air of richness to the room. Upon a small table a plain but well-cooked dinner was served, to which I did ample justice.

After dinner I took a survey of the other rooms on the ground floor, and found all as beautifully finished as the dining-room. The long drawing-room on the right as one entered the hall had furniture and pictures covered with cloths, and opening from this room was a smaller one which seemed to be a kind of ladies' sitting-room, for there was a tiny table on which stood a work-basket with a piece of work, as if just laid down by busy fingers, soon to be taken up again. There was a beautiful piano, and a harp standing near it, and an arched door gave entrance to a large conservatory. On the left of the hall was a reception-room, and between there and the dining-room was a study, containing among other furniture a beautiful escrit-

toire, evidently the work of an artist of a past century. Beyond this room, and in the wing, was a library, one of the most beautiful rooms for the purpose I had ever seen. It was about twenty feet high and surmounted by a stained glass dome; the walls were lined with well-filled bookcases, and hanging above them were pieces of rare and beautiful tapestry and fine paintings. I felt very grateful to the man who had bequeathed all this to me; of books I had never had enough, and in my busy life I had never had time to enjoy them even if I possessed them. How delighted Alice would be when she saw her home!

By this time the evening shadows had fallen, so I took a book from the library and ensconced myself in an easy chair, and was soon lost in the thoughts of the author.

At a late hour I retired to rest. My bedroom was a large apartment, and the furniture showed the marks of wear. At the other end of the room, and completely covering it, was a large wardrobe made of the same dark-colored wood as the bedstead and other furniture. I was soon in bed and soundly sleeping.

How long I slept I do not know, but I was awakened by some subtle force to find the room brilliantly lighted. Seated at the table, at no great distance from the bed, I saw a handsome young man, who seemed to be about twenty-seven years of age. His hair was worn in the fashion of a generation ago, and was light brown in color, with golden glints upon the wavy mass. The eyes were a deep violet blue, and the moustache did not hide a mouth and chin a woman might have envied. He seemed to be intently studying a piece of music which he held in his hands. I was about to speak to the stranger and ask him why he was there, when just beyond him I saw the form of Mr. Winthrop. His features were working as though he were trying to speak—not to the young man, but to me. Presently, as I watched spellbound, the stranger rose and turned toward the door. The other, moving rapidly across the room, disappeared within the great wardrobe. The young man now seemed to be cognizant of my presence, for as he moved away he made a motion to me to follow. Then the door opened and he passed through into the hall.

"I will see this thing out," said I to myself, and quickly hastened after him. As I stepped into the passage I saw my late visitor a little way off, and again he intimated in pantomime that I was to accompany him. I followed him down the stairs into the study where I had spent the evening, and finally to the library, where he paused for a moment until I had nearly reached him. Then, to my amazement, he vanished—simply vanished, apparently through a door in the corner nearest the study. Reaching this point, I found, not a door, but the bookcase from which I had taken the book that had so interested me a few hours before!

While I stood there bewildered there suddenly broke on my ear the tones of an organ, played by a master hand, and then the rich tones of a woman's voice, singing. Whence came those wondrous notes? There was no organ in the room, as I knew from inspection the evening before. The music continued for a few minutes; next I heard a pistol-shot, followed by a woman's scream. Then all was silent. I was startled, but soon regained my presence of mind and returned to my room, where I summoned old Thomas. "When he appeared, I asked him, 'Who is in this house besides ourselves?'"

"No one, sir," he replied, "except Margaret, who sleeps in a room in the back part of the building."

"But you must be mistaken," I replied. "There was a very handsome young man in this room a little while ago."

"Good heavens!" cried Thomas, paling. "Then you have seen it!"

"What do you mean?" I replied, thinking I was in a fair way to obtain a solution of the mystery. But his next words disabused my mind of that notion.

"I don't know what it was, sir, but Mr. Winthrop was always seeing something. Betwixt you and me, I think that is why he stayed away so much."

"Have you ever seen anything?" I asked.

"Not I," he answered, "but once or twice I've fancied I heard music like what he heard in church, but decided that I must have been dreaming."

By this time dawn had come, so I did not return to my bed, but bathed and dressed. Then I left the house, saying to Thomas as I did so, "I am going for a long walk before breakfast. I think it will clear the cobwebs out of my brain."

"Very well, sir," he answered. "Your breakfast will be ready for you when you come back."

I returned from my walk feeling greatly refreshed, and as I came toward the house noted something I had not observed the previous night—that the library wing of the house extended the whole length of the building, showing me conclusively that there must be another room beyond the library.

After I had disposed of breakfast I went to the library to examine it by daylight, but found no sign of doors anywhere, only bookcases on every side. As I stood there I heard again the sound of the organ—just a few straws—and then all was still.

I was more puzzled than ever; I was utterly unable to account for the phenomenon. In a fit of disgust I took hold of the bookcase at the point where I had seen the young man disappear the previous night and gave a vigorous pull. To my intense astonishment it yielded and slowly swung back, disclosing a doorway through which I speedily passed, to find myself in a room, the counterpart of the library, but without floor-covering or furniture other than a few chairs. Light was admitted, as in the library, through the colored glass dome. At the end opposite the library was a beautiful organ-loft, built up from the floor and ending in a balustrade surmounted by three exquisite arches of some dark-colored wood, upon which were some of the most beautiful carvings I had ever seen outside of a church.

There was a fine organ at one end of the gallery, its case matching the gallery in richness of carving. I looked around for some way to reach the organ loft, but none was visible, so I returned to the library and moved the bookcase back. As I did so I heard a click, and it returned to the same position as when I found it an hour before. Just then I thought of a plan by which I might reach the organ-loft, so attempted to open the unwieldy door again; it resisted all my efforts, however, and I went to the study to write some letters.

Seating myself at the escritoire, I unlocked it, opening many of the drawers in search of writing paper. My own supply was in my trunks, for which Thomas had gone to the village an hour before! In one drawer I found what I wanted, and lifting the paper, saw lying beneath it a bulky letter addressed to me in an unfamiliar hand.

Opening the envelope, I found it bore a date a month old and the signature of Mr. Winthrop. It ran as follows: "Dear Dr. Floyd: Knowing that I have but a short time to live, I will unburden my soul to you, feeling that I can trust you to do what I shall ask of you. I will go back many years, and as briefly as I may tell you the story of my life. I was born in this house, as were my father and his paternal ancestors for many generations. I was an only son, and from earliest childhood was petted and indulged by parents and sisters. My sisters both married young and went to their homes in other States. They, like my parents, were passionately fond of music. My father inherited his love for music from his father, who had had the north wing built for a library and music room, and had purchased a fine organ and placed it in the latter room. My father would spend hours and sometimes whole days at the organ, my mother often joining him at the instrument, singing some of the compositions of the masters in music. As for me, I had no musical talent—in fact, I did not enjoy music at all. I had a cousin, Arthur Winthrop, about my own age, who had the same impassioned musical temperament as my father, and who was never happier, on the occasion of his visits to Winthrop Manor, than when seated at the organ, 'discouraging sweet sounds,' as my mother called them."

"(Signed) SILAS K. WINTHROP."

In a postscript I found minute directions for opening both the secret entrances to the music room. Going to the wardrobe in my room, I soon discovered the spring, touched it, and found myself standing in a small closet; touching another spring the way was open to the gallery. Eagerly I stepped within and saw that the carpet was moth-eaten and thickly covered with dust. Upon the organ was one of Bach's superb compositions, brown and discolored by the lapse of years. Not without a certain feeling of repugnance I went to the cupboard at the side of the organ, where I found a heap of mouldering bones and moth-eaten shreds of clothes. From the skull hung a mass of hair with golden glints across the curls.

Returning to my room, profoundly moved by what I had seen and read, I pondered how I could remove the pitiful remains without exciting the curiosity of old Thomas. At last a plan suggested itself, upon which I acted.

My trunks had been brought to my room, so I proceeded to arrange their contents in the drawers and cupboards of the great wardrobe. After this was done I went to the gallery, and gathering up the bones, placed them in one of the trunks. The shreds of clothing I put in the fireplace in my room, and with the aid of some paper and matches they were soon consumed. When moving the bones I picked up a handsome ring, a watch, and some coins. The watch-case, I noticed, was marked, "Arthur H. Winthrop."

"Just as I reached manhood my beautiful mother passed away from earth. I finished my career in college, then went abroad to one of the great universities, after which I spent several years in travel. While in Italy I met the idol of my heart, my sweet Althea. She was the daughter of an American father and an Italian mother, the Countess Salanzo. She was the very child of sunshine, music and flowers; how I did love her! My love was almost a madness with me; I could not endure the thought of her bestowing a smile on anyone else. I was thirty years of age when I met my darling; she was twenty-three. My wooing was short and impassioned, and I won the love I sought."

"Not long after my marriage I was recalled to my home by the death of my father. My bride was charmed with her home and its surroundings, and with nothing more than the beautiful organ and music-room. For months we led an ideal life; then the serpent came into our Eden in the shape of my cousin, Arthur Winthrop. He was one of a house party that we had invited to spend the holidays at the manor. Althea from the first seemed charmed with the handsome fellow, because of his great musical talent. They met on common ground in their fondness for music."

"Hours were spent in the music-room, Arthur at the organ and Althea near by, or occasionally by his side, joining with her magnificent voice in rendering some great composition. Our guests never tired of listening to the two talented musicians. How I loathed it all! Every day my jealousy grew more intense and I did not hesitate to give voice to its promptings, until my darling pined in her room for days at a time. As I learned later, when I was absent they would go to the music-room and be in heaven for a time. I know now that it was love of music, not love for each other, which drew them together. Thus things went on until one fatal night. Our guests had all departed except Arthur, who was to leave on the morrow. I was called away unexpectedly early in the evening and did not expect to be back for several hours. I left Althea resting in her room and Arthur reading in the library."

"I finished my business and was back two hours sooner than I thought to be. As I came toward the house I heard the sound of the organ and the tones of my wife's voice singing. As the sounds met my ear I became mad with jealous rage, and with only a pause to grasp a pistol I kept in my room I rushed to the one occupied by Arthur, which had been my father's room and had a hidden entrance to the organ gallery through one of the compartments in the great wardrobe which occupies one side of the room. Just as I opened the door Arthur had turned to speak to Althea, who stood near him. Neither was aware of my presence. I raised my pistol and fired at Arthur, the ball entering his head. Althea, at the sound of the shot and Arthur's fall, screamed and fainted. I caught her in my arms and carried her to her room, and there sought to restore her to consciousness, but without success, so I sent a servant to summon a doctor, who was soon upon the spot. Before another day had passed my darling was dead, and our first-born child with her."

"I cannot describe the agony I felt upon awakening to realize my mad act. I secreted Arthur's body in an aperture at the side of the organ, for I dared not confess my crime. It had been known by the servants that Arthur was to leave at an early hour in the morning, so in the confusion consequent upon Althea's sickness and death he was forgotten. I was his only relative, except some distant cousins, so no special inquiries were made regarding him. Then I discharged all the servants and went away, mad with sorrow and remorse."

"A year later I returned, drawn by some sort of fascination to the scene of my crime. I brought workmen from New York and had the door of the entrance to the organ gallery closed with masonry, while in front of the door leading into it from the library I had a bookcase placed. This was made to revolve on hinges, and was furnished with a secret spring, so that it could be opened if I wished. There was a door in the dining-room which gave entrance to the spiral stair which led to the gallery, and over this I had one of the beautiful sideboards placed, thus completely hiding it. After all this work was done I hired Thomas and Margaret, who have been here ever since, faithful friends and servants. I have been a wanderer most of the time since this happened, nearly forty years ago. I returned again and again, but Arthur's handsome face and his music drove me back to exile. This I will say: If you want to punish a murderer with the most extreme punishment, let him live to be haunted constantly by the memory of his crime. Since the fatal night when in my madness I took the life of my cousin, and indirectly that of my wife and child, I have known no peace; have been like Cain, a lonely wanderer on the face of the earth, never knowing a moment's happiness."

"I have now to ask a favor of you. When you have found the remains of my cousin, will you have them interred in the little burying-ground north of the house, where our family has been buried for generations? Have a small stone placed above the grave, and upon it have engraved, 'A. H. W. At Rest.' My sisters, who were both older than I, had married and left home before my mother died; both died young. The eldest, my sister Mary, had one daughter, who went West with her father when her mother died. I have lost all trace of them during the past thirty-five years. I have made every effort to find my niece if still alive, or her heirs, if she had any, but without success. All I know is that she was named Dorothy Selwin."

"I could not continue my reading for a few moments because of my intense surprise at this last sentence in Mr. Winthrop's letter. I had been born in a far-off Western city, and my mother's maiden name was Dorothy Selwin! She was an orphan, and I could not recollect having heard her speak of her parents, except to say that she had named my sister Mary after her mother and that I bore my father's Christian name."

After my surprise had somewhat abated, I resumed my reading. Mr. Winthrop's letter continued: "Should you at any time obtain information to the effect that my niece, Dorothy Selwin, or any child of hers, is living, I feel that I can trust you to give her a fair share of the personal property. I have left with you the real estate; I do not wish you to part with it in any event. Since the night when you came to my bedside five years ago, and gave me relief from pain, I have felt an attraction toward you which I cannot explain, so, having no heirs, I have given you my property, feeling sure that it will be in your power to do more good with it than I have ever done."

"(Signed) SILAS K. WINTHROP."

In a postscript I found minute directions for opening both the secret entrances to the music room. Going to the wardrobe in my room, I soon discovered the spring, touched it, and found myself standing in a small closet; touching another spring the way was open to the gallery. Eagerly I stepped within and saw that the carpet was moth-eaten and thickly covered with dust. Upon the organ was one of Bach's superb compositions, brown and discolored by the lapse of years. Not without a certain feeling of repugnance I went to the cupboard at the side of the organ, where I found a heap of mouldering bones and moth-eaten shreds of clothes. From the skull hung a mass of hair with golden glints across the curls.

Returning to my room, profoundly moved by what I had seen and read, I pondered how I could remove the pitiful remains without exciting the curiosity of old Thomas. At last a plan suggested itself, upon which I acted.

My trunks had been brought to my room, so I proceeded to arrange their contents in the drawers and cupboards of the great wardrobe. After this was done I went to the gallery, and gathering up the bones, placed them in one of the trunks. The shreds of clothing I put in the fireplace in my room, and with the aid of some paper and matches they were soon consumed. When moving the bones I picked up a handsome ring, a watch, and some coins. The watch-case, I noticed, was marked, "Arthur H. Winthrop."

(Continued on page 3.)

Remarkable Invention.

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument, which the inventors have patented, is called "Aethina"—a trade-mark word.

In the treatment of eye diseases the inventors of "Aethina" claim there is no need for cutting or dragging the eye for most forms of disease. Cataracts, pterygia, and other abnormal growths can be removed and weakened vision improved or restored by the new and more humane method. There will be no need to go blind or wear spectacles.

"Aethina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give absolutely a free trial. They want everyone interested to make a thorough investigation and a personal test of "Aethina." One will be sent on trial postpaid.

They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Aethina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners—all is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 3428, 299 Walnut Street, Kansas City, Mo.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Etc., Ulcers, Eczema and all Skin and Membrane Diseases. Write for Illustrated Book. Sent Free. DR. BYE, Cor. 6th & Broadway, Kansas City, Mo.

"How to Remember."

Free to Readers of this Publication.



You're no greater intellectually than your memory. My course, simple, inexpensive, increases business capacity, social standing, gives an alert, ready memory for names, faces and business details. Develops will, concentration, spelling, and memory. Write for free literature. Dickinson School of Memory, 622 Kimball Hall, Chicago.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

The Poetical and Prose Works

ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masculine views of life give the reader new courage in the very ringings and are a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think—to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

POEMS OF PASSION.

By Ella Wheeler Wilcox. Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

POEMS OF PLEASURE.

By Ella Wheeler Wilcox. This charming collection comprises many of the author's most popular poems. Embellished with portrait. Presentation edition. Price \$1.

MAURINE AND OTHER POEMS.

By Ella Wheeler Wilcox. An ideal poem about as true and lovely a woman as ever poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.

A birthday book compiled by Ella Giles Ruddy, from the poetical and prose writings of Ella Wheeler Wilcox. It epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-toned illustrations prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER POEMS.

By Ella Wheeler Wilcox. A magnificent collection of poems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red cloth, \$1.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five. Also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

The Spiritualistic Field—Its Workers, Its Work,
and General Progress, the World Over.

Mrs. Adah S. Horman Patterson
writes from Los Angeles, Cal.: "I
spoke for the Truth Seekers last Sun-
day night; will open my meetings
next Sunday afternoon at Truth Chap-
el, and will speak the same evening at
the YProgressive Club, and preside at
an interesting musical entertainment
being held by the club. I will speak
for them again the second Sunday in
August, reviewing Cardinal Gibbons'
utterances on divorce. This club is
about the most influential and best at-
tended of our kindred organizations.
Their membership about 1,500, and is
usually crowded. All lectures are
followed by discussion. I hope I will
be called out into the work in other
places, and that my long delayed cru-
ade may have a varied and successful
issue. Spiritualists may be brought
together and work in harmony and to
some definite and practical purpose."

July 22, Mrs. A. E. Sheets gave the welcoming address in her genial, pleasing manner, giving words that lead the thoughts to: greater action. Mrs. R. S. Lillie will address the meetings from August 3 to 10.

We are highly favored by having with us at the present time that sterling friend of humanity, Geo. W. Ford, widely known as the "drummer medium." He fills the double capacity of a worker on our rostrum and treasurer of our association.

On Sunday, July 29, he will serve as our message medium.

Other mediums in attendance on the grounds, officiating according to their own beliefs, are: Dr. M. T. S. Dett, Mrs. Christine Goss, Madame Dot, Chas. F. Barnes and N. M. Chas. Stevens. On account of sickness in the home of the secretary, Miss Laura

the blossom by the first Sunday in August in Texas the Home Lyceum has withheld the seed from the ground because they blossom too early.

In a search through the works of poets and singers I found comparatively nothing written of the Sunflower. Moore has sweetly said:

"For the heart that truly loves,
Never forgets,
But as truly loves on to the close;
As the Sunflower turns to her god;
When he sets,
The same look which she turned when
he 'rose.'"

Now there are several songs basing their theme on the Sunflower, and we have quite a collection of Sunflower poems illustrating the message of the truly significant flower.

It is said that ages ago before man

earless thinker, the man who looks into the future, seeing that reasoning and judgment are weakened by the influence of epileptic inspiration, the stronger will become.

I believe life should be ever looking for a solution to life's many problems; that we should take the best we can get—not with the spirit of resignation to that which we at the time find, but with a thankfulness for value received, with a decided step into the new and lodge prompts us to step out into the still greater field, still unexplored, knowing what we search for awaits our coming. Every book we read, every expression of life that is a part of us, either weakens or strengthens us, and ever changing. It is to be remembered that we are what we will be. It is for us to say yes or no; it is for us to resist all that can in any degree rob from, weaken or

By the
"A Wanderer In
"THE STRANGE STORIES"
The Persian
A weird, powerfully told dramatic
Experiences in the Spirit World of
are more calculated to hold the reader
st, and much that is original and new
of Abiriziman's Studies in the Domains
and other perplexing problems of spirit

Author of
"Spirit Lands."
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the "Guide, Abriziman." Few books
s's interest from the first page to the
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of Magic and its relation to obsessions
ritual intercourse. Price, cloth \$1.00.

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"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philos-

QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE.

NOTE.—The Questions and Answers have been called for such a host of respondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby terse, and the style becomes thereby terse, and the style becomes thereby terse.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

D. W.: Q. I can have table moving, but it does not tell the truth. Tell me how I can become a medium, and tell the past and the future to anyone who wants it told? I want to be something, so I can make money and support myself.

A. That "the table" does not "tell the truth" shows that the conditions are imperfect, and before proceeding farther, or aspiring to higher things, these should be corrected. The question reveals the spiritual condition of a great majority of those who desire to become mediums. It is not their own development, in desirable qualities of character, or the sweet pleasure of communion with the departed, but to gratify love of notoriety, and the profits which may be reaped therefrom. The desire is degrading and selfish, and where mediumship has accompanied such desires, the result has invariably been disastrous to the cause and the individual.

To such mediums may be referred all the obloquy and humiliation the cause has met with. It should be understood, for all mediumship is beyond price, and when sold, its high mission is betrayed, and its possessor who has no other object than to make money and a living sinks to the level of the mountebank.

Seek the precious endowment for its own sake, and if you have the power to pour out as from a fountain, this sweet way of life to souls, do not bar the way. As you give shall you receive. If you are selfish, you will attract the selfish, spirit and mortal. The thought that the product of inspiration can be sold, effectually kills the inspiration, or perverts it into harmfulness.

To mediumship, this correspondent, like a multitude of others, desires to add the art of fortune-telling. At the planning stage, with the attitude of the fakely to the beggarly trade of the gypsy outcast!

No, I cannot tell you how to forecast the future to those willing to part with their money for this knowledge. Wisely the future is a sealed book, and it is best we should not know, except on rare occasions.

Nor would I give rules for the acquirement of mediumship by those who desire it as an article of merchandise. There are already too many of this class, pitiable, and a misfortune to the cause they misrepresent. Yet it may be said in a general way, that a thorough reform, and generation of self, a change of heart, and purpose, are first essential, if one is to call angels to his side; to become an instrument for the communication of their thoughts, he must become in some degree like the angels.

The highest and best mediumship must be spontaneous and free as the air, and degraded to a "business" will with absolute certainty lead to failure and disappointment.

SUMMER TIME.

The Summer time is here again, With all its sweetness as of yore, And yet, with each succeeding year It seems more lovely than before. The orchards and the fruitful fields, The woodlands and the meadows green, Look wondrously beautiful, When basking in the sunlight's sheen.

Down by the mill-stream and the pond The sunshine and the shadows play, By turns they kiss the lilies fair, When playing hide and seek all day. The rivers and the brooklets sing, As on their winding course they flow; The feathered songsters tuneful lays Come from the copse where vines grow.

The flowers open their petals new, To sunshine and to rain in turn, And drink in Nature's bounty-store. A lesson from them we might learn: As Nature's children we too oft Ignore her kind admonishment, And as reward for willful ways Reap sorrow, grief and discontent.

O, glorious season of the year! Teach us to live the simple life, Then happiness will be our part, And free us from all needless strife; Thus days will pass by pleasantly, In one harmonious merry chime, And we shall long for thy return, O, bountiful, glad Summer time!

J. H. YENNI.

"A Conspiracy Against the Republic" By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

OTTAWA CAMP.

Promises Rare Attractions This Year.

The Ottawa (Kansas) Spiritualist Association will hold its ninth annual camp meeting at Forest Park, Ottawa, Kansas, August 17 to 27, inclusively. Come, friends, and join us in this beautiful, attractive park; enjoy our fine lectures and séances. The very best of talent has been employed. Speakers, Mrs. Lull, Will J. Erwood, Mrs. Ella Baldwin and J. W. Atkinson, mediums, Max Hoffman, the star test medium; O. P. Dunakin, trumpet and materialization, and others of note. A spiritual feast awaits you. Come and join us. Board and lodging can be had on the grounds at reasonable rates, and first-class hotels are a few minutes' walk from grounds. For circulars address the president, H. W. Henderson, Lawrence, Kans., or Mrs. May Cook, Pierson, secretary, Spirit Hill, Kans.

Lake Brady Camp.

Mr. B. F. Austin reached Lake Brady, Thursday, July 19, and leaves in one week for Chesterfield camp, his next stopping place on his lecturing tour. On Saturday he gave a short address; subject, "Can Any Good Come Out of Spiritualism?" On Sunday, the 22nd, those who visited Lake Brady camp enjoyed a treat not met with every day in listening to two fine discourses, "The Bible and Spiritualism" and "Jesus and Spiritualism." There was also a short evening session, the new auditorium being lighted with electricity furnished by the street car company. Mr. Austin is one well fitted to disseminate the truths of psychology, being a man of superior education, wide experiences, and having a command of language to express his ideas clearly and forcibly. May his success as an evangel of the creed to be, as written by Ella Wheeler Wilcox, be all that his earnest efforts deserve. MARY L. BETTES, Cayahoga Falls, Ohio.

Onset Letter.

One of the most successful openings that has been held for many years was held at Onset to-day, this being the opening meeting of the season. The association dedicated the new auditorium on Union avenue. It is a beautiful place, and just the place to hold meetings; in a fine grove and in a quiet part of the camp. Dr. Geo. A. Fuller and C. Fannie Allen were the speakers, and Katie M. Ham was the medium. The audience was very large.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea.

The one greatest and most consequential question which has absorbed the best thoughts of all time is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas? What is their meaning? What will be their expression? These are the questions which are the object of this book. "The God-Idea" is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfoldment is traced from age to age; from race to race.

A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School. Early Christians, the Philosophers, the Bible, the Border Religions Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia and the West; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Generalization of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resume of the Life and Character of Jesus; The Ultimate of Christianity.

Publication by subscription of this book has been such a marked success, I have concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers \$1.00. The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the subscribers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Recommendations.

Of this work, A. E. Giles in Banner of Light wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

Judge Edmunds: "Had the medium-author wrote a few centuries before, he certainly would have been burned at the stake."

The City Item, Boston: "In many respects, worthy of highest praise and shows careful and elaborate research."

J. S. Loveland: "We have read it with great interest."

G. A. Bacon: "Valuable for the present and the future."

W. H. Terry, Editor Harbinger to Light, Melbourne, Australia: "Unlike in its treatment all others."

Epes Sargent: "A mine of thought, and shows what inspiration can produce at its best."

Medium Acquitted

Police Judge Toombs Writes Opinion in the Sampson Case—Scores Police Chief Adams, Saying His Zeal for the Punishment of Law-Breakers Got the Better of His Judgment, and That He Acted at Least in a Reprehensible Manner

Police Judge A. P. Toombs has filed a written decision in the case of Colorado Springs against Mrs. Lucy A. Sampson, who was acquitted in police court Saturday, after a trial on a charge of practicing clairvoyance with a license. The decision, now in the hands of City Attorney W. C. Robinson, who is preparing an appeal. The decision in full follows:

Complaint is made by Chief Alexander Adams that the said Lucy A. Sampson did violate section 92 of the ordinance of the city of Colorado Springs.

That said Lucy A. Sampson did practice the vocation of clairvoyance, and for which a charge is made without first having obtained a license to do so.

To substantiate this charge in the complaint, the city introduced one witness, Mrs. Jennie L. Nalley, the wife of Police Officer Nalley, who testified upon direct examination that, at the request of Chief of Police Adams, she solicited an interview and a reading from the said Lucy A. Sampson, for which reading she paid Mrs. Sampson one dollar.

Upon cross-examination Mrs. Nalley testified that she went to the Barnes block on Sunday evening, where the Spiritualists were holding their religious meeting, where she saw many intelligent and refined people, and listened to a lecture or sermon on the resurrection of Jesus Christ. She further testified that after said meeting she sought an interview with Mrs. Sampson and asked her to give her a spiritual reading, which reading she stated was the practice of her religion, and that she did not and there make a date with Mrs. Sampson for a reading, which is alleged in the complaint was given on or about the thirteenth day of July, 1906. And much that was told her in the said reading she testified was true relative to her past life. Mrs. Nalley further testified on cross-examination that she had not up to that time received any money, but that she expected a remuneration for her services in obtaining evidence for the purpose of convicting Mrs. Sampson for the violation of the city's ordinance.

There was no testimony or evidence before the court to show that Mrs. Sampson practiced clairvoyance as a business. There was no word of evidence given by this single witness for the city to show that Mrs. Sampson was a professional medium and practiced the same as a business. There was no evidence to show that she had a place of business, a sign, or advertised for business, or even gave a reading before or since this one in question.

The court does not make its findings on presumptions, but rather on the evidence of facts and the law. Therefore, from the testimony given in this case the court finds:

First.—That the evidence in this case is not sufficient to prove the allegation made in the complaint.

Second.—If the ordinance was violated, the city was a party to the violation of its own ordinance. It was as much responsible for the practice of clairvoyance as this defendant, and it should not be permitted to replenish its treasury from penalties incurred at its own instigation. For authority see Ford vs. City of Denver, Tenth Colorado Reports, page 500, which reads, in part, as follows:

"When a city itself is instrumental in procuring the violation of its own ordinance by the sale of liquor in order to lay the foundation for a suit in which a judicial opinion as to what would constitute a violation of the ordinance might be procured, it is in no position to say its ordinance has been violated. It cannot be heard to com-

Knowing that I am violating no law either in receiving compensation for my services as an instructor along spiritual lines and for my lecture hall, because this is allowed other denominations, I must respectfully decline to pay the new city license of \$100 per annum, tax that has been imposed upon me as a license to lecture along religious lines, or give tests to prove my work as genuine.

This license tax, which took effect on July 1, 1906, favors of persecution. It would divest us of all freedom to worship God after the dictations of our own conscience.

Sir William Crookes, who is president of the Scientific Association in London, England, has made very thorough investigations touching one of the phases of mediumship, that of MATERIALIZATIONS, such as Peter, James and John saw on the mount, purporting to be, and probably were, the materialized forms of Moses and Elias. It is stated that he appeared in old Palestine in those far-off days, and God's ways being "the same yesterday, to-day and forever," does it not prove the possibility of being true in the past; when such phenomena can under proper conditions be trained in our day and age?

Professor Crookes had five cameras trained up a cabinet in his own laboratory and had an assistant to aid him to take the forms as they materialized, and he secured some forty negatives, some of which were excellent, while others were spoiled in part in developing. These cameras were NOT HYPNOTIZED, as it is claimed we are when we witness such phenomena in our day. These materializations can be, and are produced in our day and time, which only proves up the past to be true, which ought to be a source of comfort to those who are trying to live by faith without works, to prove what has been and is to be, the greatest of the many phases of spiritual mediumship.

This same law was exemplified when Jesus appeared in the upper chamber twice, the last time being eight days after his first appearance—"and the doors were closed"—no possibility for a material body to enter. Yet the apostles all saw and knew it was Jesus, and even doubting Thomas asked for no further proof.

Again, when the fig tree withered, which was another manifestation, those who saw what spirit power can do, marveled, but Jesus said unto them: "If ye have faith and doubt not, shall greater things than these shall ye do."

When Saul approached the woman of Endor for information, the spirit of Samuel appeared and told Saul what he found out in the battle next day, to be the truth.

No one will question for a moment but what Jesus and the apostles got in the Bible comes to us through humanity. There is as much spirit power in mediums to-day as in past ages. The past comes to us with a momentum born of the press and pulpit, while more wonderful things are taking place to-day and in the last fifty years than were ever dreamed of in old Palestine. This age extends all other ages in the world's history.

The conflicts that have taken place in the past over religious beliefs ought to incline us all toward a very harmonious feeling to all sincere religionists. There can be nothing gained in the religious world except through love and kindness to our neighbor. The constitution of this land of liberty should be very dear to us all and should prompt us to bear each other's burdens and be very careful indeed not to increase their weight. All this because of my arrest to-day for being a Spiritualist.

MRS. L. A. SAMPSON, 113 1/2 East Pike's Peak Ave., Colorado Springs, Colo.

THE LOS ANGELES EXAMINER.

It Has Developed a Conscience in Its Advertising Columns.

To the Editor:—The Los Angeles Examiner has developed a conscience in its advertising columns. It will no longer accept the advertisements from our Spiritualistic societies, unless they are so worded as to hide the nature of the mediums advertised.

Last week when I wanted to advertise our lecture and a regular Sunday meeting, the clerk behind the counter replied: "We are not taking any more occult rubbish."

In the past, however, this paper has been crowded with advertisements from "seventh daughters born with a veil," and from the "greatest clairvoyant on earth," etc.; some of them paying as much as \$30 for one notice in its Sunday issue.

The little inconvenience caused to us by not being able to advertise our meetings in this one paper is hardly worth nothing, compared to the good it will do to Spiritualism in a general way. The large A. M. E. "STAMPS" coming out city yearly, DISGUISED AS GREAT MEDIUMS, we shall still get, to be sure; but we may never again have to look upon their portraits, nor to read the long string of lies that always accompany them, in the Sunday Examiner.

Many good Spiritualists of this city are now angry with the Examiner, because it does not discriminate between the true and the false in Spiritualism; but we fall to see how a secular newspaper, with little or no knowledge of the subject, can use any discrimination.

Many Spiritualists among us who elect themselves leaders, because of their varied and long experience in the phenomena and in the philosophy of Spiritualism, cannot themselves discriminate between the true and the false. When they become officers of camps and societies the same lack of discrimination is apparent. Discernable persons, who somehow or other have gotten reputations as mediums, although they may have been exposed time and again as cheats, are generally welcomed upon our platform. Hence, to-day, neither the general public nor our newspapers respect us as a people.

Now let us not find fault with the Examiner because it will not recognize us, but rather take it as a hint to do better in the future. The "fake" element we must hunt, even as the Christians hunt the "devil," and that practically means, not only to keep all physical phenomena mediums off our platform, but also to keep many bogus clairvoyants off, who use memorized tests instead of clairvoyance or mediumship. P. A. JENSEN, Los Angeles, Cal.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of childbirth. Dr. J. E. B. has devoted his life to relieving the sorrows of women. He has prepared a special pamphlet which will tell you how to give birth to your child without pain. It is a complete guide to the art of childbearing. It is a complete guide to the art of childbearing. It is a complete guide to the art of childbearing.

Dr. J. E. B. has prepared a special pamphlet which will tell you how to give birth to your child without pain. It is a complete guide to the art of childbearing. It is a complete guide to the art of childbearing. It is a complete guide to the art of childbearing.

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...OF...

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BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

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Joan, the Medium, or the Inspired Heroine of Orleans. This is the most beautiful history of Joan of Arc ever written. Thrillingly interesting and convincing. By Moses Hull. Price, cloth, 40c; paper, 25c.

Journeys to the Planet Mars, or Our Mission to Eto. By Sara Weiss. Cloth bound. Price \$1.50.

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Kate Field. A Record. By Lillian Whiting. Price \$2.

Kingdom of Love and Other Poems. By Ella Wheeler Wilcox. Price \$1.

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A STUDY.

Scintillations as They Flow From the Pen of Henry Morrison Tefft.

No man can truly voice any condition of life that he has not felt; seen and experienced. Every other knowledge is theoretical and artificial. "If I want a friend to help me in grief, I choose one who has grieved himself, and if I want a companion to laugh the hours away I choose one who has learned the value of laughter by the weight of the tears he has shed."

It takes something more than meter and rhyme to make poetry. No art can be learned from the books. Can the tree bring forth any other fruit than that which nature ordains? The orator must speak from conviction if his words are to be convincing. The work of the artist bears the color of the soul. Ruskin says, "It will be found that no surely as a painter is irreligious, thoughtless or obscene in disposition, so surely is his coloring cold, gloomy, and valueless." Every author should write from his own standpoint, regardless of whether it meets any other individual's view or not. Criticism has often more value than praise. The true man, whether he be mechanic, artist or writer, must do his work well. His ideal is always before him and no obstacle deters him from its realization. Genius is never unduly elated by praise nor cast down by censure. Genius leads—never follows. Genius can suffer martyrdom, ridicule, caricature and even starvation, but never surrenders. It never acts as slave, servant or hired man, but is always doing business on its own account.

It has been said of Cromwell that "his faith in his own star was gigantic, and he seemed to be governed by laws not applicable to the average man."

No individual can copy another's life. To imitate is to destroy. You cannot imitate, copy or plagiarize a man's style. You can catch and imitate the words of an orator, but not the spirit that gives them life. No reporter can put upon paper the eloquence of such men as William Pitt, Henry Clay, Charles Spurgeon and William J. Bryan. The chief charm of their orations is too evanescent for pen or type.

The sweets of a thousand flowers can be gathered together but only the bee can give it the flavor of the honey.

Words are not all there is of speech. At best language is but an imperfect medium for expressing the most earnest and sacred meanings of the soul. Words are pictures, symbols, representations; efforts of the mind to express itself. There are no disconnected links in life. "Every natural fact," says Emerson, "IS A SYMBOL OF SOMETHING SPIRITUAL FACT." Every appearance in nature corresponds to some state of the mind, and that state of the mind can only be described by presenting that natural appearance as a picture.

Nature is harmonious. No one fact or condition acts independently. The soul is so intimately related to the body that it is still a debatable question whether separately they can exist. Their relationship is so close that you cannot corrupt one without equally defiling the other. Sin stamps its mark alike on the physical and on the spiritual man. We speak of the material and spiritual; there is no difference—both are made of one substance. There is no line between the real and the unreal. Some artists emphasize in their art spiritual beauty; others physical beauty, while others care more for truth than either.

Exact truth in regard to men and things is ugly. Character often needs a little re-touching. The landscape artist paints appearances, not realities; impressions, not facts. No painting ever represents actual conditions. The camera is more accurate than the brush, but the photograph lacks life. Technically, the phonograph is more certain than the human voice, but a machine has no soul. Rules do not always govern, neither do definitions always define. The most potent influences in our lives defy definitions. We breathe in the essence of a writer's thought, though we may not be able to formulate it into words; still it becomes a real thing in our life without a perfect knowledge of the teaching.

History often has to be re-written. Underneath the word failure, time brings out the word success. Sometimes the moral effect of an act, though unsuccessful, has a greater meaning for the people than many a signal triumph.

"In the history of Ireland no episode is more significant than the insurrection of Robert Emmet—significant not

for natural results, but for its moral influence on the Irish race."

The vanquished is sometimes greater than the victor; the fame of the defeated eclipses the glory of the conqueror. Was Christ defeated on Calvary? Was Napoleon conquered at Waterloo? His influence and the principles he inculcated into the minds of the people live in the heart of every Frenchman to-day.

It is claimed that a grain of wheat may lie dormant for three thousand years, but when placed under proper conditions it will germinate and grow.

History is the unconscious working out of human destiny. The smallest transaction forms a part of the world's record. Life is fearful; every thought, every word makes an indelible mark. God writes his law upon the heavens above, upon the earth beneath and in the actions of men as well as upon tables of stone.

No revelation is final. Truth is progressive; morals are more or less a matter of climate and education.

"There is no outward standard of authority in religion; no absolute tribunal; no infallible scripture; no certified doctrine; no final word. . . . but the true Bible is the universe."

All religions have their root in the miraculous. What is falsehood to-day is truth to-morrow.

A legislative enactment is all that is necessary to convert the most innocent act into an offense against the good order and peace of society.

We look upon things temporary as if they were eternal. We confuse the decrees of men with the decrees of God. Intention often determines the value of an act. Some people swear from the head and not from the heart. They use profanity as a habit; not because there is any irreverence or wickedness in their soul. "In a morbid virtue there is often more harm than there is in a healthy vice."

Whether it is more blessed to give than it is to receive rests entirely upon the motive that inspired the gift. There will be men and women canonized in heaven that may not have that right according to the rules of the church on earth.

What a difference there is between the real John Doe and the apparent John Doe. The apparent John Doe is the outward appearance, the outward display, the face value that he wants the community to place upon his character; the real John Doe is the spiritual, the inward manifestation, the actual person that he knows himself to be.

Beware of the man who wears a continuous smile. The most obsequious slave becomes a tyrant when he is master.

But the world judges all classes and conditions of society as of the same class; they hold them to be the same standard of weights and measures. Heredity, education, environment, bear no weight in their determinations.

Crude and ignorant people never reason; they speak from impulse, prejudice, and not from any well-considered standpoint. There is nothing so disagreeable to contend with as ignorance. A wise man can restrain himself, but a fool cannot. A knave is more to be admired than a fool. A fool is more to be dreaded in society than a villain, for you never know what he is going to say nor when he will say it, but the course that a rogue will pursue can be calculated upon as sure as the course of a storm can be predicted, thus affording plenty of opportunity for defense, for protection and security; but a fool is too uncertain a quantity to be reducible to any rule, regulation or statement. It is upon uncultivated soil that the weeds grow rankest. The denser the forest the smaller the trees. The leaders of thought have always been in the minority. But every individual has his place, every layer of society its use. The common people form the middle strata; above them is the glory, the brightness of the upper class; below them the gloom, the darkness, the despondency of society.

Invisible forces have more to do with shaping human destinies than the visible ones. You cannot work out an individual's or a nation's weal or woe by mathematics. Superstition is a greater force in the world to-day than law. It prevents more crime than the police force. Too much stress is laid upon visible authority. It is said of Gladstone, that "He had no consistent or settled respect for law." It is not putting it too strong to say that

the people have lost all faith in our legislatures, in our courts, and in the management of our civil and political institutions. A politician's patriotism never rises higher than love of office. The great questions that touch the hearts and consciences of the people are not settled in legislative halls but in the thousands of homes scattered throughout the land. If the homes become demoralized the nation dies. The great energies of mankind to-day are centered upon business, not religion, not literature nor morality.

Everything is judged by dollars and cents. A fool talks of money, a wise man of wisdom. Extraordinary individual wealth elevates the few but tends to impoverish and degrade the masses. All the great characters, all the great statesmen have passed away. Greed, the love of money, is driving out of the world patriotism, love of home, statesmanship and sentiment, and all the ennobling qualities of the mind and heart. The financial question governs every department of life. It enters into the marriage contract; it buys its way into the statute book; it makes and unmakes treaties. The moral tone of a nation gets its strength, not from the hovel nor the palace, but from the great body of the people. Some people's intuitions are truer than the logic and reasoning of others. Cultivation enhances the value of some things and decreases the value of others.

Robert G. Ingersoll, speaking of theological students, said: "They remind me of the upland of the Potomac—almost worthless by nature, and rendered wholly so by cultivation." Some beliefs weaken, others strengthen character. The old Calvinistic doctrine of original sin, total depravity, election, brought out some of the strongest religious teachers the world ever saw. The more unreasonable the dogma the greater the effort that has to be put forth to sustain it.

The toughest timber grows on the hardest soil. It is the rugged and sterile countries that produce the great men—not the rich and abundant plains. Discipline and study give to the mind its tone and strength the same as physical exercise gives strength and vigor to the body. Luxury, ease and inaction enervate an individual just as it does a people. A high state of civilization and culture breeds intellect, but it doesn't breed muscle. Brute force in time tells. Before it Rome went down in defeat. An army in time of peace is only fit for dress parade. The earth had to be molten with heat, rent with earthquakes, ground with glaciers, in order to bring about its present fertility and productiveness. Worlds are held in place only by the operation of opposing forces. Peace is declared after war. A proposition has to be affirmed before it can be denied. First affirmation, then negation. First belief, then skepticism.

All phenomena are symbols; all facts and conditions in the social, political and religious life are both prophecy and fulfillment. There is no past, no present, no future—all are one. Divisions of time, of history and of events are arbitrary—there is no separation; all life is one. There is no death. Whatever once existed "now exists. Everything is immortal. Conditions change—realities exist. The most adverse elements dwell together. An iceberg is said to be a magazine of heat. Every particle of matter imprisons life. Tear up the virgin prairie and immediately a new vegetation, without root or seed, springs up. From whence does it come? Nature is always a miracle. What creates thought? Nobody knows. The brain does not create it. The brain is the transmitter, not the producer.

Life cannot be seen. The spirit is invisible; yet it is the soul that builds up and gives form to the body, and what is the soul except the ideals, the aspirations, and the desires of a human being? Nothing stands still—all is changing. The lowest form of matter works up until it is spiritualized. Energy becomes matter and matter energy.

Nature is prodigal; her resources are boundless. With what marvelous fecundity she is possessed, both in the vegetable and the animal kingdom. How few of the possibilities of life ever come to fruition. What is a microbe? It is born from a germ. What is a germ? It is a microbe; neither form, color nor substance—it is only a possibility of life; it may never come into realization. Darkness still covers the earth. Mystery broods over the beginning and end of thought, substance, and action. There is as much doubt in the world as certainty, as much fear as hope, as much sorrow as joy. Life and death hold equal power on the earth; neither is king; victory perches first upon the banner of one, then upon the other; honors are equal. Error has played as important a part in the world's progress as truth. The greatest men of any age

have had to cater to the superstitions, whims, and follies of the times in which they lived. But as each member of the body is necessary for its completeness, so is every condition of society. The loathsome worm contains the beautiful butterfly; "the dung heap has aided the spring to create the rose."

O yet we trust, that somewhere, good
Will be the final goal of ill,
To fangs of nature, sins of will,
Defects of doubt, and taints of blood.

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

"That not a worm is cloven in vain;
That not a moth with vain desire,
Is shriveled in a fruitless fire,
Or but subserves another's gain."

The world, as a whole, is harmonious; but if we look at individual cases, life is hideous. At a distance, the mountain slope, from base to summit, seems smooth, even and comely, but as we walk over, we find the ground rough, uneven, and covered with knolls, hollows and boulders. But there is no discord in nature. All the forces work together in unity of purpose. What appears confusion, is order; what looks insignificant, may be, in the plan of creation, of vast importance. To obliterate a single atom of matter might disturb the equilibrium of the universe. "How do we know," says Victor Hugo, "that the creation of worlds is not determined by the fall of grains of sand? . . . The tiniest worm is of importance; the great is little, the little is great, everything is balanced in necessity; alarming vision of the mind. There are marvelous relations between beings and things; in that inexhaustible whole, from sun to the grub, nothing despises the other; all have need of each other . . . Germination is complicated with the bursting forth of a meteor and with the peck of a swallow cracking its egg, and it places on a level the birth of an earth-worm and the advent of Socrates. Where the telescope ends the microscope begins. Which of the two possesses the larger field of vision? Choose. A bit of mould is a pleiad of flowers."

Norwich, N. Y. HENRY MORRISON TEFFT.

Scotland Coming to the Front

(Continued from page 5.)

that spirit intelligences coming into our atmosphere—coming into our three-space dimensions—suffer from a kind of amnesia, or forgetfulness. They frequently act like a sick and delirious man. Great experience is necessary to operate successfully in these circumstances, and give complete tasks of identity. This is natural. Ask a brewer laborer in a tank filled with carbonic acid gas to give a scientific description of brewing processes, or a well-sinker in foul air to describe the strata of rock. Would they do it? They might use unprintable language. A sea-sick friend was asked by a sympathetic steward, "Can I do anything for you, sir?" In his delirious sickness he said, "Yes! sink the ship!"

Experienced investigators know that newly-deceased people are usually dazed and bewildered at our "seances." Another trouble lies in the difficulty of translating and interpreting spirit language, which cannot be direct, but must be given in symbols. Educated and shrewd clairvoyants with a wide and varied experience of life are most successful in these respects.

In conclusion, we may say that although our difficulties are great, although the investigation is complicated and obscure let us pursue our efforts resolutely, for the future is on our side. Dr. Maxwell has given us a hint of our high calling when he concludes: "We ought to consider mediums as precious beings. Why should we stigmatize them as degenerates? Rather should we view them as beacons on the route we have to follow—prophecies of the future type of the human race."

Let us be faithful to our noble task. Spiritualism is the grandest of all those great movements which make for the amelioration of human conditions, which promote the advancement of the human race—physically, mentally, morally, and spiritually. Let us be faithful to this trust. Coming generations shall crown you with honor, and shall rever and bless your memory.—The Two Worlds, Manchester, England.

A Funeral Discourse.

Abstract of a Funeral Discourse by Rev. Jennie French, Delivered Over the Remains of Andrew Olson Priest Lake, Wash.

If a man die shall he live again? Job was troubled. His life was filled with sorrow, his friends were few, his tormentors many, and in the agony of his heart he asked, "If a man die, shall he live again?"

Not only was Job troubled over this question, but man throughout all time has ever asked the self-same question.

Why be troubled when as far back as we have any history, we have knowledge of the fact that the dead walk and talk, write and sing; they visit us in dreams, commune with us in our waking hours, cheer and help and love us as they did of yore when they dwelt in the flesh. They appeared in the garden of Eden, to Moses, Joshua, Daniel, Samuel, David, and all the prophets, priests and kings. They come as angels, lords, men, ministering angels, and angels of the Lord. In the burning bush the voice of an angel said: "I am the God of Abraham, the God of Isaac, the God of Jacob. I am not the God of the dead but of the living."

Here we certainly find a beautiful thought that the so-called "dead" appeared to those whom they loved or desired to help; they appeared to Joseph to instruct him; to Mary to gladden her heart; to John to enlighten him; to Christ when he was dependent; to John the Revelator, on the Isle of Patmos, and commanded the angels of the seven churches to write, and told them what to write. And as we know to the present, they have abundant proof about our beloved who have passed out of the flesh still visit us in dreams, in visions, in writing, and walk and talk as in the days of old.

What a blessed assurance! What a glorious knowledge to know our loved ones shall be resurrected, shall pass through the vale no more, but shall be angels of the resurrection and children of God, dwelling in the heavens.

Why doubt? Why want to doubt so glorious a truth, so sublime a reality, so comforting a fact?

If a man die, shall he live again? Christ appeared to his beloved; he sat at meat; he walked and talked with them; he comforted them, instructed them, and they rejoiced to be with him and see and hear him.

Paul in his first letter to the Corinthians, 15th chapter, 16th verse, removes all doubt, for he says plainly,

Spiritualists at the Helm.

A Great Co-operative Movement Under Way, Having a Standard Bearer of Spiritualism at Its Head, the Hon. H. C. Childs, a Man of Sterling Integrity and High Aspirations.

I have located at Crystalia, Colo., a beautiful and wealthy estate dedicated by Hon. H. C. Childs to a Brotherhood Organized to promote Fraternity and Co-operation. My part of the work is the promotion of Co-operative Manufacture, the ownership of the machines of production vested in those who do the work and use the products. I have been engaged at this revolutionary work for more than a year, and have interested thousands in a substantial way, who have gotten on the inside of the trust and have quit howling on the outside (where all the howlers are) and are providing their necessities, pure and good, without adulteration and shoddy, at less than half the usual price, and have made a profit of 33 1/3 per cent, beside what they have saved on purchases.

We are locating the manufacturing machines where the raw material is produced; the wollen mills where the wool is most abundant; the cotton factories where the cotton is produced; leather factories and tanneries where the hides are most available.

We have a large plant at Albuquerque, New Mexico, for the manufacturing of woolen and leather goods, and during the year just past we have supplied the wants of thousands of members with pure fresh woolen goods and leather goods at less than half of the market price, saving thousands of dollars to the members, beside declared on the stock, of which the members hold an equal share, a dividend of 33 1/3 per cent. We are the heralds of the coming kingdom, the Co-operative Commonwealth, and as heralds of the new dispensation we do not have to wear rags and shoddy goods made of old rotten wool that has been used in cloth and worn several times by the Lord only knows whom, but the evangelists of the new order, the Co-operative Age, dress themselves in the finest of fabrics and put money in their pockets by savings on purchases and profits on production. Taking the savings and profits together, we keep in our possession about 75 per cent of the amount we would have expended if the machines that provide our necessities did not belong to us.

Whoever heard of the evangelists of the everlasting gospel, wearing \$40 suits at a cost of \$14.40?

Here is a chance for the minister of the gospel to wear better clothes than the sinners he is trying to convert

from the sham and shoddy of competition to the pure goods of co-operation. He has the "proof of the pudding" in the clothes he wears. He is a light that shineth to light the path that leads to the goal of industrial emancipation. Others seeing his good works, his good clothes, will glorify the program of co-operation, and get a move on themselves to do likewise. This thing of appealing to the spirit of self-sacrifice, self-denial, bear a cross, pay monthly dues, suffer persecution, loss, odium, contempt, the horse laugh, face a frowning world, as a program of the world's salvation, proved a humiliating failure, and we find it more satisfactory to do things, provide ourselves with abundance while ministering to the wants of others and preaching a practical gospel that those who heed the message will feather their own nests and be well provided for.

We have been taught by the craft of priests joined with the craft of economic masters—the machine-owners, the capitalists, to read through tears of oppression "our titles clear to mansions" in the sweet-by-and-by of Co-operative Commonwealth, to be satisfied with rented hovels in the here and now, let the masters hold all titles in this world, and so on ad nauseum.

We have quit singing and working for the sweet by-and-by, and are doing what we can for the now and here. If the next world needs sweetening we will attend to it when we get there, which is a sure thing, for we Spiritualists have found that all get out of this world alive.

This beautiful place is to be headquarters for the promotion of Co-operative Manufacture, in which the ownership of the machinery of production will be vested in the workers and the users. The movement has already assumed national importance, backed by millions of men, organized in the Farmers Educational and Co-operative Union of America, the American Federation of Labor, and other large unions of men. We are authorized to license those who desire to "go into the world and preach the gospel" of Co-operation to every creature. "He that believeth and is baptized in the spirit of fraternalism shall be saved from the evils of competition, and he that believeth not shall continue to be damned by shoddy, sham, deception and adulteration of

WOMAN'S LOVE.

The only thing that's constant in the world,
The only peak that stands above all clouds,
The only window where the light o'er burns,
The only star that darkness cannot dim,
Is woman's love.

Not coldness, cruelty, neglect or wrong;
Can alter, weaken or extinguish it,
A woman's love is perfume to the heart;
Her love has wrought all miracles of art,
And beauty's dream.

It gives us music all along the way,
From cradle to the last grand symphony
That bears the soul away on wings of fire;
This love is greater, sweeter than all power,
Outlasting death.

—B. M. Smith

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Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By E. P. Underwood, the chairman. Price 3 cents. Christianity; its impeachment and Decline. Also Demands of Liberalism. By Dr. F. D. Abbott and Prof. T. B. Wakeman. Price 3 cents.

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Germes of Mind in Plants.

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A cardinal point in the philosophical systems favored by the ruling classes is that the mind of man is something unique in the universe, governed by laws of its own that have no particular connection with physical laws. Modern science has proved that not only animals, but also plants receive impressions from the outside world and use data thus obtained to modify their movements for their own advantage, exactly as human beings do. These facts are told in this book in so charming and entertaining a style that the reader is carried along and does not realize until later the revolutionary significance of the facts.

Can Telepathy Explain? Results of Psychical Research. By Minot J. Savage.

Dr. Savage, in this book of 343 pages, discusses problems that have vexed intelligent minds for a greater extent than any others, having done so in a religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits a wide reading, for he deals with facts and experiences. Price, cloth, \$1.00.

To Iowa Spiritualists:—The National Association has requested me to assist in forming a new State Association for Iowa, and, complying with request, a mass convention is called to meet at Mt. Pleasant Park, Clinton, Iowa, Monday, August 20, 1906. Everyone interested in clean Spiritualism is urged to be present.

W. A. WILLING, Northwood, Iowa.

IMPORTANT MOVEMENT IN IOWA. A New State Organization to Be Formed.

Out on the breast of infinite sea; A child of God and destiny, I'm steering, moving, drifting away, Borne onward through an endless day. With youthful hopes I castles build, And see them in my dreamland filled, But time, with seeming ruthless hand, Lets fall my castles on the sand.

And yet, with courage all imbued Again I build, still in the morn Of one eternal, endless day Of life's progressive onward way.

While Time sweeps on, here one by one The hours and days and years begun Are given me to farm and till, And reap life harvest yield—I will.

Out on the breast of infinite sea; A child of God and destiny, I'm steering, moving, drifting away, Borne onward through an endless day. With youthful hopes I castles build, And see them in my dreamland filled, But time, with seeming ruthless hand, Lets fall my castles on the sand.

DR. WM. J. HILL, Petoskey, Mich.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,
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SATURDAY, AUGUST 11, 1906.

WORDS OF CAUTION.
You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself an annoyance and trouble.

SOMETHING YOU SHOULD HAVE.
It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. B. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.
All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

The Bigotry of a Former Generation.

The poet Shelley was decreed an atheist, and his two children were taken from him because a person so vile as to believe "the Lord" whom Moses voiced on a thousand occasions, was not the True God. He reasoned like a Spiritualist and an inspired one at that, when he wrote the following, near a hundred years ago:

"Throughout this varied and eternal world
Soul is the only element, the block
That for unaccounted ages has remained.
The moveless pillar of a mountain's weight
Is active living spirit. Every grain
Is sentient both in unity and part,
And the minutest atom comprehends
A world of loves and hatreds. These
I begot.

Evil and good; hence truth and falsehood spring;
Hence will and thought and action, all the germs
Of pain or pleasure, sympathy or hate
That variegates the eternal universe."

Again said Shelley:
"Death is a gate of dreariness and gloom,
That leads to azure isles and beaming skies,
And happy regions of eternal hope.
Therefore, O Spirit! fearlessly bear on."

Though storms may break the primrose on its stalk,
Though frosts may blight the freshness of its bloom,
Yet Spring's awakening breath will woo the earth
To feed with kindly dew its favorite flower,
That blooms in mossy banks and darksome glades,
Lighting the greenwood with its sunny smile."

And then his God:
"Spirit of Nature,
The pure diffusion of thy essence throbs
Alike in every human heart.
Thou, ay, erectest there
Thy throne of power unappealable;
Thou art the judge beneath whose nod
Man's brief and frail authority
Is powerless as the wind
That passeth idly by;
Thine the tribunal which surpasseth
The show of human justice
As God surpasses man."

Mind Your Own Business.
If the Chicago Record-Herald was a paper of limited influence the church would let loose its instruments of destruction to destroy it. In a late article relating to Hindu Sun Worship, it said:

"There is no people living on the face of the globe to-day who are more law-abiding, more morally clean and less covetous than the Hindu. Christian missionaries to India say their labors have been useless, that the Hindu is not an improver as a Christian. No matter what changes may come into the social and commercial life of this people their rules for the higher life will remain the same, and those who know them best would not wish to change them."

And yet the churches are begging pennies from Sunday-school children to defray the expenses of missionaries to these people, to teach them a system of religion many times inferior to theirs, so far as the moral element is concerned.

Said Henry Clay, in a public address to a person who had interrupted him during a speech, by presenting a petition praying for some reform:

"Go home and mind your own business, and leave other people to take care of theirs. Limit your benevolent exertions to your own neighborhood. Within that circle you will find ample scope for the exercise of all your charities. Dry up the tears of the afflicted around your hearth and come EIGHTEEN AUG 2

fort the helpless orphan, clothe the naked, and feed and help the poor who need succor. And you will show yourself wiser and better than your actions have shown you to-day."

Could not the people of Hindustan, and in fact those of most of the intruding missionary countries, address in the same language, with propriety, the Christian propagandists visiting them?

Origin of the Apocalypse.

The book of Revelation has always been an enigma to biblical students. Dr. Adam Clarke, in his Commentaries, p. 492 of his last volume on the New Testament, foot of second column, says:

"I cannot explain the book; I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in conjectures."

We quoted this, and at greater length, several weeks ago. We now repeat it to introduce "A new theory of the Apocalypse" which has just come under our observation.

A young German student of theology claims to have made a remarkable discovery, says the honest clergy, "perhaps the most important in a hundred years." The discovery is simply this, that the Apocalypse, which has been unhesitatingly received by theologians of all schools as a work of genuinely Christian authorship, is in reality—in its main substance and throughout by far the greater part of it—a purely Jewish composition. It is in fact simply a Jewish Apocalypse in Christian dress.

The first three chapters are Christian, but in the fourth the book begins over again, and from that to the end, with the exception of a few short passages and a word or two interpolated here and there, all is purely Jewish.

The theory comes recommended by all the authority of Prof. Harnack, who declares that, however skeptical he was at first, on careful reading with the new light thrown upon it, "the scales fell from his eyes," he said:

Says the Literary World, "If all are not so easily convinced, at least it will not be denied this hypothesis is most ingenious in itself. It has been ably worked out, and it clears up some hitherto insuperable difficulties."

It will be discovered sometime that the books forming both the Old and New Testament are compilations and adaptations from ancient literature. Much of the so-called Jewish Scriptures were originally romances, by whom, where and when written no one knows. Josephus says it consisted of the Jewish library, while modern research shows much of it was copied from Egyptian, Babylonian and Assyrian sources, just as the proof is almost conclusive that Paul's Epistles were originally written to the Essenes, and long before the alleged crucifixion of Jesus.

The time is rapidly approaching when scholars will be content to drop the creeds, and inquire "What is truth" in regard to the Bible, instead of "what does it teach in regard to creed?"

Kitt, in his Biblical Literature, says "the language of the book of Revelation is characterized by strong Hebraisms and ruggedness, while its images are artificial and Jewish."

These expressions in a small way give countenance to the idea of a Jewish origin of the book. If we could know with certainty by whom the book was written and the object the writer had in view, it would be a powerful aid towards comprehending it.

The Press Restrains the Pulpit.

Bishop Fallows, of the Reformed Episcopal church, at a late session of their council in Philadelphia, is reported to have said:

"The preacher of to-day can learn many valuable lessons from the modern newspaper. He should emulate and adopt its style. The ideal newspaper articles are short, sharp, pungent, and to the point. The sermon should have all these characteristics. The press has been the faithful ally of the pulpit in breaking down cast, in favoring humanitarian reforms, and in advocating the rights of all."

The Bishop was correct, and he could have added with truth: The press has restrained the priesthood in its attempts to override the people, and compel all to submit to its tyrannical rule. But for the great balance wheel of the press the church would run riot with human liberty, and establish again the barbarities and cruelties of the Middle Ages. Even the independent religious press, which antagonizes creeds, teach many a valuable lesson which the better read of the clergy absorb, and act upon in private. The frequent publication and large reading of the Crimes of Preachers is a powerful deterrent to clerical wrong-doing.

Method of Christian Propaganda.

Lucilio Vanini, born near Naples, Italy, in 1585, suffered martyrdom at the instance of the Catholic priesthood, February 9, 1619. He was charged with atheism, and condemned "TO HAVE HIS TONGUE CUT OUT, TO BE STRANGLER AT THE STAKE, AND TO HAVE HIS BODY BURNED TO ASHES." His plans say: "Vanini met his fate with courage and even bravado." When questioned, he replied:

"You ask me, 'What is God?' If I knew I should be God, for no one knows God, except God himself. Let me say, however, that he is the greatest good, the first being, the whole, just, compassionate, blessed, calm; the creator, preserver, moderator, omniscient, omnipotent; the father, king, lord, rewarder, ruler, the beginning, the end, the middle, eternal; the author, life-giver, observer, the artificer, providence, the benefactor. He alone is all in all."

Though Vanini was a learned scholar, a philosopher, and published a book against atheism, yet when brutally murdered, as was Bruno a few years earlier, then he was charged by his assassins, with being immoral and vicious, "a practice characteristic of those who outrage humanity and shamelessly seek this method for vindication."

Against the Reverends.

The statement comes from Richmond, Va., that Judge Henry W. Holt, of the corporation court, handed down an opinion on July 18, in the case of Virginia vs. The Baltimore and Ohio Railway, declaring the half rate fares to the clergy is in violation of the 14th amendment to the federal constitution, therefore unconstitutional and void.

The courts are upsetting a great many practices of the railroads, and we cannot guess what will come next. If this last decision is sustained by the higher courts, the position among Spiritualists to be dubbed Reverends will meet with a severe shock.

He Claimed His Freedom.

In a late conversation with a very earnest Spiritualist he related his experiences which led him out of the Methodist church. He was but a youth. His father professed him a fine suit of clothes if he would read the Bible through in one year. The task was completed and the clothes were furnished. Then came the offer of a fine watch for a second reading. This task was also accomplished, and the promised watch was forthcoming. But the boy was a thinker. The added years made him more critical as he read. He discovered the contradictions in the book, its vulgarisms, and the brutal character of the "Thus saith the Lord." With his watch came a brain filled with doubt. He began to ask preachers, and even bishops were like other men who serve for pecuniary reward.

Once a person is free to reason the process goes on and on until the truth is reached. It has been the plan of the church through all the ages to shackle thought; to compel childhood and youth to follow in the same rut their parents traveled. Go back a thousand years and the process was then in being, and it is still practiced. With the child's name he is baptized, and enrolled a member of the church, to leave which he becomes a renegade; against whom is hurled all the bitter invectives taught by the Master in pronouncing words on his own people who refused to receive him as their king. But our friend made his escape, a slapped ear hastening his release from parental and church fetters, and Ingersoll's rhetoric aiding him in his flight.

Both Statements Improbable.

A friend wants to know if God inspired Matthew 27:5, to say, Judas hanged himself, and at the same time inspired the author of Acts 1:18, to say, "falling headlong, he burst asunder in the midst, and all his bowels gushed out?"

And then, The Progressive Thinker would like to know: Was the preacher correct when trying to reconcile this irreconcilable narration he claimed both were correct; that Judas hung himself, the rope broke, he fell to the ground, and "all his bowels gushed out."

It is really regrettable God was so grossly ignorant he could not relate the same story twice alike, but, like Sambo, mentioned on a former occasion, who assisted his master in explaining an inconsistent story, had to be helped out by a common sky-pilot.

Let the Practice Become Universal.

At the late christening of the second son of the Duke of Manchester, wherein King Edward was one of the god-fathers, water from the Missisippi was used in place of the Jordan, as has been the custom of Christian royalty. If sprinkling a child with the waters of one country have advantages over those of another country, those from America and the "Father of Waters," which have not been contaminated for ages by frequent purifications, as have those of the Jordan and the Ganges, ought to be preferable; besides the waters of our great river, from source to mouth, flow untroubled to the sea, no discordant element interrupting its course, therefore it should have superior value for baptismal and christening purposes.

ANOTHER VIEW OF THE SUBJECT.

An Explanation as to Why Spirits Contradict Themselves When Talking Through Different Mediums.

In The Progressive Thinker of July 14, is a very interesting essay of A. J. King in explanation of the perplexing contradictions encountered by Dr. Funk in his investigations of inter-course with spirit, and attributes them to deliberate deception on the part of the spirits, for the purpose of teaching investigators a needed lesson in their endeavors after communication with spirits, and criticizes the explanations of Mr. Tuttle, in answer to Dr. Funk's inquiries. It seems to the writer that both explanations are inadequate and open to serious objections, and do not take into account the psychological laws and conditions governing all intercourse between human beings.

THE SAME CONFOUNDING AND PERPLEXING CONTRADICTIONS WHICH HAVE CONFRONTED DR. FUNK HAS BEEN THE UNIVERSAL EXPERIENCE OF INVESTIGATORS EVER SINCE THE FIRST ADVENT OF MODERN SPIRITUALISM.

The same questions that have perplexed Dr. Funk were put at a public circle thirty-six years ago by an inquirer, to what purported to be the spirit of Theodore Parker, and the questions and answers were, as follows:

"How do you explain the fact that a spirit will give a message through one medium, and afterwards, in controlling another, will have no recollection of having spoken through the first medium?"

The answer: "Allow me to illustrate. I am here speaking to you through a certain special organism, and if I remember what I say at all, I remember through the power of that organism; and no other. I am dependent, so far as my thoughts and words are concerned, while in control upon that organism, and when I come forth from it, I do not carry any memory with me concerning what has transpired in that organism. I can only fully call up the events that have transpired through that organism in relation to myself, by coming in rapport with it again. I can do it through no other because the law opposes me. As a spirit, I shall remember, but I cannot project that memory through another organism, than the one through which I came into contact."

If the answer given above is true, it puts a very different construction upon intercourse with spirits from that generally held by Spiritualists, who believe, when they are receiving communications from a spirit through a medium, that they are receiving it direct in his or her own proper rational personality. But this account of the spirit is not the case, but the spirit is in a kind of hypnotic or psychological condition, "dependent for thoughts and words upon that organism, which is the vehicle of the influences and conditions of the medium; in other words, comes into mundane conditions both as to thought and those of the spirit's normal state."

This view seems to furnish the only adequate solution of the contradictory and perplexing experiences that confront every inquirer into Spiritualistic phenomena, and that have led many intelligent minds to ignore the subject altogether, and such satisfaction for

"THE SPIRIT PATHWAY."

The Title of a New and Important Work (Now in Press) by Dr. J. M. Peebles—A Brief Extract Therefrom.

The Magi of Persia, the Hierophants of Egypt, the Brahmins of India, and Buddhists of the East, each and all held to some form of the general doctrine. Jesus recognized his own pre-existence when he spoke of the "glory which the Father before the world was with him." Before Abraham was, I am," that is to say before Abraham was in the physical expression, I existed as a spirit. Many of the most enlightened minds of all countries have taught that man's conscious selfhood is as much a matter of the past, as it is to be of the future.

"Our soul," says Plato, "is a particle of the Divine Breath, and therefore we are related to God. Our spirit's divine ideas are natural and are created by the contemplation of divine things. Before it was associated with the body, it existed in God; and now, though enveloped by the body, it may participate in that divine contemplation through the subjection of the passions, and through a contemplative life."

In the song of Amos we read: "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world."

The most learned among the Christian fathers, such as Origen, accepted the doctrine of pre-existence. Jerome of 340 A. D., said of the doctrine of re-incarnation which prevailed in India and Egypt: "This wicked and impious doctrine was anciently diffused through Egypt and the East, and now prevails in secret, as in vipers' nests, among most, and pollutes the purity of those regions; and as by a hereditary disease glides in the few to pervade the many."

Clement of Alexandria, in his Eclogues, advocated the soul's pre-existence, but stoutly denied the doctrine of re-incarnation and the relation of human souls. He contended that the passage: "There was a man sent from God" meant that the soul of John the Baptist was older than his body, and was sent from his former state.

Clement of the second century, educated in the Platonic philosophy, and afterwards a disciple of Pantaenus in Alexandria, said: "Do we not love God this first, that we exist, that we are said to be men? That descending from the regions of light, or sent by Him, we are held in these corporeal bodies."

Pamphilus, who established a flourishing school in Caesarea, who vindicated Origen in five books, and was martyred 309 A. D. was a strong advocate of the soul's pre-existence. "Does matter create the soul?" he asked. "The house resembles the idea that preceded it, and the entrance by a path from the heavens resembles the descent of souls from heaven to their lodgment in bodies."

A Neo-Platonic philosopher and disciple of Hypatia at Alexandria, wrote largely in favor of pre-existence. When the citizens of Ptolemais had invited him to the bishopric among them, he declined that dignity, in a letter to his brother on the subject, for this reason among others, that he cherished certain opinions which perhaps all would not approve, but which he could in no wise abjure, as after mature reflections they had struck him, roots deep in his mind. First among these, he mentioned the doctrine of pre-existence. "Assuredly I can never think it right to believe the soul an after-birth of the body."

THE BLUE LAWS.

Benton Harbor (Mich.) Liquor Dealers Decide That If They Cannot Operate on Sunday Neither Can Popcorn Stands Nor Street Cars.

Benton Harbor, Mich.—The war between the Municipal League and the liquor dealers has become bitter. In retaliation for the arrest of nine saloon proprietors for raising the "lid" July 4, by operating their bars, warrants were sworn out to-day by a group of liquor men for seventy-five business men, stand-keepers, auto drivers, and street car men. They are charged with violation of the law by engaging in business last Sunday. The move has caused intense excitement in the city. Attorneys for the saloon men say to-night that the blue laws are to be enforced to-morrow or new warrants will be issued for all violators. They intend even to tie up the street car line and auto buses to nearly every corner in the city.

Mayor Monroe H. Morrow, proprietor of one of the largest grocery houses in the city, is among those for whom a warrant has been issued. Fourteen street car conductors and as many motormen were taken on the charge of working on Sunday. Owners of popcorn stands and bootblacks were included in the list.

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The saloon men are provided with a big fund, and insist that if the lid is kept down on them they will extend it to the whole city. The election of Mayor Morrow, Democrat, last spring brought about the fight for Sunday closing.

Benton Harbor is strongly Republican, and it is charged that one of the causes of his election was a promise for a wide open town. No sooner had Morrow taken office than the Municipal League was organized and a crusade opened for enforcement of the Sunday closing law. Many of the saloon-keepers have been arrested three times.

Judge Coolidge of the circuit court wanted the saloon men to stand at the second plea of guilty that the next time the same offenders were brought before him he would give jail sentences. This brought the saloon element to a determination to enforce the blue laws.

their religious aspirations in the doctrines of some of the churches. Of course it does not follow because these are the general conditions prevailing in mediocristic communications, that there may not be cases of direct conscious communication between mortals and spirits, but in the saloon men's case are the exceptions rather than the rule.

Psychological science, treating of the influence of mind upon mind, is a limitless field that has been but little explored, but it furnishes the basis of any enlightened belief or knowledge concerning Spiritualism.

FRANKLIN SMITH.
Weymouth Heights, Mass.

Economy is half the battle of life; it is not so hard to earn money as to spend it well.—Spurgeon.

Those there are whose hearts have a look toward, and are open to the whole moon of nature.—Bailey.

Do not confine your children to your own learning. They were born in another time.—Talmud.

PROFESSIONAL RELIGION.

It Is Graphically Portrayed—A Religion That Will Take Care of Itself.

"By their fruits shall ye know them."—Matt vii:16.

There is a good deal more religion in the world than we sometimes think. True, many assume they have succeeded in classifying and pigeon-holing the world's people. But you might as well think that truth is to be found only attached to affidavits as to imagine that religion can be identified by labels. No matter what system of classification we may use, there still is a great deal of true religion that gets through the meshes of our sieves. The higher you go in the scale of things the greater the difficulty in their classification. There are infinitely more shades of difference between men than amongst rocks, and when you come into the world of ideas and motives and attempt to arrange and label things of the spirit only ignorance feels itself capable of the task.

Since religion is neither a button, garb, or other inanimate thing, nor a style or cult, nor a theory or a philosophy, but is a matter of attitude of a life, its classification is possible only to the One who sees all hearts.

Religion is the recognition of vital relations to the infinite; it is the finding in these relations of motives that seek to establish right relations to all things, to nature, to man, and to ourselves. A man is religious in the proportion as he sets these relations first in life, as he sets the development of his own life, the cultivation of likeness to the best revealed, the application of the best thus cultivated to the good of his fellows, to the bringing of the kingdom of right relations in this world.

HE IS RELIGIOUS WHO LIVES UP AND LIFTS UP; HE IS RELIGIOUS WHO LIVES DOWN OR DRAGS DOWN. Vital tests are the only possible ones here. It makes no difference what you do, or how early, it makes no difference what your philosophy of the past or the future, what your familiarity with the family history of the Deity, the laws of life judge you by the tree of your life and by the fruit it bears.

Religion is not a type of mind; it is the trend of a life. A man may be a beggar or a king, hard-hearted or tender-hearted, a disciple of Kantian or motor or sensory; it makes no difference what his temperament or tastes, he may still seek the right, love truth, cherish high ideals, work in harmony with the infinite, recognize the spiritual by seeking to grow out of the base.

SUCH A RELIGION CANNOT BE CONFINED TO A DIVISION OR A DEPARTMENT OF THE LIFE. THE SEGREGATION OF RELIGION TO SUNDAYS HAS BEEN SUCCESSFUL BUT IN STARVING IT TO DEATH. It would be a strange man who should hang out a sign saying, "This is my truthful day." He would not find the world especially impressed with his honor on that or any other day. He would be not religious every day is not religion.

Such religion will not need to express itself in garb. A MAN'S STRENGTH DOES NOT DEPEND ON THE CUT OF HIS COAT. The only thing in your clothes that particularly matters to your religion is whether the bills are paid. Yet there are a good many men who feel sure they would stretch to glory if they should die with their religious coats on.

A MAN'S PLACE IN ANOTHER WORLD DEPENDS ON HIS PROGRESS IN THIS. If there has been in him a life that has grown toward the best, if he has been morally what he has been physically, one developing from weakness of strength, from ignorance to wisdom, from the typically animal to the human, he is then ready for the next step in life; but if his life has been spent in gathering baubles, stills, and paddings, titles and trappings, all these shall be stripped from him, no matter how holy their names may be, and he shall stand a poor, dwarfed, undeveloped soul, unprepared for life because it has not lived.

If a man would know whether he is religious, let him not ask whether he feels ties of emotion, whether he has his name engrossed on charity lists or church rolls, whether he is well armed for theological polemics; let him ask whether the supreme thing in his life is the best of the good, the earnest, the best, the will of the most high, the bearing of the fruits of love, and joy, and peace, of kindness, inspiration, and holiness.

The things within make the things without. You cannot put your religion on. A new coat will not make you healthy. Turn your face to the light and you shall know the truth; set your feet on the path that leads to the light; SEEK TOUGH WITH THE DIVINE AND INFINITE; LEAVE LIFE'S DOORS OPEN TO THE THINGS THAT ARE LOVELY AND OF GOOD REPORT; SERVE YOUR FELLOWS WITH A FREE HEART AND YOUR RELIGION WILL TAKE CARE OF ITSELF.

HENRY F. COPE.

ALONE WITH SOUL.

I stood in the forest at midday in silence, and heard a deep voice. That spoke me from my dreaming, to look around and rejoice. The angels of Nature were singing and cooing, and warbling their love; The zephyrs were sighing and wooing the sunbeams there up above.

The May-apples bowed their pleasure, and the woodbine smiled at me; The ivy shook with convulsions as it clung to the old elm tree; The leaves in the forest murmured, the earth in the fields in the air, Just fluttered and quivered their welcome, and breathed down upon me a prayer.

The earth and the shade were inviting, the silence enchantingly sweet; I stood in deep awe at the grandeur of Nature, with charms so replete, Entranced with the sense of a oneness with all of Divinity's own, Entranced with the pulsing of Nature, with SOUL in the forest alone.

My soul in sublimity holding sweet converse with souls of the wood, Went out on its pinions immortal, while in the calm forest I stood, And I breathed unto all things ardent prayer with love and with pleasure o'er-flow.

While the brooklet just rippled its "Amen," with SOUL in the forest alone.

DR. T. WILKINS.

To know what you prefer, instead of humbly saying amen to what the world tells you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

Weak men fight their friends, strong men fight their enemies.—Grant.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

HONORING A SPIRITUALIST.

Rev. Moses Hull Selected to Run for Congressman on the Socialist Ticket.

Whitewater is not a little honored this year in the matter of candidates for offices to be filled this fall and now it is the Register's privilege to announce that another of her good citizens has entered the lists, this time Rev. Moses Hull, candidate for congress.

Without his consent, and in fact without his knowledge, one of the locals of the Social Democratic party of this Congressional District nominated him. Referendum vote was taken in every local, at the end of which Mr. Hull found himself the unanimous nominee for congress, and has consented to allow his name to stand, and to do all in his power to enlighten the people of this Congressional District on the principles of Social Democracy.

Mr. Hull says he is not nor never has been a politician. In the sense of being a political thimble rigger, or manipulator, Mr. Hull has never had anything to do with politics. In the sense of being an American citizen and trying to understand political economy, and acting up to his highest ideals Mr. Hull is a politician. He believes it is the duty of every citizen to try to understand political economy and to work and vote for those principles which will benefit the people the most.

Mr. Hull has now promised to take the stump in the first Congressional campaign. He enters the campaign not to abuse anybody who may differ from the views he may hold, but to lead them to see that the only way for the salvation for the "common people" from being crushed by the iron heel of capitalism is to educate themselves in the principles of Social Democracy. Mr. Hull during the impending campaign will have strife with no one, yet if any able man of either of the old parties wishes a comparison of their views with the principles he advocates he will meet them on equitable terms.—Register, Whitewater, Wis.

PERSONAL EXPERIENCES.

Illustrating the Prevalence of Spirit Return.

The first copies of The Progressive Thinker I ever saw were given me by a lady in 1903. The same day I read one, and I got so interested in it that after I had gotten the children in bed, I took the paper and the lamp, and went into the kitchen to read. While I sat on the west side of the stove, there appeared a spirit lady standing in the middle door; that is between the front room and the kitchen. I could see her plainly. She had a white cloth hanging from the top of her head clear to the floor. It hung on each side of her and in front of her from under her chin. I have wished since that I had gotten the slate and pencil as she wanted me to. She desired me to write a message for her.

I have not the book now that I was writing my spiritual experiences in; it was destroyed in the house when it burned down.

On Jan. 11, 1906, just nine days before the house burned, I was sitting in my rocking chair, getting Baby Guy to sleep, when the rocking chair, Baby Guy and I were lifted off the floor. While we were a foot or more off the floor, there came a clear whistle; it seemed to come from the floor and went toward the ceiling. I turned around toward the front outside door to see and that let us back to the floor.

On the morning of Thanksgiving day, 1905, I got up to fix the fire. While I was standing east of the heating stove I became sick and could hardly stand and I was going to call some one, but before I could do so, I was taken to the ceiling, and the blue sky apparently was only about two feet above my head.

Tell the readers of your valuable paper that my house was not insured. I hope they will all help me by sending me what money they can.

MRS. MINNIE LAMBERT.
Box 83, Bedford, Iowa.

BEAUTIFUL EXTRACT.

Oh! if there is one law above the rest, Written in Wisdom—if there is a word That I would trace as with a pen of

Upon the unsullied temper of a child— If there is anything that keeps the mind

Open to angel visits, and repels The ministry of ill—'tis human love! God has made nothing worthy of contempt.

Scotland Coming to the Front.

Scintillations from the Highlands of That Historical Country, by George Young, President of the Glasgow Association of Spiritualists—a Paper Read Before the Consultative Conference of the Spiritualists' National Union, Held at the Holborn Town Hall, London, Sunday, July 1, 1906.—It is Interesting and Very Instructive.

"THE INVENTION OF SCIENTIFIC INSTRUMENTS OF PRECISION—THE BOLLOMETER (WHICH MEASURES THE HEAT OF THE DISTANT STARS), THE SPECTROSCOPE (WHICH TELLS US WHAT OTHER WORLDS ARE COMPOSED OF), AND THE MICROPHONE (WHICH MAKES THE TREAD OF THE HOUSE-FLY TO RESEMBLE THE MARCH OF A CAVALRY REGIMENT)—HAVE ENLARGED THE BOUNDARIES OF HUMAN IMAGINATION, AND REVEALED THE NARROWNESS OF THE SENSE WORLD. OTHER ENVIRONMENTS OPEN TO VIEW. ONE SCIENTIFIC WRITER EXCLAIMS IN POETIC RHAPSODY, 'YET BEYOND ALL THAT THE EYE CAN SEE, THAT THE EAR MAY HEAR, THAT HANDS MAY FEEL, OUTSIDE OF TOUCH, TASTE, AND ANY NATIVE SENSE, THERE LIES A VAST, UNSEEN, UNHEARD, UNFELT UNIVERSE, WHOSE FRINGE WE ARE ONLY JUST BEGINNING TO EXPLORE.'"

"PREVISION—THE SO-CALLED FORETELLING OF THE FUTURE—REVEALS THAT THE OTHER WORLD

IS THE REALM OF CAUSES. PSYCHOMETRICAL POWERS—THUS APPLIED TO THE PAST AND FUTURE—SHOW US THAT WE ARE IN AN ETERNAL PRESENT, AND THAT TIME AND SPACE APPERTAIN TO MERE EARTH EXISTENCE. THE MATERIAL WORLD IS A PRECIPITATION FROM THE SPIRITUAL—A MERE WORLD OF SYMBOLS."

"FROM WHAT HAS BEEN PREVIOUSLY EXPRESSED, IT FOLLOWS THAT THE MOST RAPID, DIRECT, AND CERTAIN METHOD OF APPREHENDING THE SUPER-SENSIBLE WORLD IS BY THE DEVELOPMENT OR UNFOLDMENT OF SPIRITUAL FACULTIES—THE METHOD PURSUED BY ANCIENT SAGES, MEDITATIVE MYSTICS, AND SAINTLY SEERS. THIS IS THE FINAL METHOD OF THE TRUE SPIRITUALIST, AND WE PREDICT THE METHOD TO BE PURSUED BY THE FUTURE RACE OF MANKIND, WHOSE ADVANCE MAY BE CONSUMMATED AS FROM SAVAGERY TO BARBARISM, FROM BARBARISM TO CIVILIZATION, FROM CIVILIZATION TO SPIRITUALIZATION."

Mr. President, Ladies and Gentlemen:—When I received the request from the Executive of the Spiritualists' National Union, Ltd., to open the discussion of this vital and stupendous subject, I modestly thought of declining, as I considered that someone more worthy, more capable, and of greater authority might have been chosen. But I also recognized a challenge to do my best, for you had not asked a savant, who would maybe speak to you in a patronizing way—one perhaps who holds aloof from public life by side with you in its organization and propaganda; who knows your difficulties and limitations, and recognizes the internal and external hardships, conflicts and obstacles.

This actual engaging in the fight may prevent one from realizing a full measure of that calm, philosophic perspective of the savant, but the address will gain in practical value what it may lose in mere academic interest. Metaphysical subtleties will be discarded, useless polysyllabic terminology avoided. Truth is always simple and direct, and may be simply and clearly expressed when understood.

Old and New Views.

Many aspects of the subject in the time limits cannot be sufficiently dwelt upon or emphasized, but if now points of view are suggested we may rest content.

As a means of preparation, we may look upon scientific progress as a process of disillusionment or the disturbance of fixed and rigid views of life and the universe. In the Middle Ages many believed that the earth was flat, and that untold dangers lay before the intrepid mariner who ventured near "the world's edge." The supporters of the geocentric idea held that the earth lay in the center of the stellar universe. In humble, chastened mind, our astronomers tell us that this habitable globe is a puny planet circling round a star of inferior rank. Coming near the present time, we were taught that the matter of which the present mundane order of things is composed was a permanent, unchanging substratum. The atom—the final resolution—was an imponderable something that was not further to be cut. But the experiments of Sir Wm. Crookes, with exhausted tubes and high voltages, and the Curies of Paris paved the way for newer ideas of the constitution of matter. Now we see that even matter, like the living forms around us, is in a state of growth, of flux, of evolution. Radium, for example, is spontaneously disintegrating and giving birth to other atomic forms—helium and lead. All material bodies having been proved radio-active, we can understand the transitory nature of our material surroundings. This world is a theater of change.

The invention of scientific instruments of precision—the bolometer (which measures the heat of the distant stars), the spectroscopic (which tells us what other worlds are composed of), and the microphone (which makes the tread of the house-fly to resemble the march of a cavalry regiment)—have enlarged the boundaries of human imagination, and revealed the narrowness of the sense world. Other environments open to view. One scientific writer explains in poetic rhapsody, "Yet beyond all that the eye can see, that the ear may hear, that hands may feel, outside of touch, taste, and any native sense, there lies a vast, unseen, unheard, unfelt universe, whose fringes we are only just beginning to explore."

A Deeper Still.

Still further towards the Spiritualist view does materialist science lead. The atom is now a sidereal system in itself, in which tiny electrons or corpuscles revolve with incredible speed through the ether which permeates all space. These electrons by their behavior seem to be centers of energy, whirling or holes in ether—which now look like the fundamental substratum—a substratum or substance of great density, frictionless and rigid. Keen mathematical analysis causes our physicists to consider the rigidity of the ether to be due to the motion of some primary matter within itself—ethers within the ether. Meta-etheral environments—grade beyond grade—physical scientists may now believe in. Sphere beyond sphere of increasing reality and complexity even the materialist may hold to exist.

Turning now to man as the microcosm, we find the deeper powers which respond and correspond. Triumphantly did Frederik Myers exclaim, when the dignity, purpose, and endlessness of life were revealed, "There exists in man still profounder faculties, a yet more comprehensive consciousness, from which the waking consciousness of earth life is a mere selection, but which reasserts itself in all its plenitude after the liberating change of death."

What Scientific Progress Means.

Now if life be a process of continual adjustment to harmonize with or respond to the external conditionings of the surroundings or environment, scientific progress may be summed up as a continual discovery of the larger environments always there, but which needed developments of human faculties to apprehend and respond to. The finer soul powers (intuition and clairvoyance) which are developing abundantly in the race, are the means of linking mankind on to higher and grander schemes of existence.

In the future, when the true home of the soul, the higher spheres of activity, are made clearer to the dawning racial intelligence, it will be regarded as surprising that we should ever have denied the possibility of another order of things surpassing the common order, not contradicting it, but in juxtaposition with it.

But why this preliminary argument?

Hegel said the province of philosophy was to enable a man to take an inverted view of things—to see the world as it were standing on its head. So—to understand the nature of the evidence of spirit action, to get a proper idea

of proportion and relative value we should view the other world as the realm of final realities, and not of illusory phenomena. Philosophically we may understand the truth when spirit people tell us that the bodily, the incarnate, existence is the dream-state of life, the nightmare of existence, wherein whilst learning the lessons of earth's primary school, developing the rudiments of character, we are protected and obscured by the armour of flesh, and enabled to drink the waters of forgetfulness.

Prevision—the so-called foretelling of the future—reveals that the other world is the realm of causes. Psychometrical powers—thus applied to the past and future—show us that we are in an eternal present, and that time and space appertain to mere earth existence. The material world is a precipitation from the spiritual—a mere world of symbols.

Mind a Permanent Reality.

Mind, which can only partially be incarnated to express itself on this mundane plane, is a permanent reality, and amid all the changes, the shifting illusory aspects of the material world, the human soul, conscious of its native dignity and grandeur, may stand firm and unblenched.

From what has been previously expressed, it follows that the most rapid, direct, and certain method of apprehending the super-physical world is by the development or unfoldment of spiritual faculties—the method pursued by ancient sages, meditative mystics, and saintly seers. This is the final method of the true Spiritualist, and we predict the method to be pursued by the future race of mankind, whose advance may be consummated as from savagery to barbarism, from barbarism to civilization, from civilization to spiritualization.

Such introspective methods are unsuitable to the conditions of the present materialistic age, wherein the value and importance of mere sense life is unduly emphasized. Dr. Tylor in commenting on the fastings of Eastern sages, undertakes to "increase" intuitive power, "jocosely" says: "The opening of the door of the ladder off closes the gate of heaven to the devotee."

A highly intelligent gentleman of dignity and business aptitude when informed of some clairvoyant descriptions given by his son, a virile and sagacious lad, said with off-hand dismissal, "Oh! the boy has been eating too much. Give him a pill!" Well, you see some accuse us of eating too much, some of eating too little, some of drinking too much, and some tell us to take a drink to dismiss our morbid fancies!

Plea for Scientific Research.

In securing preliminary evidence for ourselves, and evidence for clear presentation to others, we are compelled to use the cumbersome, slower, and less direct methods of scientific research. There can only be one attitude of science towards psychic phenomena—the attitude of humble, patient enquiry, without bias, prejudice, or preconceived opinions. A priori denial is contrary to the true scientific spirit, as the history of scientific discoveries show. No doubt respectability operates in making some scientists treat the study of psychic facts with disdain, because of their newness, but such scientists are poor specimens of mankind.

Still, whilst condemning, one can largely sympathize with these scientists. The physical doctrines of the indestructibility of matter and the conservation of energy seem sufficient to explain all natural phenomena and to rule spirit existence, spirit direction, and control out of court altogether. Psychic facts show us that life cannot be interpreted in terms of matter and energy. Life may make use of material energies in order to display itself amid material surroundings, but is itself, independent of them because of belonging to another order of things.

Scientific men are trained to exact measurement, and it will readily be granted that at present in psychic study exact measurements are difficult to make. Still, a long, diligent, and methodical study should be claimed.

Scientific Methods Must Be Used.

If Spiritualism is to rest on a firm foundation and occupy the place fitted and destined for it to fulfill, scientific methods must be applied in greater measure. Spiritualism is passing through a stage of transition—a stage which every branch of scientific inquiry has passed through, or is passing through. It is necessary at this stage—when a time of crisis sometimes disturbs the timid and hysterical ones—to take a calm view of things, keep our heads screwed on the right way. The exposure of mediums, recently so common, is merely an exposure of our loose, haphazard, slipshod methods of experimentation.

When we review the world's industrial and economic progress, we see that growth or advance is from chance or uncertainty to assured certainty. The steamship displaced the sailing vessel, which could not be depended on. The locomotive superseded the stage coach, which often finished its journey in the ditch. Now one can take a journey round the earth and accurately forecast the exact minute of return.

In scientific studies, in a modified way, the same developments are taking place. Every science passes through the empirical or observational stage—the stage of uncertainty to the direct experimental stage—where steady progress and practical results are achieved. Formerly a few observers, endowed with a larger measure of curiosity, watched the behavior of fragments of wool, wisps of straw, and pith balls, which danced in the neighborhood of amber and sticks of sulphur rubbed with flannel. From these toy beginnings the great applied science of electricity has sprung.

Physicians some time ago were compelled to look on helplessly at the course of disease. Since the experiments of Claude Bernard, of Pasteur, and Lord Lister—the days of toxins, anti-toxins, bacilli, or disease germs, serums and antiseptics—the physician can intervene with certainty

and safety in the various stages of disease. To older people the idea of studying small pox, cholera, erysipelas and typhoid in a test tube or a laboratory would have seemed absurd.

Spiritualism No Mystery.

Spiritualism must grow likewise. Spiritualism is neither a metaphysical stuff nor a mysterious science to be studied only by septs. It is a scientific philosophy of life based on facts and experiences. Our efforts should therefore be directed to bring the study or investigation of the subject from the unsatisfactory, uncertain stage of observation or empiricism to the definite, practical stage of experimentation where everything may be determined beforehand in larger measure. In all experimental scientific study we say, "Under certain conditions certain phenomena are produced." Our first study is to ascertain more precisely the conditions necessary for their production. Further, we should remember that the evidences of spirit action do not contradict the facts of nature. They are natural and not supernatural. We should approach this study with the same calm dignity of mind, the same critical scrutiny, the same mental equilibrium in which we approach the study of all other branches of knowledge.

If one thing is to be strongly condemned and deplored, it is that some Spiritualists frequently allow emotion to intrude and form hasty judgments of a condemnatory nature. Personally, from demonstrating scientific experiments before mixed audiences, I know how such obstruction of cheap emotion and lack of self-control hinder correct observation. Suppose a simple experiment like the burning of sulphur and oxygen has been performed; neurotic city girls hold up their hands in ecstasy and make exclamations when they behold the brilliant glare. But cross question them on the stages of the experiment and they seem to suffer mental paralysis. Cold-blooded, self-contained, matter-of-fact boys make first-rate observers. Watch every little thing in a seance. Neglect nothing, for the trivial facts are usually highly important as clues. Because I could not work miracles and successfully perform experiments in frictional electricity in a damp atmosphere, some young engineers concluded that I was a fraud, and that I was a clumsy juggler.

A Curious Incident.

Take a classical example. In the records of Prof. Zollner of the occurrences transpiring in the presence of Slade, we read that a small sea-shell had been placed beneath a larger one for convenience of space. When the slate was held below the table to receive the spirit directions a tremendous crack was heard. The slate was withdrawn and the smaller shell was observed on the slate, having passed through the thickness of wood. Zollner, impelled by scientific curiosity, rushed forward to examine the shell, for markings on its surface. To his surprise, the shell was almost red-hot—a physical proof of the passage of matter through matter, because the necessary disturbance and arresting of the motion of the molecules in the filmy structure of the shell would setup increased heat.

Now imagine such an incident to have occurred in the presence of untrained, unstable, emotional observers, what would have been the result? Such a shock of surprise would have been experienced that for some time they would have been incapable of movement, during which time the heat would have been radiated. At last some one would pluck up courage and handle the shell in gingerly fashion. Finding it slightly warm, they, with superficial smartness, would accuse the medium of concealing it about his person, and hysterically cry "Fraud! fraud!" from the housetops. Another medium exposed! Another series of letters to the press.

From bitter experience we must conclude that our mediums have been martyred, and the value of our seances has been lost, because our sitters cannot take a calm view of things; because they have been untrained in scientific experimentation, and because they were largely unacquainted with physical, chemical, biological and psychological sciences.

Mediums are quite right in refusing to sit till the development of the scientific instinct enables them to receive fair play. The fault lies largely at our own doors, and let us be brave and honorable enough to confess it. Scientific, and not merely human curiosity should dominate. Be surprised at nothing. Weigh every factor in the case.

Let me relate a rather gruesome and not very complimentary or respectable anecdote. It has been my lot to have rather a varied and rough experience of life. When some former fellow students knew I had taken up the investigation of this misrepresented subject, one said in mild banter, "Young, you'll get Auld Nick up some day with his toaster, and you'll get fright." Another, who knew my habit for seeking for "explanations," retorted, "What! Young get a shock! Auld Nick would get the shock. Young's first question would be, 'How the devil did you manage to get up?'"

I do not foresee the realization of such anticipations. The strong, sturdy common sense which follows the spread and acceptance of truer views of nature, has knocked the bottom out of the orthodox hell, and the poor devils have dropped into the abyss of oblivion.

The First Question.

The only question which primarily concerns us is, "Are these manifestations possible?"

Logically, we may suppose that if our spirit governs, directs and controls the energy movements of the physical organism during earth life, when removed by death from physical limitations its power over the manipulation of matter and energy should be enlarged and intensified. Spirit operators claim to produce the wonderful physical manifestations of the seance room because of their superior acquaintance with the workings of natural law. A deep knowledge of materialistic or physical, chemical and biological science will confirm this contention. Spirit people have to make use of the material available. They cannot create something out of nothing.

In what I have now to say I may be in a measure theorizing; but this is quite legitimate and scientific. A theory is only a working machine employed to aid investigation. To get to the heart of the subject, "What do spirit operators use as a vehicle of manifestation?"

"The material and vehicles of the human aura," says the Spiritualist.

"Is this aura real?" asks the inquirer.

Can we prove the existence of this refined, sublimated matter, this psychoplasm, apart from clairvoyance? We may construct fluorescent screens of platinum-cyanide of barium, or coat a blackened cardboard screen with powdered calcium sulphide, mixed with collodion and diluted with ether. Excite this by the action of sunlight or radium, and when the human organism approaches such a screen a distinct increase in the luminosity of the screen placed in the dark is observable. It seems to be bombarded by radiating matter issuing from the organism. Or spectroscopes of dry wood and pith balls may be constructed for measuring psychoplasmic force. A homely test is the work of flower healing—the practice of magnetizing (the term is loose) or reviving withered flowers.

My object is to show we are dealing with physical realities. What is the composition of the aura? How is it generated? All forms of matter are composed of electricity; mass, molecule, atom, and electrons or corpuscles is the scientific order of indivisibility. The psychoplasm of the aura is electrical in its nature and largely resembles in its behavior the atmosphere or electrical density lying round substances and conductors used in frictional electricity. The aura may be called "humanized static electricity."

Physical seances are best obtained in the dry air of California. The damp atmosphere of the British Islands causes leakage or loss of power. Users of the divining rod are unsuccessful when insulated on a glass plate. Sitters have come to our materializing seances wearing silk dresses, and stopped the manifestations. Patients undergoing slight operations with the X-rays are unsuitable as sitters. The ionization of the air—its increased conductivity—has caused the leaking away of psychoplasm. Diseased and unhealthy sitters rob others of power—psychoplasm passing from a higher potential to a lower.

How is the aura generated? By the continual activity of the vital processes. Dr. Elmer Gates has shown that the body is a center of electrical energies. On that account it is only transparent at death to certain waves of light, when the vital processes have ceased to generate psychoplasm and create ethereal disturbances. Nerve action and muscular action are due to a wave of precipitation of electrons or corpuscles. When loud raps or bright spirit lights have appeared, you may have observed muscular twitches in the medium.

Spirit lights resemble electrical discharges, and are naturally accompanied, like a lightning flash, by the formation of ozone, O₃, or concentrated atmospheric oxygen. Careless, complacent observers mistake the pungent odor of ozone for the fumes of phosphorus pentoxide (P₂O₅), which arise from phosphorus exposed to moist air, and accuse the medium of malpractices.

Spirit raps or percussive sounds resemble electrical discharges in or on wooden surfaces. A wooden table is a splendid piece of apparatus for physical manifestations, because dry wood is a splendid static non-conductor. Metal screws and attachments cause leakage. A double-topped table is a better piece of apparatus, for it acts like a condensing electroscope, and retains more power.

The aura—generated by the vital processes, the combustion of the tissues or the electro-chemical changes in the human organism—may be called "human tissue in solution," for it is in structure and composition the nearest approach to human tissue we have. It is a kind of bridge between spirit and the physical organism.

It will be seen that there are physical principles which underlie the manifestations. When we give up our blind gropings, physical evidences will be both abundant and convincing.

Materializations.

What now about the highest manifestation, the materialization of a living, pulsating being? Spirit operators by polarization concentrate and condense the psychoplasm till it is opaque to certain light waves, and thus we may have a phantasmal form visible to the photo-plate. When greater density is obtained, a line of light, a spiritual umbilical cord is seen to connect the materialized form with the left side of the body of the medium, the region of the spleen, where the blood phagocytes undergo a structural, chemical and electrical change. The body of the medium may be partially disintegrated. In physical science experiments this disintegration of matter can be accomplished by using ether waves, or bombarding an object with electrons. Scientifically speaking, therefore, materialization is possible. It is a natural phenomenon. This is a great admission, a highly important stride forward. It will most probably be necessary to begin such experiments in materialization in the dark. We often hear mere literary critics exclaim, "Oh! if these things can be obtained in the dark they can be obtained equally well in the light." Shades of photographers help us! Give such people a large hydro-chlorine bulb to hold in the sunlight. The resulting shock and violent explosion would make them forever hold their peace. Light exerts a distinct chemical and physical effect.

But, for the purposes of clear demonstration, let us get the spirit operators to work in a graduated series of lights—at first robbed of the actinic or chemical rays—red, yellow, green, blue, indigo, and then subdued daylight. Proceed with infinite patience, not disconcerted by repeated checks and failure. Spiritualists are too impatient. In original research work ninety-nine per cent of the experiments undertaken are failures. Spiritualists demand ninety-nine per cent of successes, and create a disturbance if any failure occurs. Rome was not built in a day.

What about psycho-physical conditions? First and foremost we should hold that sitters or investigators should undergo athletic and dietary training, to bring the largest amount and highest quality of virile energy. Alcohol, tobacco, and such stimulants must be rigidly given up and discarded. These lower the vitality. Overloading the stomach clogs the spiritual manifestations. The ancient periods of purification were psycho-physical necessities.

Now about psychological conditions.

A Word for the Medium.

Remember we are speaking scientifically, and science can take all the operating factors into account. The attitude of science is therefore the attitude of fair play and true justice. The poor medium is physically and psychologically at our mercy. With that distinguished physician, Sir Frederick Treves, we may believe that an overwhelming large amount of vice is due to bad health. To all we can say, "Guard the citadel of health, for it is the stronghold of morality." In health, improper suggestions may be efficiently resisted. Can we not feel for a poor exhausted materializing medium driven by irresistible impulses to crime? "Judge not," is the conclusion of the criminologist—not a mere platitude. The impressionable medium is open to suggestions from hostile and suspicious sitters. The medium goes to sleep with the intense desire for the seance to be successful, but with the fear of bad results. These are the exact psychological conditions for the production of unconscious fraud.

When the seance is ended this predominant desire for success may act like a strong post-hypnotic suggestion upon the devitalized medium. He may thus be obsessed with this desire, and be impelled to invent devices for helping out the manifestations. Too frequent going into trance under bad conditions may not only exhaust the vitality, but may lower the morality and lessen the responsibility. The fraudulent medium may not always realize the full gravity of his offense. Thomas Holmes, in a despairing appeal to science to study the obscure causes of criminology (and this is of special moment to Spiritualists), says: "The criminal wakes up from a crime committed in a kind of sleep to find himself looked up like a mad animal." The psychological causes are emphasized more than the monetary temptation.

How to guard against fraudulent practices. By all means, in getting evidence for public presentation, insist on test conditions, for the mutual interests of medium and investigators. It has been suggested that a maintenance fund for mediums be established, so that financial considerations shall be eliminated, and the medium thus protected and secured. It might be a good plan to discuss if public interest were great and money available.

A Holy of Holies Wanted.

A better plan, a more truly spiritual method, has suggested itself. Establish an inner circle, a holy of holies, in each society. Membership of this circle to be open to all who have proved their worth by service in the movement or other altruistic work. We should then have initiated sitters of developed character in which congenial presence spirit people could operate to advantage. Such evidence and results are worth asking for. The paid, or professional seance, is a careless and lazy mode of investigation.

A Final Word.

Now, a final word about the difficulties of the trance medium and clairvoyant. Professor Hyslop has shown

(Continued on page 8.)

Restores Eyesight

Spectacles Can Be Abandoned

"Actina," A Wonderful Discovery That Cures Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or poisoning the eyes for the cure of most of the ailments of the eye, for a new system of treating affections of the eye has been discovered.

There is no risk or experimenting, as hundreds of eyes have been cured of failing eyesight, cataracts, granulated lids, and other afflictions of the eye through this grand discovery, when specialists, after all their state, terming them incurable.

Mr. A. O. P. Pennington, Special Agent Mutual Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It is a wonderful discovery."

Mr. A. O. P. Pennington, Special Agent Mutual Life Insurance Co., Kansas City, Mo., writes: "I am 78 years old. I was so blind I could only see my own hand. I was cured of my failing eyesight by using Actina."

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It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Berlin Heights, Ohio

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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NO 873.

MRS. MAY S. PEPPER'S TOUR OF EUROPE.

This remarkable Medium and Lecturer has been traversing new fields in Europe, where she has been the Guest of the Nobility, delighting them with her remarkable gifts as a Medium. She writes charmingly of her Experiences among the people and scenes. Her Interesting letter speaks volumes as to the great extent a belief in Spirit Return pervades the world. We heartily congratulate our readers on their having an opportunity to read the Experience of this gifted Lady among the nobility, and we congratulate Spiritualists everywhere, that one so eminently gifted has allied Herself to our ranks, and is reflecting great credit on our cause.

Thousands of miles intervene between me and my native land, and while it is true that one can feel in all climates, the sublime thought of Thomas Paine, expressed in the words, "THE WORLD IS MY COUNTRY, TO DO GOOD MY RELIGION," nevertheless there is an indescribable yearning for that part of the world we call our native land, that all the ethics and grandeur of past time cannot efface. Feeling this I send across the ocean to the readers of The Progressive Thinker, and the Spiritualists of America, Greeting, from Berlin, the most beautiful city of Northern Europe. Magnificent in the grandeur of its buildings and thousands of monuments erected not only to its kings but also to its men of genius, for Berlin and the surrounding country have given to the intellectual world some of its brightest thinkers and scientists.

As you walk "Unter den Linden," the "strasse" made famous by the ruling sovereigns of Prussia and near which stands many historical buildings, one instinctively turns away from the "schloss Reichstags gebäude," and the armory with its trappings of war, toward two monuments erected to the Von Humboldt brothers, and looking into the bronze face of Alexander you can almost catch the inspiration that touched his brain and gave to us along the lines of natural science that knowledge which has made his name immortal.

Being the guest of a countess and her family whose love and admiration for Emperor Wilhelm the First remains undimmed although he is no longer in material form, I visited his castle and lived for an hour among the things he loved. I stood in the historical window where each morning for sixty years he reviewed his troops, and WHERE THEY CLAIM HE NOW APPEARS. Then to the castle of the present Kaiser, through the gorgeous rooms where the "Lady in White" is supposed to walk and give warning of impending danger to the royal household. Many who would not believe in the phenomena of Spiritualism firmly believe these things, and in consequence unconsciously believe in the communication and apparitions of spirits.

There are many organizations of investigators in Berlin, divided into lodges, which are secret societies on the principle of the Masonic Orders in America, composed entirely of men. They have their pass-words, emblems and regalia. The places of meeting are called chapels. Women are not admitted. The largest and most influential is named Psyche Lodge, whose master, on reading that I was in Berlin, sent a messenger inviting me to their meeting where they expected to have a materializing seance; but the medium who called herself "Femme Masque" failed to appear before the investigators. The chapel was brilliantly lighted, the flowers and tall candles burning with the crucifix in the center.

The men in their black velvet and gold regalia were very impressive.

I felt in my soul the earnestness of these men amid these sacred surroundings, investigating the most sacred thing that has touched the lives of humanity, the communication between the world material and the world spiritual, and I bowed my head in reverence to those unseen influences who had made me their message-bearer. Bright Eyes' inability to speak the German language was much to be regretted; but the look of amazement and their expressions of wonder fully attested to her old-time good work. It left a deep impression upon them, as Europe has not produced any clear mental mediums. One test being exceptionally striking, was given to Prof. Kredler, who has for a number of years been investigating, but who had never received a clear, concise test. He had read in the Berlin papers of Bright Eyes' reading of sealed letters, and brought one sealed and labeled, asking in regard a cousin of his. Bright Eyes immediately on his handing her the letter said: "There is a man with his hand on this letter, and he says he is your Uncle William Kredler, your father's brother, and you asked about his daughter Veritas." The rest of the message was of a private nature, convincing to him, because the names were not in the letter. Taking my hands, with tears in his eyes, in broken English, he said: "At last I have some tangible evidence to meet the skepticism of my friends," and within himself he felt he had spoken with his dead uncle.

To heaven the whole lump—only I thought as I left that chapel, what a contrast between these men and the physical research investigators you meet in America. They know it all, or they assume to. "You stand or fall by my verdict. I belong to the physical research investigators. I alone am capable of judg-

ing this power of yours, if you have any." This sticks out all over them as plainly to a psychic as the quills on a porcupine are seen by the ordinary eye.

In all my experience there is one notable exception—Dr. Funk. You immediately feel he is an honest, earnest and sincere investigator. Many others would learn a sublime lesson from these German professors. Herr and Frau Fisher, Dr. Knoll, Frau Barth, Herr Max Rohe and Emma Disteln—Conrad's new opera star, who opens at the Metropolitan Opera House in New York next fall, are all Spiritualists, and hold meetings at such times as they can avail themselves of a medium. And to them I owe much for a pleasant and very interesting sojourn in Berlin.

While there I was also the guest of Countess Moltke, whose son, Graf Moltke the second, is the closest friend of the Kaiser and the first general of the army, still keeping alive the name of Germany's greatest field marshal. As her guest I met many men and women of rank, and we constantly discussed Spiritualism over our dinner and coffee. I found that most of them, while not avowed Spiritualists, believe much in the phenomena.

There I met the great German painter Schmiechen, who became famous through his portrait painting of the English nobility, and who holds the honor of painting the best portrait of Queen Victoria. At a reception which he gave in my honor, I had the opportunity of meeting many noted people who all seemed to be discussing—in fact they were discussing—a discussion of the new book just out, by Laponi, the pope's physician, which is composed largely of criticisms on Spiritualism; while admitting the truth of its claims, he gives the DEVIL THE CREDIT OF BEING THE AUTHOR OF ALL ITS PHENOMENA, offering as proof of this, that Spiritualism upholds all denominations excepting Roman Catholicism.

He also refers to the wonderful manifestations of Prof. Crookes with the spirit of Katie King, whom he says was an Indian girl, and consequently it must proceed from the evil one.

He may be a student along the lines of medicine, but certainly he is not well informed in regard to the history of the phenomena of Spiritualism; nevertheless it has been the cause of much good, and has brought Spiritualism before a class of people who would not have known of it had he never written the book, and so is doing for our cause the direct opposite from what he intended.

We next visited the old castle and mausoleum at Charlottenburg. As you enter the vestibule there is a beautiful marble figure of the Angel Gabriel. Within the mausoleum lie interred the bodies of the old Emperor William the First, and the Empress Augusta, grandfather and grandmother of the present Kaiser, as well as of Frederick William the Third, and Queen Louise. Over the marble recumbent figures is thrown a beautiful purple light, making one feel that it is indeed a sacred shrine.

The figure of Queen Louise, whose name and picture have become familiar all over the world, is a magnificent piece of carving, and shows in its delicate tracings the loving hand of the sculptor, who was Rauch, originally a gardener, and was taught his art at the expense of the Queen.

July 4, I received an invitation to meet the Crown Prince at an informal reception, he being much interested in the phenomena of Spiritualism; but owing to the birth of his son, the reception was postponed, and instead, we all started for Potsdam and sent our congratulations to the little prince born on the day we commemorate as the birthday of America's Independence. May it not be prophetic that before he is called upon to ascend the throne the German people will have reached that altitude of spiritual consciousness, when their SCPTRE WILL BE TRUE DEMOCRACY, AND THEIR CROWN UNIVERSAL BROTHERHOOD?

Potsdam, once the home of Germany's greatest king, Frederick the Great, and where stands his magnificent castle, "Sans Souci," one feels a touch of pathos as they walk through the beautiful park and up the long flight of steps broken by terraces with beautiful beds of flowers, hot-houses and the graves of Frederick the Great's dogs, and where he wished to be buried that he might be truly "Sans Souci" (without sorrow).

The most interesting part of the palace to me is the room once occupied by Voltaire. Grotesque, it is, with its curious wood-carving and walls of apes, foxes, peacocks and parrots, designed by Frederick the Great to represent the character of the French, and which greeted Voltaire on his

return from a visit to France. The room seemed to breathe something of the spirit of this great man. Voltaire's smile and Christ's tears have been like beacon lights along the pathway of human progress.

From here we passed into the mausoleum, a magnificent structure of different kinds of marble, where lie the remains of the Kaiser's mother and father, Emperor Frederick the Third and Empress Victoria. On the sarcophagus of his mother is a beautiful carving representing Queen Louise meeting her in the spirit world, while the emperor is met by his father, the old Emperor William the First, a SILENT TESTIMONY OF THE GROWING UNBELIEF IN THE SLEEP OF THE SPIRIT, UNTIL GABRIEL BLOWS HIS TRUMPET ON THE RESURRECTION MORN.

And thus the message of Spiritualism is interpreted to all who visit the mausoleum at Potsdam.

We left here for Dresden to attend the closing exercises of a college, and to meet Herr Vocke and Dr. Richter, the former having relinquished title and fortune because he could no longer believe in the creeds and dogmas of the Catholic church; becoming a Socialist. He addressed the class of four hundred young men on social economies. The name of Dr. Richter has become familiar with all liberal people as the editor who dared in a Catholic city to publish the past and present evils perpetrated by the Catholic church. He was arrested, tried and acquitted by a Catholic jury for the reason that they knew his charges to be true, and it was the easiest way out of the matter. Such is the diplomacy of Catholicism.

In the same way the pope indorses Laponi's book on Spiritualism. The book is not written in a way to endorse or commend Spiritualism, but to impress their people its source is evil, and for that reason should be shunned.

Dresden is picturesquely situated on the Elbe, and is the art center of Northern Germany. It has a magnificent picture gallery. There among the paintings of the old masters is Raphael's "Madonna," the finest picture in the world; beautiful in the softness of its coloring, and its sweetness of contemplation expressed in the face of the Virgin, St. Sixtus and St. Barbara, and the childish adoration of the two cherubs. The palace contains wonderful collections of art, and millions of dollars worth of precious stones are piled up here, useless treasures, while the people whose money has supported the throne and church, which are Catholic, and made it possible for them to store up this vast wealth, toil early and late for a mere pittance—no time for development morally physically and spiritually.

Is it any wonder they are lying up under the terrible yoke and demanding their rights?

The day must come when such thrones will crumble into dust and mankind become morally and mentally free from such bondage.

Then we sailed up the Elbe with its beautiful scenery to Meissen, the pearl of the Elbe; then by train to Wittenberg, the cradle of the reformation. Here Luther issued his famous theses, and nailed it on the church door. We visited the Luther house. The home of Melancthon, Luther's great advocate, is also here.

On our way back to the depot we stood under the oak where Luther burned the Papal Bull. From here we journeyed to Weimar, Germany's classic city, for sixty years the home of her greatest poet, Goethe; also of his friend Schiller the latter part of his life, as well as the home of Herder, and the great musician Liszt. The old Goethe house presented to him by Duke Carl Augustus and occupied by him for forty years, is now a museum. It contains many treasures of Goethe, and the beauty of its decorations bears witness to the wonderful taste of the GREAT SPIRIT WHO STILL SEEMS TO VISIT ITS CHAMBERS. The great bronze monument of Goethe and Schiller, mingled together a laurel wreath, teaches more sublimely than pen can portray the beauties of an unselfish friendship, which is not the least of the heritage they have left to posterity.

We wended our way from here to Cologne with its many churches, rich in their works of art, with devotes kneeling from early dawn until late at night, while priests in costly vestments chanted "Domine Vobiscum," and to my mind came James G. Clark's poem, "The Living Christ."

"A drowsy priesthood meet in solemn form to pray, While their Master waits the dawn of day."

Here is the home of Count Von Aduch, who being informed that his wife had awakened from a trance, replied that he would sooner believe his horses had climbed to the garret. Immediately the two steeds galloped up the stairway and thrust their heads through the window, where a pair of horses' heads can still be seen.

From here we boarded a steamer and sailed up the old historical Rhine. The beautiful and wonderful river, renowned in song and story, the grandeur of whose scenery, with its towering castles and ruins, winding in and out like a chain of lakes, and the distant hills with their grape-bearing vineyards, form a panorama, dotted here and there with towns and villages, and is a sight never to be forgotten.

Leaving the steamer at "Bingen, fair Bingen, on the Rhine," we came by rail to Kaiser's Lantern, a city on the Rhinepfalz, where I am the guest of Julius and Judge Max Nonweiler, who have BECOME DEEPLY INTERESTED IN SPIRITUALISM through letters from their sisters, who

are members of the First Spiritual Church of Brooklyn. It is an ideal city, with its beautiful hills and woods. Here stand the ruins of the old monastery and the barn made famous because used by Napoleon; also the street bears his name, which he built through Kaiser's Lantern to Mainz, all bearing immutable testimony to the indomitable will of the little Corsican who, even to-day, is hated by the German people.

Young Mr. Nonweiler has just returned from the University at Munich, not half as proud of his success in scholarship as he is of a deep gash on his forehead, and a little package he carries in his pocket which contains small pieces of his skull bone taken from the cut.

Civilization no longer tolerates that relic of barbarism, the hell fight, and we are reaching that unfoldment of life where we begin to realize the prize fight is immoral in its tendencies, where one God-like man abuses his God-like brother.

These things are the outcome of the development of the animal nature in man at the expense of his spiritual nature. But here our young men, the sons of the intellectual and cultured families of Europe, cutting and slashing at each other, making deep gashes on cheeks and brow, cutting off pieces of ears and nose, while they grow prouder at every cut and disappointed if it is not on the cheek where it can be readily seen, proclaiming to the world they are college educated—branded for life worse than the cattle on the western ranches.

ALL HAIL TO THAT TIME WHEN THE ETHICS OF THE SPIRITUAL PHILOSOPHY WILL BE TAUGHT IN OUR COLLEGES, AND MANKIND WILL REALIZE THAT REAL EDUCATION NEEDS NO TAGS OR LABELS, BECAUSE IT IS INWROUGHT IN OUR SOULS AND OUTWROUGHT IN OUR LIVES.

The student of Sociology cannot fail to realize the entire subjugation of the women of Germany (or Europe in fact) to the men of their families. The bondage of the peasant women is much greater than that of the middle class, she doing the work of man and beast, pulling loaded trucks over the city pavements until she is old and bent, when naturally she should be in the summer time of life.

When one sees these women, they can realize with greater force what great inspiration must have touched the brain of Joan of Arc, and with what God-like purpose she fulfilled her destiny.

In meeting the families of the better class one is immediately impressed with the vast difference existing between the men and women. The men possess all the advantages the world has to offer in the way of Education, business and culture, although in two-thirds of the marriages the dower of the wives has been the finance out of which he has made his success in life. However he is the sole owner of it now; by an unwritten law in Germany the women give all they possess unconditionally to their husbands; in fact they scarcely have an original thought outside of "Meine Mann," as they call these lords of creation. In a large part of the marriages money has been the sole object with the man. It covered the lack of mentality and spiritual tastes that are essential in marriage and the foundation of home. Posterity must be affected by this inequality of mental development caused by the lack of equal opportunity for unfoldment, mentally, physically and spiritually of the mothers of the coming race.

One other great evil exists in Germany that cannot fail to leave its imprint upon the nation—the constant drinking of wine and beer by its young people. From the ages of twelve to twenty they drink glass after glass without any apparent effects. This habit threatens the very life of the German empire, for it certainly must stunt the moral perception and cloud the brain of the children who hold in their keeping all that the world has to offer in the way of Education, business, philanthropy and wisdom.

To-morrow I leave for Damstadt, the capital of Hensen, where I met Russian friends of the cause who were so anxious for me to accept an engagement in St. Petersburg. The papers here are heralding the fact that the Czar is on his way to Damstadt to consult a celebrated medium, he being an avowed Spiritualist. What a life to be compelled to live surrounded by spies, your every movement watched and sent broadcast over the world. Happier by far is the poorest American workman who can swing his dinner pail on his arm each morning and go to his labor, than this poor autocrat of all the Russias.

LET US HOPE THAT THE SPIRIT OF A LINCOLN MAY BE ABLE TO TOUCH HIS BRAIN AND GIVE HIM THAT STRENGTH OF CHARACTER THAT WILL ENABLE HIM TO REALIZE THE BIRTHRIGHT OF HIS SOUL, AND LEAD HIS PEOPLE TO THE PEACE-CROWNED HEIGHTS OF UNIVERSAL FREEDOM.

From Damstadt to Paris and then home on the "Deutschland," via Hamburg-American line, arriving in New York on the 14th, then to Lake Pleasant to fill my engagement August 20 and 27.

AND NOW LET US AS WORKERS IN THE GREAT VINEYARD OF SPIRITUAL TRUTH CONSECRATE OUR LIVES ANEW TO THOSE UNSEEN INTELLIGENCES WHO WILL CONTINUE TO BEAR THEIR MESSAGE TO A WAITING WORLD.

"As long as incense from ocean shall rise, To weave its bright roof on the warp of the skies." MAY S. PEPPER.

MAGNETISM AND MAGNETIC HEALING.

Thoughtful and Impressive Words From a Chicago Lady.

The subject of magnetic healing is imperfectly understood by the general public. Some persons confuse it with mere mechanical rubbing, dignified by the name "massage."

True magnetic healing is accomplished not through contact or rubbing, but through currents of magnetism. The healer need not even touch the patient.

The "laying on of hands" should not be accepted literally. It is a symbolic term, and the words "laying on," constitute a mistranslation, the original Hebrew word meaning "waving" or "extending."

The "laying on (extending, waving) of hands" was well understood by the so-called "priests" or "magicians" of biblical times. Their apparently miraculous cures were effected in each instance without the necessity of touching the sufferer.

Magnetic waves are of two general classes (planetary and animal), from which many subdivisions have been derived and classified.

Planetary (or earth) magnetism is necessarily the father of animal (fleshy) magnetism—in fact, animal magnetism is planetary magnetism rendered more available and sometimes more efficacious by passing through suitable media.

Magnetism is ever the servant of the spirit world. It can be accurately directed by mind or will power. When suitable sensitives are found by spirits, they seek to heal the sick (inharmorous organisms), by impressing the individual whom they have selected, with the thought, "Go forth! Heal the sick!"

What magnetic healer worthy of the name who has not heard the "call?"

True, each ego possesses what might be called "personal magnetism"—that is, magnetic waves, powerful in their convincing qualities, which seem to emanate from the inner consciousness or soul. It must be remembered, however, that we are instruments, to a greater or less degree, and much, if not all, the magnetism we possess and use is loaned to us by God. Mother Earth and her sister planets. Our success as refiners of crude magnetism determines our status as magnetism distributing centers—in other words, magnetic healers.

IF WE LIVE SPIRITUALLY AND PHYSICALLY CLEAN LIVES, we thereby render ourselves "pure vessels for truth" in the truest sense of that Oriental term.

The statement is often made, "You must first be a splendidly healthy animal before you can be a successful medium." This gives the auditor the misleading impression that mere physical perfection is of chief importance; and that a clean, honest spirit is an important accessory. Physical perfection may be necessary to "successful" mediumship, but the writer would prefer GENUINE mediumship. Dollar success is not all of magnetic healing.

Many persons who would not be considered models of physical beauty or health, but who would become fine genuine magnetic healers, are discouraged by the splendidly healthy animal theory of the magnetic healer. He who would be a magnetic healer SHOULD FIRST HEAL HIMSELF. This is easily accomplished. Then, and not before, should he seek to heal others.

The magnetic healer who wears glasses cannot logically expect the public to have confidence in his magnetic powers, though many attempt that utterly impossible feat.

Heal yourself through your own power to REFINED MAGNETIC WAVES, and then you will be competent to heal others.

Soul-success is to be preferred to dollar-success in the practice of magnetic healing. Soul-success lasts longer—brings more lasting benefit and more happiness to both ourselves and those around us.

It is truly a blessed privilege to so live that THE WAY BETWEEN THE SPIRITUAL AND MATERIAL PLANES is ever kept open to the beneficent currents of magnetism from both the higher and the planetary life, that they may descend and ascend through upon the afflicted.

The look of gratitude which seems to shine out from the soul through the eyes of the pain-free patient cannot be measured by dollars and cents "success"—its value is beyond the power of words to express.

Nature's great store-house of thought-power can be easily unlocked by magnetism and its treasures are well-known to the magnetic healer. Do you know that through magnetism you can attract to yourself KINDLY, HEALTHY THOUGHTS from out the entire great universe of thought? The higher degree of spiritual advancement will render one very susceptible to magnetic waves directed by spiritual helpers, and one is enabled to send forth to the pain-racked sufferer the soothing, healing, health-giving thought through magnetic currents which can be increased or decreased in intensity according to the needs of the patients.

Each family should have within it at least one member fully competent to magnetically heal those who are near and dear.

THE FATHER SHOULD LIVE SO PURELY THAT HE WOULD BE A LIVING BATTERY OF HEALING MAGNETISM UPON WHICH HIS SON COULD DRAW, IN CASE OF ILLNESS.

The mother should be the personification of loving kindness as well as a healer of wonderful power, for her daughters will have need of these currents of magnetism which only a mother can administer, and which seem to heal both the distressed souls and the weary bodies of those who look to the mother for all that is good and pure in this world.

Yes, fathers and mothers, it is your duty to be magnetic healers. You have, no doubt, realized that you are righteously your own spiritual advisers, and now you should learn that you should be your own family's physician.

MRS. F. M. SNARRENBERGER.

Since time is not a person we can overtake when he is past, let us honor him with mirth and cheerfulness while he is passing.—Goethe.

The sure way to miss success is to miss the opportunity.—Charles.

Every man is a volume if you know how to read him.—Channing.

Surging Ahead.

Lily Dale Is Prospering as Never Before.—A Great Work Is Being Done There.

Another delightful, potent week has passed at Lily Dale.

No one can come here this year and fail to perceive the power invisible. To those who do not understand spirit force the change is caused by the splendid program, the delightful music and singing or the new management, but to the seer who understands, it is plain that the great good things predicted for Lily Dale during the past year are actually being fulfilled from day to day.

To heaven the whole lump—only infinite power could perform such a gigantic task. It takes a long time for subtle invisible essence to penetrate some hide-bound consciousness, but even the old croakers and doubting Thomases are now heard to repeat, "We told you so," while it was really us who told them, and the most encouraging reply we could get was "Well we hope so."

Did you ever watch a hen's nest when one egg after another has a hole pecked on the side, and after careful deliberation a yellow, fluffy dumpling peeps out ready to approve of what the old mother earth has been doing while the chicken slept in the night of its unconsciousness.

Well, we are thankful even for the approval of the chicken, for while she scratches for them they are growing and they have taught the hen the motherly cluck, cluck, which is never heard until she has hatched a chicken.

Everybody here is alive to the stirring days through which we are passing. As a kaleidoscopic view, the speakers have come and gone. Each has touched a beautiful side in humanity, each has brought out new thoughts from the same old truth.

Rev. F. Wiggin impressed all very strongly with the dignified aspect of our philosophy; while, proving the truth of the phenomena through his remarkable ballot tests.

Dr. Charles Laing Herald, D. D., a sturdy Scotch Presbyterian minister, and a one-time sailor, delighted everybody by his easy, pleasant delivery and his most remarkable sailor yarns, especially one of the shark who swallowed a barrel open at one end and all the fish the shark caught after that remained in the barrel, and so the shark starved to death. He was the funniest story-teller imaginable. The intense earnestness of our people for our philosophy changing on the nights

of the dances to equal devotion to pleasure, surprised and pleased him. The Dr. asked that the Virginia Reel be danced, and during that time he was a most pleased watcher, while he kept his seat, his blue Presbyterian eyes danced in his head, and ten blue Presbyterian ties kept time, tapping the floor. He did so long to take part though he didn't know how to dance.

The star of the week was Mrs. Frances Carter of New York, the most artistic reader before the public to-day. Her instantaneous impersonations from male to female characters with the difference in manner, tone and presence was truly remarkable; from young to old, from grave to gay, through joy or suffering she carried her audiences along; they laughed and cried, suffered and enjoyed with her. As an every-day dainty, graceful woman she endeared herself to all who met her, and when she left everybody felt that a great soul had been among us, leaving blessed memory behind.

Rev. Thomas P. Byrnes portrayed man as "Nature's masterpiece," delivering a wholesome, helpful lecture, touching upon the chords which bind humanity together in one common brotherhood.

J. Clegg Wright delivered his last class lesson Sunday morning, and his last lecture Sunday afternoon. Those who are able to follow his lofty teachings on abstruse subjects have had abundant measure of good things in the 25 lectures delivered. Everybody can get a little, and even a little of J. Clegg Wright's wisdom is considerable, if lived out in a human life. The Ladies Schubert Quartette and Miss Alice E. Bennett of Philadelphia, surprised and delighted everybody Sunday evening. We had lis-

tened to the quartette for a week and enjoyed them, but their singing Sunday night was finer; their voices rose gently as mist, stayed in the clouds a bit then came down as a shower of rain, and before we could seek shelter the storm was over and the sun shining again. They have a fine variety of songs, playing upon all the human emotions until you fairly sob with pleasure, and then jogged for more of that kind of pain.

Miss Bennett proved quite as great a revelation. For a couple of weeks she has conducted short Physical Culture exercises from the platform, and with her lithe, graceful form and undulating motions, made the turn of hand or twist of a foot seem like poetry, but in her recitation on Sunday evening the real power of her art and culture were revealed in a manner little dreamed of. She rendered a variety of difficult impersonations very naturally—whistled like the fanner who in that way expressed his grief, mourned with the old maid who longed for something alive to put in the loss of her cat, danced a waltz and explained its intricacies in excellent French dialect like a veritable garcon from the days of Josephine, was pathetic and gay but always delightfully entertaining. Some men forget their troubles over their smoke, and some women over their tea, and some forget their heaven only know how, but whether they forget or not, but that Sunday evening at least everybody in that audience forgot for the time that they had ever had any troubles and just enjoyed the exquisite feast Miss Bennett had prepared for them.

On Monday everybody visited famous old Chautauque. The start was made at 8:30 a. m., and special cars were in waiting; everybody went; the band, Ladies Schubert Quartette, official board, executive staff, speakers and mediums, Children's Lyceum and cottagers. It was a brave, happy company who reached Jamestown in an hour, where they were received by Mayor Weeks and a number of the Aldermen. Greetings and expressions of good will were exchanged; the Schuberts sang; the band played; and people cheered, and with the air full of music and the cars full of people the start was made for Chautauque.

Special attention was given us immediately upon our arrival at the grounds. A most positive turnstile greeted us.

Each guest went first to a ticket office to exchange their ticket for another on which was printed the solemn warning that if this ticket was lost the holder could not leave the grounds until forty cents had been paid for each day which had passed since the opening of the season of \$6.00 for a season ticket, and furthermore that if anyone broke the rules and regulations of the Assembly the rights of the ticket would be forfeited.

We felt the pink ticket was our pardon granting us permission to get out and after it was punched we entered the sacred orthodox grounds and marched to the Auditorium headed by the merry strains of the band.

A large number of persons were in ignorance as to where we came from, but when they found we were Spiritualists they knew exactly where we were going "on the day of judgment."

We found 100 women there for each man. Women sustain the place with their presence and support it with their money. Still there are

only men on the Board and the absence of artistic, womanly touches is felt in every place.

Did we not learn anything at this world famous seat of knowledge?

Yes indeed. We learned a most valuable lesson we will never forget, for we learned to appreciate dear Lily Dale as we had never done before. That sweet paradise on earth never seemed better to the six car loads of people who returned that night, and who were met at the depot by the few homesteaders headed by Mrs. W. Woodberry, of Buffalo, who, with a large dinner bell bid us welcome home.

What shouting and laughing there was when feet once more touched ground, and everybody fell in line and marched through the gates of the City of Light Assembly, while the band played "Home, Sweet Home," and the big base drum echoed Home, Home, Home, Bum.

How does a homeless tramp feel condemned to work on the stone pile? About like Chautauque felt to us. How would you feel coming home to the loving family with a warm supper and a warmer welcome awaiting you? That is how Lily Dale seemed to us. Dear Lily Dale—Bum, Bum!

LAURA G. FIXEN.

Wickedness may prosper for awhile, but at the long run he who sets all knaves at work will pay them—L'Estrange.

Reproof should not exhaust its powers on petty fallings.—Anon.

Freedom is the thermometer of civilization.—Truth Seeker.

Passion is the drunkenness of the mind.—South.

A lie that is half a truth is ever the blackest of lies.—Tennyson.

The Boy Medium, Brittan.

His Case Calmly and Critically Considered by Dr. J. M. Peebles and W. W. Mann.—Both Presentations Will Set Spiritualists to Thinking, and That Is the Object of The Progressive Thinker.

Thanksgiving, if deserved and timely, shows a very ennobling appreciation, but if wrongly applied may be easily abused. "Lord" is a word ambiguous in meaning. It may signify Jehovah or Jupiter—governor, ruler, master, lover; hence, Imogene called her husband her "lord" and kissed his sword.

But here it is again—a medium endorsed to-day, doubted to-morrow, damned in the morning and adored in the evening. "Where are we at?"

Where is there a "genuine" medium, one that has never suspected, criticized, condemned or exposed? Possibly, I cannot call to mind one within the range of my extensive acquaintance. One of our ablest trance lecturers speaking, eyes closed, has been accused of designing! Closing his eyes to make a trance seem more spiritual and then repeating the same lectures wherever he goes.

Standing by His Position.

Yes—witnessing what I heard, together with the testimony of others, seeing with a good pair of eyes (in the light) in Brittan's seances, I endorse and stand rigidly by my previous position touching the genuineness of his mediumship, notwithstanding Bro. Mann's "amazement" that such a man as Dr. Peebles should be taken in by such rank trickery. This is not Russia, and so, fortunately, every man is permitted to see and hear and judge for himself.

What is reported of young Brittan's "sponging his dinner from Methodist ladies" was very naughty, yet not absolutely criminal. But then, mediumship does not depend upon etiquette or morality. I did not vouch for this young man's saintship, NOR DO I APPROVE OF HIS LACK OF PRINCIPLE AND SHALLOW ATTITUDE IN TRYING TO EXPOSE SPIRITUALISM AT THE HOUSE OF MR. GEORGE TROYER, who certainly was not a Spiritualist, for Mr. Mann assures us that he is the only "believer in those parts that he knows of." And he, so it seems, had no personal sitting with Brittan. Doubtless the Troyers, (not Spiritualists) richly enjoyed this improvised "exposure of Spiritualism," and while they were at it, they were also enjoying the "trickery" and "clowns" that had this country lad under fine hypnotic control just for the fun of the thing.

Forget not that a few death-spirms and coffin-chills do not immediately transform clowns, sports and grafters, or their deceptive tendencies, into angelic qualities. This alleged "exposure" must have been a sort of a truce, a truce, conducted by Brittan, Troyer and a jolly set of invisible, earth-bound clowns. And yet, mark it well and for all time, SPIRITUALISM WAS NEVER EXPOSED. It is a mighty reality, buttressed by unchangeable facts, truths, and the consensus of historic humanity as revealed and endorsed by the immortal seers and sages down to gear-bearded antiquity.

The Effect of Thought.

It would be interesting to hear this uneducated farmer boy's version of this "exposure" at the Troyers', describing the environments, the suggestions and the dominant thoughts of those present, for while they were not things in the ordinary sense of that word, they are mighty potencies for good or ill. The offered "box" that Mr. Mann suggested, with the medium's head "projected at the top," would be neither comfortable nor attractive to a sensitive; neither would be especially inviting to angelic presences.

But dropping the negative side of this "Thank the Lord" subject, for which I care little, we turn to the positive side—the side of affirmation.

This young man, Clarence Brittan, was the guest in three different Battle Creek families, Dr. Johnson's, the Staffords and the Whitfords for weeks. They are Spiritualists and good, respectable families in and out of the millions. There is no space in your journal for their testimonies and others who sat in Brittan's seances, devising all sorts of tests.

Only yesterday Dr. Johnson said to me, "If Brittan is not a medium, there never was one; and if I ever saw my wife and cousin, I saw them materialized in his seances." By the way, Dr. Johnson has been clairvoyant since childhood, has been a Spiritualist these fifty years, and is a superior trance speaker. It is supposable that he would entertain a fraud, invite skeptics and sectarists to his house after night to convince them of a future conscious existence?

A Future Statement Concerning Brittan's Phenomena.

Not one word do I recall from my previous article endorsing this young man's manifestations. What he did before, or has done since leaving our city, I do not know, hence write more plainly of what I do know.

Having during the last fifty years, more, seen over 2,000 mediums, sitting with at least one-half of the best in this and foreign lands, and having had one superior medium with me most of the time for fourteen years, it is presumable that I know something of the mediumistic laws and conditions warranting good psychic results, and can, moreover, discriminate, sitting in a fairly-lighted room, between the genuine and the fraudulent.

Further, this awkward, poorly-dressed young fellow came to Battle Creek with no trunk, only a little hand-bag (a scant outfit for legitimate and fraud), which sat around carelessly and wide open in his bedroom; and these spirits, finely clothed, that materialized many times in Dr. Johnson's residence, sometimes descending straight down through the floor in plain view. All were neatly, yet differently dressed. Some were attired in white waistcoats and dress suits. One I noticed was attired in a sort of a sack-robe. Some were very tall, others were not. Some were smooth-shaven, others were not. And right here I beg to say that it would not be said that the word "safe," construed as you please, for anyone to charge the veteran Spiritualist, Dr. Johnson, with having hidden confederates in his house to assist in frauds.

Psychometrically considering this nervous, uneducated young Brittan, walking "mid the world's temptations" with varied "atmospheres" surrounding and impinging upon him, this case combined with that graded society in which he must necessarily move, with hypnotic influences unconsciously acting upon him—it must not

be regarded as strange if he ALTER-NATELY ADVOCATES AND "EX-POSES" SPIRITUALISM, OR GOES DOWN INTO THE DEPTHS OF SAL-LOW DEGRADATION.

Is not mediumship dangerous, then? Certainly it is—dangerous just as water, or fire, or a mower's scythe is dangerous. IF CARELESSLY OR UNDERSTOOD, MEDIUMSHIP UNDERSTOOD, RIGHT AND RELIGIOUSLY CULTIVATED, IS A GRAND AND GLORIOUS BLESSING! This Brittan should have with him a strong, healthy, mid-dle-aged man, kind and honorable, yet firmly principled not only in temperance, but every way in the good and the true. Such a companion would in every way be helpful to him, and especially, spiritually uplifting.

I have not seen such marvelous manifestations," does someone say. Well, what of it? Possibly for want of a telescope you have not seen the canals on Mars or the moon's dead volcanoes. What you have not seen, however, is of no more consequence than a last year's ant-heap. The ag- gressive "I don't know" would be harmless if it did not persist in tell- ing and re-telling what he "doesn't know."

Here we directly drop the case of Brittan, who has gone, it is reported, to Mr. Riley's.

"Can I see these things? Can I be- come a medium? and if so, tell me how?"

Empirically you can, and possibly very superior one, too. Listen, then. Have a wish—containing conscien- tious desire to have your interior high- er nature so opened to the spiritual world, that you may feel, see and hear the voices of the loved ones in the heavenly realms. Be in earnest! Sit two or three times a week—sev- eral of you (the same ones) nearly an hour, using the same chairs, the same table and music-boxes. Be cheerful and harmonious, eating sparingly the day before the sitting; abjure coffee and tea, together with pork-eating, beer-drinking and cigar-smoking. These habits, being neither healthy nor angelic do not attract pure and holy angels. And further, being go- ing into your consecrated seance- room, take a bath, for beautiful angels and spirits in clean bodies, well-aired rooms, and calm, affectional sitters. Do not think about bank stock, gold mines, coal fields, or the coming price of wheat. Become passive, then, after readings, or invocations and music, become quiet and prayerful, hop- ing from your soul's depths for vis- ions, trances—in a word, demonstra- tions from the dwellers in the higher heavens. There are some of the more important conditions for excited spirit communications—thus sowing, you shall surely reap. Can you—will you make the effort, and so know for yourself? Every Spiritualist home should have its sacred altar.

That frauds abound, none well-in- formed will dispute. How shall we dispose of them? That's the ques- tion. May not the like what they see differences of opinion? If you should see a stranger trying his key in a neighbor's back-door, we should quickly cry out, "Police!" This would be right; but a psychic is somewhat different from a mechanical key. Here we have to deal with forms and forces visible and invisible, requiring candor and cool judgment. Here again comes in a fact. There have been mediums, genuine ones, who will sometimes defraud. One such frankly confessed it to me, adding "the people demand miracles, or impossible, as- tounding manifestations and we have SOMETIMES HELPED TO GRATIFY THEM." Others are in- fluenced to deceive by DIARKKA- BOUND, UNDEVELOPED EARTH. Here they are like what they feel—like what they talk about—like what they think about, and this thinking and talking creates a vibra- tory atmosphere, a generative multi- plying atmosphere intensifying the subject under consideration. This is true of capital punishment, one gal- lows-hanging scene setting in motion vibratory causes for producing others. This is especially true in regard to sa- crifices. We have an example in Battle Creek. Within one year in this city of 28,000 or 30,000, there have been four suicides. The first one was pub- lished, talked about, written about and preached about till there was a suicide in the air—a suicidal mania. There have been three suicides since. This is especially true in regard to sa- crifices. We have an example in Battle Creek. Within one year in this city of 28,000 or 30,000, there have been four suicides. The first one was pub- lished, talked about, written about and preached about till there was a suicide in the air—a suicidal mania. 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SATURDAY, AUGUST 18, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then, the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

An Inquiry.

Was there in truth a town or city in Galilee, 900 years ago, by the name of Nazareth?

The Encyclopedia Britannica, article "Nazareth," says:

"We find no mention of Nazareth outside of the New Testament till Eusebius and Jerome identify it with a village which undoubtedly occupied the place of the modern Nasra."

Eusebius and Jerome, though reputed to have written in the 4th century, are believed by many to have been ecclesiastical fictions, their writings having first appeared in the 14th century, the products of the monasteries of that period.

Matthew 2:23, relating the story of the young child Jesus, says:

"And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'"

The first mention of a Nazarete will be found in Numbers 6:1 to sequel.

Such a person was required to make a vow and separate himself from wine and strong drink; that no razor shall come upon his head; and that he shall come at no dead body. Samson was of this sect.

Jesus is represented as doing many things "that the Scriptures should be fulfilled," but the prophets neglected to say he should be a dweller in Nazareth. We will give them credit for being ignorant of the Nazarene sect, and they who were hunting places in Palestine after the Crusaders had secured a footing there, equally ignorant, found in the hilly country of Galilee, 60 miles north of Jerusalem, a point that seemed to fit, so Nazareth was named.

It is represented Helena, the wife of Constantine, visited Palestine, about A. D. 326, hunted up all historic places, found the true cross, and made her name glorious by her acts. These are ecclesiastical stories for the masses. This task of finding those places devoted on the crusaders; and they found everything they desired, even to the hole in the rock in which the cross was set, the manger in which the infant Jesus was born at Bethlehem, and his foot-print where he made his ascension. It did not then exist, but they did find a rift in the cerulean vault through which the Lord passed down to Moses the ten commandments, and through which Jesus made his exit from earth to sit down at the right hand of his Father.

The title Nazarene, says Chamber's Cyclopedia, was "applied to our Lord and his followers as a name of contempt." Acts 24:15 represents Jesus as "a ringleader of the sect of Nazarenes."

The honest investigator will find the city of Nazareth was an invention of ignorant monks, who knew nothing of the very worthy sect of Nazarenes, so they located their hero in a fictitious city, just as others desirous of getting rich of the city of Nazareth, the "magdalene" gave her a residence in the imaginary city of Magdala.

Sarah Platt Decker on Woman Suffrage.

In an interview in the Denver Times the president of the General Federation of Women's Clubs says some good things about woman suffrage. Here are a few of them:

"The average woman is not ready for suffrage, but the Colorado woman is ahead of the average."

"The question is not what shall we do for the ballot, but what will the ballot do for us."

"Future victories must be won along the lines that show by indisputable arguments that it is a woman's inalienable right to vote, and therefore she refuses to be catalogued any longer with criminals, paupers and idiots."

"You do not ask your son when he casts his first ballot whether he has turned all the rascals out, closed the saloons and abolished graft. Why, then, must a woman be inquired of concerning the use of her ballot?"

"The best argument for woman suffrage is shown in the list of laws which have passed in behalf of children in Colorado in the past ten years which are the finest of any state in the Union. The whole country bows down to the child laws of Colorado."

The Feast of the Hours.

That is a sad story told in II. Kings 2:23, 24, of Elisha. He had but recently received that wonderful cloak of Elisha's which caused the Jordan to part its waters when smote by it so he was able to pass over. This, however, was but a trivial affair compared to that of Moses who caused the Red Sea to divide, and remain like a wall on either side until the children of Israel had crossed on dry land, then, when the Egyptian army in pursuit had entered the great chasm, the mighty waters rushed back and engulfed all who pursued, including the Pharaoh, their leader. No such calamity followed Elisha's exploit with the Jordan.

But it seems Elisha's successor was bald, and it is apparent the story of Elisha's ascension had become a public matter, so as our newly installed prophet was then on his way to Bethel—that is to say in English, "the house of the Lord," forty-two badly cultured kids, otherwise "little children" as the truthful historian relates it, came forth from the city, and shouted to the man of God: "Go up, thou bald-head; go up, thou bald-head."

Little ill-bred scamps; but Elisha was equal to the occasion, for he was a man of God and possessed that invaluable cloak of the late prophet who had called down fire from heaven and consumed fifty persons, then went up himself in a chariot of fire; so Elisha turned back, looked those bad boys square in the face, cursed, or in other words, swore at them in the name of the Lord, when she bears hearing the tumult, rushed out of the woods, and, says the holy record, they "tore forty and two children of them."

Scott, in his Commentaries on this event, shows that the Hebrew word rendered "tore" by the translators should have been rendered devoured. Of course they were eaten. Why would the bears kill the children but to eat them? But the translators, like good, honest Christians, wanted the story to appear reasonable, and fully conscious twenty-one kids to each bear, was an excess, so they did as in hundreds, perhaps thousands of other cases, sacrificed truth to consistency, and substituted a word that concealed what the inspired penman had written.

It would be a pleasure to know what became of those two bears which devoured forty-two bad boys whom Elisha had cursed. Barnum, had he been living in those times, would have made them productive.

A Challenge.

One of the strange things Christians wish to impose on all peoples, without regard to place or time, are the senseless, always useless and obsolete laws which were pretended to have been given by the Lord, through Moses, to the Jews. By what authority do laws, even just ones, given to that people for their guidance, apply to peoples a hundred generations later, and to countries unknown to the law-giver, even if that law-given was the tribal god Moses set up for the guidance of the Egyptian slaves he was leading out of bondage? The people were ignorant and uncultured. They had no knowledge of modern science; and the laws given were for the control of a priest-led and senseless rabble.

Here is a practical illustration from Deuteronomy 14:26. In the two preceding verses the people were instructed that on certain occasions named they were allowed to sell their possessions for money; then:

"Thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth."

Here is a license from Jehovah himself, the great "I am," to buy wine, or strong drink. Shall mere earthly law-givers restrain this people, and prohibit their buying strong drink, with a thus saith the Lord to the contrary?

"Whoever thy soul LUSTETH after," purchasable with money, the Israelite was at liberty to procure; and the same to all Christians and to all other persons, if that law was an extension from the true God, and extended down to these distant times, and to this people.

The Progressive Thinker is free to declare the True God never made such an enactment for any people; that Moses falsified when he so represented; and a law coming from any source other than that engrafted in our nature, which reason reveals, spoken four thousand years ago, is inapplicable to us and has no force. We challenge priest or prelate to show adversely.

Czar Can't Trust Christians.

Wm. E. Curtis, Esq., the very able and strictly reliable correspondent of the Chicago Record-Herald, is now in St. Petersburg, writing of transpiring events in greatly disturbed Russia.

Greek Catholicism is the state religion of that empire, and the Czar is the official head and pope of that faith wherever established. A strange fact is stated by Mr. Curtis, which shows his royal ribs, the Czar, cannot place confidence in his Christian subjects.

Mr. Curtis says:

"It is a remarkable anomaly that the head of the Orthodox Greek church should employ none but Mohammedans in his household, because he cannot trust Christians. Priests of the Orthodox Greek church teach that revolutionary sentiments are a heinous sin because the Czar is the chosen of the Lord and His vice-governor, so far as the Greek church is concerned, on the earth, but, nevertheless, he is afraid to employ members of his own church in his family. Tartar servants, however, are more popular everywhere than Russian, because they are more reliable, and they do not drink or steal."

The Tartar subjects of the Czar, of which there are upwards of three millions in the Russian empire, are almost wholly Mohammedans, therefore they are not tainted with Christian virtues, hence the Czar can trust them.

A Mistake Somewhere.

"Thus saith the Lord, Israel is my first born."—Exodus 4:22.

If Israel was the Lord's first born, as the Holy Scriptures positively declare, by what device did Jesus become such? There seems to be a mistake somewhere. Possibly Christians are at fault in giving this honor to Israel.

"Our Lord," for, according to recognized chronology, Jacob, alias Israel, was born 1836 years before the birth of Jesus. This is very errant for an inerrant history.

Always Leading.

The Progressive Thinker leads in everything that pertains to Spiritualism. Examine its pages CAREFULLY AND CRITICALLY this week, and you will be surprised at the VAST AMOUNT of soul-inspiring reading matter they contain.

We call your especial attention to the highly interesting communication appearing on our first page, from that REMARKABLE MEDIUM AND LECTURER, Mrs. May Pepper. She has been for some time sojourning in Europe, and was received there with open arms by those occupying the highest position in society. Her letter is alone worth a year's subscription to The Progressive Thinker.

You will be interested, too, in reading on the second page the controversy going on in reference to the boy medium Brittan. Dr. Peebles has something VERY SUGGESTIVE to say in regard to him. He is followed by Mr. Mann whose candid review of the case will ATTRACT GENERAL ATTENTION. The opinions of both contain

HARMONY GROVE CAMP.

Its Advantages Are Vividly Portrayed by the Veteran Lecturer,

Will C. Hodge.

This camp is situated four miles from Concord, Cal., and is one of nature's beauty spots, lying at the head of one of the numerous canyons with which this section of California abounds.

The grounds are perfectly level, but surrounded by mountains and are shaded by immense live oaks, affording protection from the sun. The canyon extends for twelve miles to Encinitas and the ocean, and through this comes daily delightful ocean breezes laden with healthful vibrations which are seldom found.

The camp is rightly named, for a more harmonious place can not be found. It is not designed to attract the crowd, but to afford a place for recuperating exhausted forces and the fraternal assembling of the workers for the purpose of closer acquaintance, for rest and for the further development of forces which are so useful in the present work.

Compared with eastern camps, the number in attendance would be considered small, although the number is yearly increasing, while our Sunday audiences at the present time are very gratifying to all concerned.

Among the workers the present season may be named, Arthur S. Howe, president of the State Association; Prof. W. C. Bowman, Mrs. Vlasak and Mrs. Allen, all of Los Angeles; Mrs. Wormouth of San Francisco; J. L. Dryden, Wm. C. Hodge, Mrs. Edwards and Mrs. Gertrude Lepper-Smith of San Diego.

One of the pleasant features was the arrival of a tally-ho led of fourteen children of the Diego lyceum with Pres. C. A. Buss in command, and the children of the Lyceum on Sunday afternoon, July 29 with lyceum songs, drills and recitations under the direction of Mrs. Smith and President Buss, affording many people their first opportunity of witnessing the work of our progressive lyceum.

Note should be made of the manner in which our physical needs were supplied, and it is but just to say that our table was one of the best I have ever seen at a camp-meeting, and Miss Fischer and her able assistants have established a record for home and toothsome cooking which was appreciated by every member of the camp.

Every hour of the two weeks' session was simply delightful and we were loth to take our departure from this charming place to again take up our work among the people of the outside world. The following named persons were elected to serve as officers for the ensuing year: President, W. C. Bowman, Los Angeles; first vice-president, E. B. Lowman, Escondido; second vice-president, Mrs. C. A. Dodge, San Diego; treasurer, E. Foster, Escondido; secretary, T. J. McFarland, San Diego.

Our worthy brother, J. L. Dryden, who has heretofore so ably and satisfactorily filled the office of president, and who desired a respite from his duties, was retained as one of the directors. Unless all signs fail, the friends may expect to hear a fine report of Harmony Grove camp the coming year.

WM. C. HODGE.

San Diego, Cal.

Grand Lodge, Mich., Camp.

Grand Lodge Camp-meeting has so far enjoyed a most successful season. Mrs. Abbie E. Sheets concluded her engagement on Saturday, July 28.

On Sunday, July 29, Oscar A. Edgerly began his lecture engagement of one week, as is usual in his work his guides gave lectures of sterling worth, and of a nature to be of lasting good to those so fortunate as to listen to them.

Friday, August 3, our campers had the felicity of welcoming to our rostrum the pre-eminent inspired woman and friend of humanity, Mrs. R. S. Little of California. She has frequently been more than fulfilled by the explicit exposition of the spiritual philosophy given us by her guides. May she be long spared to minister to the world's people, is our prayer.

On Saturday, August 11, Mrs. Marian Carpenter will begin her engagement. We look forward with pleasant anticipations to her advent among us.

Mrs. Nancy M. Russell, vice-president of our association, and a most excellent medium, is kept very busy giving readings to many hungry souls, who look for a word from some loved one gone before.

Mrs. Christine Oswald, medium from Chicago, is also doing a grand work, and our friends frequently give tests from our rostrum and always with the best of success.

Mrs. G. F. Palmer, presiding at our bazaar, is as usual proving a great factor to aid our financial success.

A very pleasant feature of last week was the presence with us of Mrs. Pappas R. Kruger, vocal soloist, of Chicago. Her beautiful voice added much to the success of our meetings.

Mr. Overt Clark is doing an efficient work as the manager of our grounds this year.

COR.

Economy is half the battle of life; it is not so hard to earn money as to spend it well.—Spurgeon.

Those there are whose hearts have a look southward, and are open to the whole noon of nature.—Bailly.

Deliberate with caution, but act with decision, and yield with graciousness or oppose with firmness.—Colton.

A Spiritualizing, Soul-Elevating Sermon, Delivered From The Progressive Thinker's Rostrum, by C. H. Doty, of Juniata, Neb.

STEP BY STEP.

(Gradatum.)

Heaven is not reached at a single bound; But we build the ladder by which we rise.

From the lowly earth to the vaulted skies, And we mount to the summit round by round.

I count this thing to be grandly true: That a noble deed is a step toward God— Lifting the soul from the common soil To a purer air and a broader view.

We rise by the things that are under our feet; By what we have mastered of good and gain; By the pride deposed and the passion slain, And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve we trust, When the morning calls us to life and light; But our hearts grow weary, and ere the night, Our lives are trailing the solemn dust.

We hope, we resolve, we aspire, we pray, And we think that we mount the air on wings, Beyond the recall of sensual things, While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men! We may borrow the wings to find the way— We may hope, and resolve, and aspire and pray, But our feet must rise, or we fall again.

Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the morning breaks and the vision falls, And the sleeper awakes on his pillow of stone.

Heaven is not reached at a single bound; But we build the ladder by which we rise.

From the lowly earth to the vaulted skies, And we mount to the summit round by round.

The foregoing is my text, and although it is so comprehensive and plain that it needs no explanation, I will make some remarks by way of application.

It admits there is such a thing as heaven. It is a condition, or a result, or a place. It is all three. It is a state of harmony and happiness. It is a result of a life and action leading to this condition; and these, as a necessity, produce a place; for like is attracted to like, and nature always follows the law of adaptation.

Now, a person can be in a peaceful and happy condition here and now, and therefore be in a heaven of more or less excellence, but "the vaulted skies" suggest another continued or a more exalted condition or place. It also suggests that it can be reached.

Not only this, but that it is thought there is more than one way of reaching it to be considered.

Two ways at least are suggested and discussed in our own communities, without going to foreign lands. One of these methods is an instantaneous transformation of the soul from a degraded and worthless condition to a state of purity, perfection and happiness. We hear the word "saved!" so often used in this relation. Where one believes it, the sacrifice and offering of blood is said to accomplish it.

But the writer disagrees with this view.

"Heaven is not reached at a single bound."

He then proceeds to present another view with the method of proceeding.

"But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to the summit round by round."

One step at a time and by earnest labor. These are different methods, and we are called upon to decide which one is true and safe.

The second, third, fourth, fifth, sixth and seventh stanzas proceed to discuss this proposition, and as a basis makes this statement.

"I count this thing to be grandly true: That a noble deed is a step toward God— Lifting the soul from the common soil To a purer air and a broader view."

A noble deed! There are so many of them. Sacrificing one's self for one's country—like General Prescott. Exposing one's life to save others—like our firemen. Silently seeking the most needy and unfortunate and relieving them—like Helen Gould. Standing by the outcast and turning them back to virtuous citizenship—like Jane Addams. Ten thousand noble things crowd the pages of history!

Take the every-day noble actions of life: duty, kindness, love or sacrifice to wife, husband, daughter, son or friend. Denial to self to benefit others. Refusing to indulge in habits of intemperance or excess. We could fill a volume with their names.

We all know such things are noble; and the author says: "Is a step toward God." He says, not only true but grandly true, and that we can do it.

"It lifts the soul to a purer air and a broader view." We are better at heart for the deed. We see our relations to life in a wider scope.

The author contends such a life is building the ladder, and each act is a round leading upward. But very many who expect to reach heaven at a single bound, deny that we can do good and noble act; declare that "all our righteousness is but filthy rags."

Realizing this objection, the author proceeds to analyze the laws of life.

"We rise by the things that are under our feet; By what we have mastered of good and gain."

It is not what has been attributed to us by another, but what we have mastered. See the particulars pointed out.

"By the pride deposed and the passion slain, And the vanquished ills that we hourly meet."

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Feet means the life. Failure again. We did not accomplish what we expected? If earth were indeed heaven, would there be any need of striving, or any chance to gain? Growth and progress being cut off, this would be all. But there are grades of being. One round does not make a ladder. And if there were nothing beyond the ladder, even that would be useless. But listen to the further exposition.

"Wings for the angels, but feet for the men! We may borrow the wings to find the way— We may hope, and resolve, and aspire and pray, But our feet must rise, or we fall again."

As we said, feet means the daily life. It refers to that which we do by both prayers and practice accomplish. We may have sung an inspiring hymn—may have engaged in an emotional meeting—or may have read an exalted philosophical discourse—or in self communion and prayer felt as though the world was left behind—but the next morning it would not do to get mad, or cheat our neighbor, or to aspire for high position, or retain slander, or pull our skirts aside from the faller.

The author concludes these statements by making a final declaration.

"Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the morning breaks, and the vision falls, And the sleeper awakes on his pillow of stone."

The beauty of these statements is only equalled by their truthfulness. We are of earth. We are of matter and sense, as well as of spirit and immortality. We are to learn. We are to grow in knowledge, wisdom and strength. Failure is not to crumble, and send us down to despair, for we find by experience hope and aspiration are not dead. Failure humiliates us and "cuts the branches of our pride;" sorrow chastens our spirit and teaches us to cast off the deeds which are not noble. Treasure up the noble deeds, they are pearls for the accounting. As we journey, we shall come to the time and place where all these noble things will be of use.

If we build in weak rounds, or if storms sometimes beat us down toward earth, as Joan of Arc pulled the arrow from her wound and ascended to victory, so over and over again we renew our climbing till we reach the goal. Let us be humane. Cause no tears to flow. Injustice would be a gain in the ladder. To exercise the ideal is right—but make it also the real.

Go with me to yonder pond. Do you smell this fragrance filling the air? Look! See those pond lilies riding upon the water. This fragrance comes from them. See their pink and white bosoms floating like offerings of light. Whence are they? We move our boat out to them and seize one of the beautiful globes, but find it tied down to the bottom, below. Yes, several feet below we find an ugly root embedded in the mud. Our beautiful and fragrant blossom was wrapped up in this scragged covering and hidden in the murky bottom. It could not show its qualities till it ascended to the light. Light and air must be had for its development.

And this flower is like unto us. Hidden in the clay of mortality—with the muddy waters of life surging over our uncouth forms and uninteresting conditions give small promise of the sweetness and glory of our ultimate destiny. Many words will but weaken the grandeur of this subject.

I add a stanza of my own as a synopsis:

We grow by unfolding the inner life; By opening the beautiful leaves of the soul— Till the spirit within us gains ample control To banish all selfishness, error, and strife.

One branch of this subject remains to be discussed. I have a considerable hesitancy in introducing it for two reasons. It seems to me thus far there is left no opportunity for disagreement, and my main object has not been controversy, but enlightenment. Do we build the ladder alone or do we have help? I will have to reply to both. As I look at it there is no contradiction here. The act cannot be done for me, but I can be instructed, aided, influenced and sustained.

No one can eat and digest my food,

I must do it myself; but my friends can assist in obtaining and preparing it. All the principles and problems of arithmetic must be mastered by myself; but material can be furnished, and enlightenment and encouragement to effort can be given. So every moral and spiritual element that enters into my character must come through my life and I must live it; but I can be aided and sustained by many influences.

Environments are effective for both good and evil. Friends and associates are also visible and actual helpers on many occasions. Education is quite a portion of the man. And besides these there is invisible help from above. I will enlarge somewhat upon this point, the others are so often amplified I only name them.

Where these influences and helps, felt but unseen, coming from beyond and above us, sustaining, filling, encouraging, lifting and strengthening us. It is from the spirits of those who have gone. Love is not dead. The desire to help, guide, direct and improve has not perished. The magnetic aura that was so agreeable to us here forms a force, which gives a persistence and strength to our own wishes and efforts, and often leads to success, when otherwise failure or discouragement would result.

The husband or wife, father or mother, son or daughter, friend or associate, in that higher estate, as opportunity offers, follow our welfare with solicitude. A ray of enlightenment strikes the mind—or a sudden resolution for good seizes us—or a quick detestation to avoid temptation influences us—we think not how or from whence.

It makes the building easier, and surer, and stronger. We are apt to call them angels; and that is just what they are. The advanced spirits of the good are on a higher plane.

But some reject the idea of spirit communion and influence. They say: All this comes from God, or Christ. And have you ever thought that this is also true and not contradictory? Can you tell how God performs all this vast and complicated work? It is through agents and law.

There is a universal intelligence—an omnipotent force—an all-pervading life—not located at a single point, but diffused throughout all existence in juxtaposition to all matter and motion—and ready at all proper conditions and demands to give response. All life—all healing—all uplifting comes by turning the valves to this exhaustless living fountain. You in God and God in you.

Rejecting the communion of spirits because there are unprogressed or evil disposed spirits is not disposing of the dilemma, because you substitute a devil, who occupies the same position and power, leaving the whole subject as before.

No, no! As the light reaches upward to unfold in the light, so man is the unfolding essence of God. This earth is

The Almost Instantaneous Transfer of Living Persons to Distant Places by Spiritual or Occult Means.

The first is that of the so-called "bloodsweating" g
at Radein in Tyrol. It also was largely discussed in t

'While our friends went to open the door to speak with the watchman they found the bicycle in the entrance hall. Thus it seems that my bicycle was carried through the closed door and I through the window which was open.'

I have a friend at Hamburg who by means of using putty spread on boards receives the impressions of hands

We, on the spirit side, who have been appointed to this task, feel that the time has come when our people must stand or fall by their own choice.

THE MIDDLE GROUND IS TOO CLOSE TO THE DANGER LINE.

Let us get on the other side. In the words of that noble leader, Harrison D. Barrett, "Let us clean house."

The spirit forces interested in this movement would suggest the adoption at the next convention of the N. S. A. of a plan something like the following brief outline:

Let there be appointed in each state

Now it is known that man is an image of the great microcosm of universal nature, and as within ourselves there may be found innumerable desires and thoughts, each with them having its own life, its own state of consciousness and its own power to grow and develop; so likewise in the great soul of the world there may be innumerable inhabitants of a similar kind, being invisible to our eyes, creations of thought and desires, personifications of passions and instincts, endowed with will and intelligence, impalpable to our senses, but nevertheless able to perform, under certain conditions in our physical world, all those phenomena which are spoken of by the mystics as the works of demons, and are at present one of the still unsolved mysteries of academical science.—Franz Hartmann, M. D., The Occult Review.

Oh! my friends, there
Would that I could
utilize what might be
poliness of Nature, and presents
views as demonstrating a scientific
sis of Spiritualism. The book is
mended to all who love to study

The above is the number of the present issue of The Progressive Thinker as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of this number on the tag of your wrapper.

number of the author's most popular songs, including "Only a Train Vell between Us" and its "Companion Ple

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is asked to send his or her contributions to the editor of this paper, who will be glad to accept them, and to allow the editor to use them in the paper, and to be responsible for the accuracy of the statements made. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We are all like to misread words, and of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all communications being favorable, should be written plainly, with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be edited to the space you have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply will be sent into the waste basket.

KEEP COPIES OF YOUR poems sent to this office, for they will not be returned if we have not space to use them.

'THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.'

Mrs. Georgia Gladys Cooley went to Clinton Camp last week, to fill an engagement there.

From a business letter received at this office we learn that R. A. Dague and wife, of Alameda, Cal., are now stopping at Spokane, Wash., and contemplate making that city their future home. Mr. Dague has been prominent as a journalist and politician, and being a Spiritualist, he will prove a valuable acquisition to any community.

R. Mitchell writes: "The Hephzibah Oriental Order, an auxiliary of the Spiritualistic Society Students of Nature, at its hall, 461 W. North avenue, had a large attendance Sunday evening. Articles were magnetized for the purpose of healing the sick. Messages were given to each one by the mediums of this order. A beautiful large white emblem banner was dedicated. Its emblems are Cross and Crown, flanked with precious stones. Mrs. Schumacher gave a discourse which was appreciated as it was instructive. The Ladies' Auxiliary will hold its next ice cream social on Wednesday afternoon, August 16, at Sister Miller's residence, 1431 Wabasha avenue."

Mrs. Maggie Henry writes: "At Old 77, Spiritual Mission Camp, as usual our meeting was well attended by an intellectual audience. At the close of a short lecture by our speaker, we had many messages by the mediums and message bearers. They were followed by answers to the personal questions, by our speaker."

W. J. B. writes: "The Spiritual Alliance Society, 3514 Vincennes avenue, in Vincennes Hall, at 3 and 8 p. m., every Sunday, is having good attendance in spite of the hot weather. Mrs. May Elmo, our medium, has fully recovered her health, and is doing some wonderfully fine work in the way of lectures and messages. In fact, those who know her are able to tell her that she is better than ever. Mrs. J. Seybold, inspired poetess and messages medium, has been leading a helping hand and her good work has gained her many friends. Ada Zazelle, J. H. Hillis, message mediums, also have helped the good work along. We do not close our meetings at the Cottage Grove avenue or 25th street cars will take you to the door."

Ferd C. Suhrer writes: "The Rising Sun Spiritualist Mission's Lyceum was conducted Sunday afternoon, Aug. 5, by Sister Kirchner. The little ones display an eager interest and are improving. The afternoon service was opened by President Kirchner. A number of tests were voiced by Bro. Hart, which were acknowledged. In the evening Dr. L. C. Koehler, a favorite lecturer, delivered messages and found ready response in those seeking word from those journeying in the other world. Sister E. Briggs will give an opportunity again on Sunday afternoon, August 19, to ask questions. Spirit messages will follow by mediums who are conscientious workers for the cause. In the evening, the Hon. Chas. Hughes will lecture. A number of good test mediums will read for those with whom they come in rapport. Our test seances on every Monday, Tuesday and Wednesday nights are attended by earnest truth seekers, and our developing class on Thursday evenings is popular with those desiring to unfold."

Correspondent writes: "Jestram's Grove will be engaged on August 19 by the First German Spiritualist Society, which meets every Sunday afternoon at 2-30 Cartmellman's Hall, Ashland avenue and 13th street. It will hold their 25th picnic on the day above mentioned. Way of getting to the grove is as follows: Aurora line at Fifth avenue or Marshallfield avenue, to Belwood, and there will be there either bus or Oak Ridge cemetery car to the grove. We kindly invite one and all for a good time."

The Dubuque (Ia.) Telegraph says: "The opening lecture given by Dr. Peck at Mt. Pleasant Park, was of its usual helpful, enthusiastic standard and was warmly seconded by Dr. B. F. Austin. Dr. Austin is a talented, forceful talker. Formerly a principal of schools in Toronto, Can., he brings to the cause a new adopted work the force of the cause. He is a new, refreshing people. It is felt that he is going to be a power in these opening days."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES TO COMMUNITATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The Grand Lodge Camp is surging ahead. George Letford, the medium is there, and seems to carry a large amount of good luck with him. He is a mascot. A Grand Lodge paper says: "After the lecture, George Letford, known as the drummer medium, gave many messages to people in the audience. It seems to be an impression about that Mr. Letford can play the drums, but that is not the case, in fact it is probable that he would not recognize the difference between a bass drum and a snare drum. Yet he is a 'drummer' and a good one, too. He represents the H. E. Bucklen Co. in Florida and the Carolinas, and has been with the firm for more than twenty years."

Dr. Lyons, of Chicago, superintendent of that Board of Charities, will be one of the distinguished visitors at Mt. Pleasant Park camp this summer. He will lecture on the subject of "Prison Reforms."

At the city of the Spiritualists, located on the bluff overlooking Clinton and the Mississippi river, all has been activity in preparation for the reception of the summer campers who will be there by the hundreds during the coming week. All indications are for an unusually successful reunion this year, and all the cottages are engaged.

Frank Collins, in an item alludes to the fact that the Meadville (Pa.) paper alluded to Hon. A. B. Richmond as having been a Spiritualist, while other papers devoted long articles to his demise, but failed to recognize him as a Spiritualist.

Dr. C. W. Burrows writes from Detroit Mich.: "The Union Church of Spiritual Science is now in full work order. Its minister, Mrs. Sarah Lewis, is the hired medium from the Central Spiritual Union, called to take charge of the church societies. Rev. Mary Stein, pastor of the Eastern Workers, and Rev. Laura Crawford, pastor of the Church of the Soul, being the other two. Minister Lewis is a medium of unusual clearness and a powerful platform speaker."

Dr. H. V. Swerdlow, a prominent Spiritualist of Port Wayne, Ind., writes: "My son Garrett, 24 years old, has received the nomination of the Republican convention for the office of coroner of this county. A few years ago this nomination would have meant nothing, inasmuch as this county has always been largely Democratic; but several past elections have brought great change. Half our county are now Republicans, and my son's chances of election are very good indeed."

Mrs. G. Partridge's present address is 1168 W. 8th street, Los Angeles, Cal.

Rev. E. E. McCarthy writes from Fort Collins, Colo.: "I send greetings, and desire to say I have just commenced working after a severe illness of three months. I was in Cheyenne where I delivered some good work. I arrived here on July 26. I have held three circles and two public meetings in Odd Fellows Hall. At the first meeting about thirty came out; at the second meeting the hall was packed, showing great interest in what was said and done."

On the 1st of August, we had the pleasure of enrolling Madeline Hild, the distinguished musician, vocalist, and linguist as a member of the Psychological Research Society of Denver, Col., and during the coming season she will assist in the public services held by this society. Madam Hild has been known to the musical world as the prima donna of the Minneapolis and Company, having visited the principal cities of the United States and Canada for the last three seasons. She has for fifteen years been an ardent believer in the philosophy of Spiritualism, possessing psychic power of a high order herself. She attributes much of her success on the platform to the presence of her spirit friends. In the intervals of relief from her professional work, she has written a number of scholarly articles relating to spirit manifestations which will be published in the near future. She is a large degree, and has been a public speaker in Berlin and Paris, in which cities she received her musical education. She has decided to take advantage of the recuperative climate of Colorado for the remainder of this year; meantime she will occupy her leisure hours in writing four original papers; these essays are to be read before our society at its first four public services. We expect to resume our regular lecture course on Sept. 16, and the outlook for a large membership is very promising."

Dr. A. Dague writes: "Mrs. Irene Smith of 115 E. 15th street, Tacoma, Wash., ought to be better known to the Spiritualists and progressive people of the United States. She was elected vice-president of the next camp-meeting at New Era. She has had marvelous experiences in Spiritual phenomena through her own organization. She is one of the most eloquent platform speakers I have ever heard. Her domestic relations are most pleasant. She has grown-up children and a husband who is very proud of her."

The Clinton Herald says: "At the ceremony of the flag-raising at Mt. Pleasant Park, was the most impressive and beautiful thing at any preceding time. The air was cool and invigorating, the green lawn on the hillside reached clear from the foot of the hill to the top, and the flag was raised by the most eloquent platform speaker I have ever heard. Her domestic relations are most pleasant. She has grown-up children and a husband who is very proud of her."

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TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, August 19, 1906: "Parents and Children."

Gen of Thought.
Be kind to the young.
Be kind to the old.
Be kind to the young.
Well, just because you should.
J. W. R.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Green Mountain Falls, Colorado.

services made an event long to be remembered. Fully two hundred people witnessed the raising of the flag, and brief addresses and talks were given by nearly seventy-five of the number, some of the talks merely sentences, but all expressive of the hearty co-operation of one and all in the endeavor to make the meeting of 1906 one of more than usual interest and value.

G. C. Dunbar writes: "With this letter you will notice one dollar for renewal. While I cannot endorse every thing I see in your paper, yet it is hard for me to say why, it gives me the most inspiration. I believe we have the best paper or spiritual organ in the world."

Geo. A. Letford, the well-known medium, is now at the Vicksburg camp.

Will C. Hodge, the veteran lecturer, has fallen in love with the fine climate of California, and will probably make it his future home. He addressed him at The Willard, San Diego, Cal.

Dr. Peebles writes: "Upon the whole I am really pleased with Dr. Brown's last article in The Progressive Thinker entitled 'Paul's Jesus and the Jesus of the Gospels Not Identical.' For years and years I have been saying on the public platform, that Paul was the real author of the Gospels, and I am glad to see that I am not alone. I have no doubt Paul's Epistles were written long before the items and data of the Gospels were collected and took the form in which they now exist. This is becoming more and more the opinion of the scholarly religionists of Germany and also of England."

Mrs. A. Semmich writes: "The Christian Spiritualist Society conducted by Miss Sarah Thomas held another interesting meeting at the Des Plaines River and West Madison street. The afternoon meeting consisted of a short talk by Miss Thomas, followed by messages that brought joy to many strangers present. In the evening Miss Thomas spoke for a few moments on the theme, 'Love Ye One Another.' She then turned the subject over to Mr. C. A. Statler, whom we were pleased to have with us. He is not a Spiritualist, but is a worker for the good of humanity. He is a well known business man of our city and is also a student of the various missions and alums of the city. He sang a beautiful solo and made a few remarks along the line that had been chosen for the evening's subject. He was with us Sunday, August 12. Messages were given by Miss Thomas and Sister Howes. These meetings are becoming more interesting all the time. They will continue every Sunday afternoon and evening at 3 and 8 p. m., during the month of August. Every Wednesday afternoon and evening and Friday afternoon."

Fred P. Evans, the sloto-writing medium, has again settled down at No. 2928 Sacramento street, San Francisco, Cal. He writes as follows: "The recent calamity has caused me many severe financial losses and my presence here is due to the fact that whatever I can out of the wreck, the earthquake clause in many insurance companies have enabled some of them to escape paying losses, and worked a corresponding hardship on the insured."

The Wentworth (Ohio) Association of Spiritualists will hold its 37th annual meeting at the Wentworth Grove, between Antwerp and Wickliffe, about one mile west of McCorker's Corners, on Saturday and Sunday, August 25 and 26, 1906. The speaker will be Mr. Dell Herrick and Mrs. Schaub of Toledo. These meetings are of vast importance and interest and a general invitation is extended to all to be present. An admission fee of 5 cents will be charged for entrance to the grounds.

Rev. Mary L. Brennan writes: "The Pittsburg Spiritual Society, Kansas, has been holding parlor meetings during the warm weather, but will hold public meetings commencing on September 1. Free spiritual meetings are held at 3 and 8 p. m. every Sunday evening at 7-30. A good attendance greets us on each occasion, and we know we are helped by the success that attends our efforts. We hope to continue these meetings for the benefit of investigators and feel assured we will be encouraged and supported by the good people of Pittsburg. We have with us on the first Sunday of every month, Rev. S. C. Scovell, of Galena, Kans."

Oregon Coming to the Front.

The State Spiritualists of Oregon will hold an all-day session at headquarters, 193 13th street, commencing at 10 a. m., 2:30 and 8 p. m., for business transaction and electing officers for the ensuing year on September 1. On Sunday, September 2, the State Association will hold an all-day meeting, commencing at 11 a. m., in Artesian Hall, Abington Building, Third street near Washington. All friends are invited to be present and participate. We have quite an elaborate program prepared with most excellent talent, consisting of Mr. and Mrs. Noyes, B. F. Coulter, Irene Smith and others.

Afternoon and evening will be devoted to musical program, with messages. We have prepared to captivate all who come within our radius, as old Oregon has never done before. You know that the experience we do all we promise, and leave nothing undone in our banquet.

Portland has had a feast of good things for the past few months, a rarity such as it would seem was "At for the Gods," and that only the very elect could enjoy and comprehend. We do not intend to stop the ball here, but open up new channels wherein more fruit, beautiful and rare, remains just to be plucked. We are but just awakened to all the spiritual light means to each of us. Rise, and let your glory shine. Jesus, our beloved brother, said, "Let your light shine." Do we comprehend how much that one word "let" means? It is there with you? Let it shine. The most beautiful spring that ever leaped from a rock does not say to the wayfarer, "Come, drink of me; but the wayfarer feels the sensation of thirst because the spring is invitingly there."

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LILY DALE NEWS.

Mrs. Carrie Firth Curran Passed On.

Lily Dale was painfully shocked at the sudden passing from our midst, into the higher world, of our honored and beloved sister and co-worker, Mrs. Carrie Firth Curran, August 7, 1906. Her brief illness was known only to a few intimate friends and the change came, her husband being telegraphed for to come to reach her and care for her. All the care and attention of our honored physicians and the medical science, and the untiring love of friends was hers but to no avail.

It is unnecessary to elaborate on her life and work, both in the state and national fields of Spiritualism. After the arrival and consultation of the husband, Mr. J. J. Curran, the management of Lily Dale Association was requested to take charge of such brief services as befitting the occasion. At the suggestion of Mr. Burchholdt of Cleveland, the Ohio Spiritualists joined in a resolution of sympathy as follows:

"The Ohio Spiritualists Assembled at the City of Light Assembly.
"To the Husband, Family and Friends of the Deceased, Mrs. Carrie Firth Curran, of Toledo, Ohio:—We, the Ohio Spiritualists, assembled at the City of Light Assembly, Lily Dale, N. Y., tender to Mr. J. J. Curran, his family and friends of the deceased, our heartfelt sympathy in this hour of affliction."

"We feel that we are expressing the sympathy of all the Spiritualists of the state of Ohio, as they have lost a true medium, an honest friend and worker, and a most efficient exponent of the state association."

"We feel there has been no one who has filled the honored position of president of our Ohio State Spiritualist Association who has done as much to organize societies and extend the teachings of Modern Spiritualism in the state of Ohio as has the deceased. Knowing this fact we realize that we have lost from our midst in the earth expression, our hearty co-worker and efficient leader."

Also as an expression of our love for the deceased we extended to the husband and family a floral tribute in the form of a pillow composed of white and red roses, and a corner a sunflower emblem of Spiritualism, and the letters O. S. A.

The remains were borne from the cottage of Brother Wright to the Auditorium, followed by the grief-stricken husband and friends; the children of the lyceum forming in line on either side of the casket as an honor guard, and a large number of youth and old age as realising the loss of a true friend and teacher. As loving hands tenderly bore the remains into the Auditorium the band discoursed soft, sweet music, after which Mr. John T. Lillie, our most efficient chairman, introduced the Ladies' Quartet, who sang a low, sweet song only the Schubert Quartet can sing, followed by Dr. Geo. B. Warner of Chicago, who gave a masterful address, and eulogy on the life and character of one so well known to us all as Carrie Firth Curran.

Following Dr. Warner was Mr. I. W. Pope of Cleveland, Ohio, who made a most efficient and inspiring address, his efficient work in Ohio as president of the O. S. A., and the esteem in which she was held by the Spiritualists throughout Ohio. Mrs. M. E. Cadwallader of Philadelphia, followed with a loving tribute to flowers and her association and work with the deceased for fourteen years.

At the close of the services in the Auditorium the remains were conveyed to the depot where the husband and a few friends departed with it for their saddened home in Toledo, Ohio.

Thus ends the earthly expression of one who did her work faithfully and well.
M. L. POPE.

Parkland, Pa., Camp.

Sunday morning, July 29, a fine discourse was given at the Auditorium by T. G. G. of the Philadelphia, who recently left a good position, minister in a Baptist church, to espouse the cause of Spiritualism. During his discourse he many times referred to the spiritual manifestations recorded in the Bible, and why should we not believe in them as we believe in the events of the present day.

In the afternoon, Mr. Thompson took for his subject, "Is Salvation Through Blood; a Bible Doctrine." His conclusion was that "salvation through character is the only salvation."

Mr. Thompson impresses one as a deep thinker who is at home upon the humanity, and it gives one a glimpse in a clear, logical way that holds the close attention of his audience.

Both morning and afternoon, Mr. Thompson was followed by Mrs. Augusta C. Volk, who gave spirit messages in her usual pleasing manner. On Sunday, Geo. W. Kates and wife again lectured, to an appreciative audience. Mrs. Kates also gave messages. H. C. Dorn of Newark, N. J., was present, and in the evening gave spirit messages.

Next Sunday, Thomas Birtwistle of Philadelphia, will lecture on "The Reformation of Spiritualism," to be followed by home mediums. Beginning with this week, we will have with us every Tuesday evening during August, Tabor G. Thompson, who is well qualified to lecture on the spiritual rostrum. Mrs. Augusta C. Volk will follow him with messages. The lawn party on Monday night, Aug. 6, of the benefit of the camp, under the management of Mrs. Augusta C. Volk and Mrs. Claudine B. Keith, ably assisted by several others, was conceded to be a grand success. The grounds were profusely decorated with Chinese lanterns, and an immense flag belonging to "Uncle Waldo," gayly waved its colors. Several tables were spread from which were sold cakes, ice cream, lemonade, candy and flowers, and a goodly sum of money realized for the society. A vote of thanks was extended to all who so generously donated and helped to make a success of this delightful party, of which many expressed a hope that it would soon be repeated.

ELIZABETH M. FISH, Secy., Floral Heights, Parkland, Eden P. O., Pa.

Important Notice.
The officers of the Montana State Spiritualist Association are desirous of getting the names of all Spiritualists or honest investigators of Spiritualism in the state, as we hope to send out missionaries during the winter months. We send you names at once, and join us in this glorious work, making Montana one of the banner states in the cause of Spiritualism. Address Mrs. W. C. Seibred, 303 North 27th street, Billings, Mont.

"Materialization." By Mme. B. D. Esplanade, and Rev. B. F. Austin. Excellent. Price 10 cents.

Notes From Milwaukee, Wis.

Our meetings here in Milwaukee, held at Fraternity Hall, 216 Grand avenue, were closed for the season the second Sunday evening in July. The attendance was good throughout the whole time and the interest increased, many expressing regret that we close at all; but a much-needed rest and work in other fields called Mrs. Adelle Gates and myself away for a time.

It was often quite surprising to have many people come to us after the evening's work was over, and say, "This is the first Spiritualist meeting I have ever attended. I am much interested." When the next meeting night came these same people would be with us and some of their friends be their side.

It is pleasing to note the increased interest in this city where Spiritualism has been taught for so many years and so few in comparison to the many have found the delightful truths it imparts; but the constant dropping of water will wear away the hardest stone. That our cause will prosper and truth prevail is a certain fact.

We have had and still receive invitations to hold test circles in various homes of this beautiful city, all of which have been well attended. Feeling that experience is often all that mediums need to develop their full powers and phases, we have often had them and the workers in attendance to assist us, thus unselfishly assisting others to be ready to give a helping hand, when as yet we have not as many to assist us as the cause calls for.

As one of the trustees of the Wisconsin State Spiritualist Association will say that the officers and members are working to advance the cause throughout the length and breadth of the state, and in this section is where the lack of mediums is found. Milwaukee has some good mediums who might be induced to assist if called upon.
JULIA SEE SMED:
194 9th street, Milwaukee, Wis.

Report From Haslett Park Camp.

Once more we are in the midst of camp season, and I am pleased to report from Haslett Park Camp, Haslett, Mich., which camp I preside for the season.

The camp opened Sunday, July 29, with Mrs. Helen Stuart-Richings as our speaker. Her morning talk was descriptive of her work and travels. Her afternoon lecture upon Spiritual readings was very pleasing and satisfactory nature.

Tuesday and Wednesday afternoons were supplied by our humble scribe, Thursday we were reinforced by our good friends and able advocates of our cause, E. W. Sprague and wife. They came filled to the brim with good things, which they have been dispensing to the people here. Mr. Sprague in his own inimitable way portrays the length of our spiritual philosophy while his good wife follows him with the messages that are so dear to those whose loved ones have crossed that mystical stream. Mr. Sprague's philosophy is a broad one, and Mrs. Sprague drives the truth home with her beautiful work. It tells you a thing is so, but she proves it. It may be they are spared to speak the words that must fall like shot and shell upon the ignorance and superstition of the world. Tuesday, August 7, concludes their work with us, and while we feel both a good-bye, yet we are looking forward with anticipation toward the good things yet before us.

Mrs. R. Lillie will be with us from August 11th to the 18th. Anxiously we are looking forward to a mental and spiritual feast from her inspired lips. Upon Tuesday last we were favored with a most favorable comments. Mrs. Marian Carpenter follows Mrs. Lillie on our program, and then comes Harry J. Moore and Eugene V. Debs; so it will be seen that there is much in store for visitors at Haslett Park.

Sunday evening a literary and musical program was given which received many favorable comments. Miss Grace Baldwin did some good work as soloist. Miss Spaulding of Lansing, Mich., a graduate from the Morris Pratt Institute, favored us with some readings that were a credit to herself and to the school.

Haslett Park Camp extends an invitation to searchers after truth. Come and investigate. Come, let us reason together.
EMMA GIBBS.

MARY ANN CAREW,
Wife, Mother, Spirit, and Angel.

By Carlyle Petersilea.
This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, 11 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

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"Harmonies of Evolution. The Philosophy of Individual Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Hunter. A world of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price, in boards, \$1; cloth, \$1.50.

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Lake Brady Camp.

Those who attended mediums' day, August 2, narrated some interesting experiences in mediumship in its various phases.

On the evening of August 3, Mrs. Morrill gave a lecture on unseen influences or soul powers, treating especially of the gift of psychometry, and the ability of those who possess it to read the history of the past as well as the inner life of those they come in contact with in the present.

Sunday, August 6, was Mrs. Morrill's last Sunday at Brady for this year. The morning topic by her usual guide was "The Great Universal Mind." That of the afternoon, under the control of Robert G. Ingersoll, "The Warfare Between Science and Faith." The lectures were full of deep truths and logical reasoning.

Mrs. Morrill predicts that the future for Brady camp. While its growth is slow what improvements are made are good and substantial. The new auditorium is a long step toward the success desired.
MAY L. BETTES,
Cuyahoga Falls, Ohio.

NINTH ANNUAL CONVENTION.
Of the Minnesota State Spiritualists Association.

The ninth annual convention of the Minnesota State Spiritualist Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., September 7, 8 and 9, 1906.

The following excellent talent has been engaged for the convention: Mrs. Laura C. Chen, Miss Elizabeth Harlow, Mr. Will J. Krowood, Messrs. E. W. Sprague, Mrs. Emma A. Sauer, Mr. Paul Beuhler, Mrs. Frances Wheeler, Mrs. Emma Plake, Mrs. Asa Talcott and others.

It is the aim of the officers of the association to make the ninth convention the best ever held.

Business sessions during the day. Evening meetings will be devoted to lectures, spirit messages, music and song.

Special Minnesota State Fair railroad rates on all roads.

The secretary, 804 Hastings avenue, St. Paul will mail programs to any one sending their name and address. Come and bring your friends and help make this convention a grand success.
JOHN S. MAXWELL, Pres.
FRANK E. IRVINE, Secy.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

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NO 874.

DENIES JESUS IS DIVINE.

Rev. George Clarke Cox, a Leading Divine of Cincinnati, Ohio, Advances Into the Fields of Liberalism, Which Gives Him Greater Breadth of Thought and a Clearer Atmosphere of Truth to Dwell In.

Cincinnati, Ohio.—Declaring openly in a letter to Bishop Vincent that he does not accept the doctrine of the resurrection of Christ, Rev. George Clarke Cox, rector of Calvary Episcopal church, Clinton, the richest and most aristocratic church in Cincinnati, faces trial for heresy.

Dr. Cox, who has been rector of Holy Trinity church in Harlem, New York, and has held charges in Ridge-way, N. J., Poughkeepsie, N. Y., and Dresden, Saxony, says that he agrees fully with Dr. Crapsey, who was convicted of heresy recently at a church trial in Rochester, N. Y., and that on the Sunday following the Crapsey trial he preached in Calvary church declaring that he did not accept the doctrine regarded by many as the fundamental basis of Christianity.

Assails the Prayer Book.

He says that the prayer book is full of pervasions of theological truth and that there is no doubt in his mind but that he does not conform, conformity being the issue raised in the Crapsey trial. Dr. Cox says the Episcopal church is dear to him and grows dearer as he realizes that he may be cast out of it and he asks to have the church convince him, if possible, of his error.

Bishop Vincent is in Nova Scotia for the summer and will take no action till his return and Archdeacon Edwards refuses to talk, but several local Episcopal clergymen say they see no solution but a trial for heresy.

Writes Letter to Bishop.

Dr. Cox, in his letter to Bishop Vincent, says in part: "After much anxious thought, and after consultation with my friends as to my proper course of action I have determined to address you an open letter, setting forth briefly my theological position in view of the recent condemnation of Rev. Dr. Crapsey in order that you and the whole church may have an opportunity to do what will seem best to you in the case of one who sympathizes fully with Dr. Crapsey."

"On the Sunday following his trial I preached a sermon in my parish church in which I declared I did not believe in the virgin birth or in the bodily resurrection of Jesus Christ. I have on many occasions preached sermons in which the doctrine of atonement as it is manifestly set forth in the prayer book was questioned on scriptural as well as on logical grounds."

"The doctrine of original sin, as set forth in the baptismal office, I have strenuously denied and tried to disprove."

Says He is Not Alone.

"In all this I have not been alone, but have had a multitude of supporters in the many leading Episcopalians. Some have criticized one doctrine, some another, but nearly all at times criticize something. What then, should every man who finds himself out of accord with one or more of these teachings do—leave the church or keep silent concerning his sacred convictions? God forbid! Should a man who is out of harmony with the whole theological system of the Episcopal church, which she shares with many Protestant churches, withdraw from her ministry? I do not know. That he should remain and keep silent is not to be considered for a moment."

"The whole of our theology is so tangled with the supernatural, with the miraculous, with the metaphysical, with the metaphysical statement. Is there nothing left for those who do not and can not believe in the miraculous except a bald denial? I think there is something left."

Church Based Upon Truths.

"The Christian church seems to me to have been based upon two great truths, that God was manifested in man and that the true life of a man is not ended by death. These two great truths took the form of a faith that Jesus Christ was incarnate God and that he rose again from the dead in the flesh. Perhaps no other statement of these truths would have been intelligible to the masses of men."

"But times change and many to-day accept Christ as Lord of life who do not believe that he was very God; many believed that he lived after the crucifixion and was manifest to his disciples who cannot believe that his body was raised from the tomb. It is true there are many things in the New Testament which imply that he was very God, existent from all eternity, who had come into the world in accordance with what men used to call the scheme of salvation in order to save at least a part of the world from utter destruction."

"But I am convinced upon what seems to me to be good grounds that these are misrepresentation of the stupendous life which men tried to account for by the somewhat common expedient of removing it to the realm of the supernatural."

Prayer Book Is Criticized.

"The prayer book is full of what to me seems utter pervasions of Christ's mission when it comes to theological statements. It is also full of the purest devotion and the most exalted morality. These things I think are the salt that preserves the true faith throughout the ages."

"I might under hard conditions preach in any church which would permit me to exercise my ministry in it and I should be grateful. But I would always feel like an exile and long for my native land. I shall never willingly leave the Protestant Episcopal church, which I love more and more and more as there seems to be danger that I may be cast out of it."

Admits He Does Not Conform.

"In the trial of Dr. Crapsey it was again and again asserted that there was no question of truth. The question as one of conformity. There is in my mind no doubt that I do not conform to the ordinary teaching of the church. But are my positions true or false? I want to know. If the church can convince me of my error no man will more gladly recognize it than I. But if I am allowed to show the church is in error will she acknowledge it?"

Lack of desire is the greatest of riches.—Seneca.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can Be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

"Prove all things; hold fast that which is good."—Paul.

I have received many letters of inquiry from various sources and states of the Union; some of them from sincere and intelligent persons, which show to me the direction of public thought, and I propose to explain as far as space will permit.

First, respecting the name Blue Jacket. This was only after repeated requests that this spirit reluctantly gave that name; indeed he seemed almost disgusted when he gave it, and said: "Names on your side bear no significance, and are not illustrative of character, degree of elevation or individual peculiarity of course as I before stated I am using my own words to express the substance of what he said, but that was the name he bore when in our sphere of life. When I remarked that the name was unfamiliar to me, having never before heard it, I asked, 'Do you mean Red Jacket?' he answered earnestly, and repeated: 'No. Blue Jacket! Blue Jacket!'"

In a year or two after our conviction I happened to be visiting at a large farm house north of Sturgis, where I saw a book lying on the side table; it was named "Beyond the Mississippi," and carelessly turning the leaves, my eye, as if accidentally, caught the words Blue Jacket. Deeply interested I read what it said. It stated that in one of the Indian tribes there was a chief named Blue Jacket, and it explained that in that particular tribe the names of fathers were perpetuated by being given to the sons. Thus names were continued from generation to generation. When I calculated from dates given of the publication of the book and the 80 odd years which our Blue Jacket had been in the spirit world, I supposed him to be the grandfather, or perhaps great-grandfather of the Blue Jacket mentioned in that book, "Beyond the Mississippi."

I once asked him for information about bad or malicious spirits.

"Bad spirits! Bad spirits!" he repeated in surprise.

"Why, yes," said I. "Are there not good and very good spirits?"

"Oh, yes," said I, "must there not be equally bad spirits to balance the account?"

He was thoughtful for a moment and then replied:

"There may be, but I have never seen any."

Now I do not claim to be a second edition of King Solomon yet I venture to express an opinion for which I think I have foundation.

The members of the various spirit communities communicate with each other only by desire, and many things occur in one society of which other societies are not cognizant. This accounts for the contradictory opinions expressed by spirits particularly in answer to the question, "Do animals continue after death?"

Sturgis, Mich.

(To be continued.)

THOS. HARDING.

CHILDREN'S CHILDREN.

O mothers, lonely in your house to-day;

From whence the voice of glad young life has flown,

Where joy once reigned, sits silent cold and gray.

The children now have dear homes of their own.

That this might come to us one day we knew,

For always, ere the frost had kissed the flowers,

The full-fledged birdlings from the home-nest flew;

But ah, the autumn seemed so far from ours!

And not for us the hope the fond birds share,

That brings them hastening over hill and plain

To build and rear anew with tendrest care;

For never may we build and rear again.

But would we keep our dear ones, though we might?

Nay mother hearts; not self-love do we love;

When once they prove their strong young wings in flight,

We hide our tears, and, smiling, bid them go.

Some day, perhaps, when little fingers twine

In clinging trustfulness about our own,

And eyes so strangely like to yours and mine

Look up with loving glances we have known.

With joy we'll clasp the precious thing and say

This is reward for all our loss and pain;

This is God's plan, that happy thus we may,

Through children's children, build and rear again.

—Helen Marquis.

TWILIGHT.

The dying day slips fast away,

The sun sinks down the Western sky;

Through drooping trees a sighing breeze

Breathes softly its good-bye.

The flowers nod low o'er the sod

At parting from the god they love,

A cricket whirs, a swallow stirs,

Then silence broods above.

Across the fields a shadow steals

That whispers of the coming night,

With banners furled, the darkening world

Boys to its conquering might.

But in that hour of awesome power

Behold! night grants one priceless boon.

Above the hill, in beauty still,

Climbs slow the silver moon.

—Frank X. Finnegan in Chicago Examiner.

Some who may never have seen an animal in spirit life, answer, "No, while others who love and desire the presence of some favorite horse or dog, can truthfully say 'Yes.' It seems to be a law of the world of spirits, that all individuals, animal and human live in spheres of their own."

We have been very fortunate, as those who manifested in our presence were of the better class morally and intellectually. Such intelligences will never interfere with the opinions of mortals on any subject relating to moral obligations, religion or God. They all seem to understand these are matters outside their province. As has been said by one, "Oh! don't ask such questions. We are not allowed to answer them."

While in a period of great mental distress, I earnestly prayed for relief, or that my life might be taken away, or one morning when lying in my bed I observed two personages who seemed to be for a way, and I was privileged to see them plainly. I called them Gods, so great was the sense I had obtained of their greatness and power, and it was suggested to my mind:

"Now is your opportunity. Ask them to save you." But no, I would have suffered death a hundred times before I would dare to approach them, and I thought, "How strange it is that at any time I can go to the Infinite Power by whom they are governed (and who is manifest in me as well as in them without fear or diffidence.) This seemed too wonderful to be true, and I often asked myself, was the vision merely subjective, caused by some vain egotistic quality in my own mind. One evening I inquired of the controlling spirit concerning them. There was instant silence. I repeated my question in different forms of language, but there was silence only. Then I said, "Am I doing wrong in asking such a question?" The answer was "No."

"Would it be wrong for you to answer?"

This was replied to by a solemn "yes."

"Just answer me one question," I said, "and I will ask no more. Were they real persons?"

Slowly came the cautious reply: "They were."

Those great spirits were unassuming; no ornament, only the white robe; simple and sincere as children. There is much talk in this world about "castes," but I am convinced that there is more caste "over there," but it is of a different kind. The respect for and obedience to authority there, is willingly accorded, and the sense of a present Divinity who doeth all things well, is sublime. "There is a Divinity that shapes our ends—hew them as we may."

Sturgis, Mich.

(To be continued.)

THOS. HARDING.

CHILDREN'S CHILDREN.

O mothers, lonely in your house to-day;

From whence the voice of glad young life has flown,

Where joy once reigned, sits silent cold and gray.

The children now have dear homes of their own.

That this might come to us one day we knew,

For always, ere the frost had kissed the flowers,

The full-fledged birdlings from the home-nest flew;

But ah, the autumn seemed so far from ours!

And not for us the hope the fond birds share,

That brings them hastening over hill and plain

To build and rear anew with tendrest care;

For never may we build and rear again.

But would we keep our dear ones, though we might?

Nay mother hearts; not self-love do we love;

When once they prove their strong young wings in flight,

We hide our tears, and, smiling, bid them go.

Some day, perhaps, when little fingers twine

In clinging trustfulness about our own,

And eyes so strangely like to yours and mine

Look up with loving glances we have known.

With joy we'll clasp the precious thing and say

This is reward for all our loss and pain;

This is God's plan, that happy thus we may,

Through children's children, build and rear again.

—Helen Marquis.

TWILIGHT.

The dying day slips fast away,

The sun sinks down the Western sky;

Through drooping trees a sighing breeze

Breathes softly its good-bye.

The flowers nod low o'er the sod

At parting from the god they love,

A cricket whirs, a swallow stirs,

Then silence broods above.

Across the fields a shadow steals

That whispers of the coming night,

With banners furled, the darkening world

Boys to its conquering might.

But in that hour of awesome power

Behold! night grants one priceless boon.

Above the hill, in beauty still,

Climbs slow the silver moon.

—Frank X. Finnegan in Chicago Examiner.

LAKE PLEASANT (MASS.) CAMP.

Impressive Remarks by President A. H. Dalley.

Time and tide wait for none. We came into being through a will we cannot comprehend, and go hence without power to stay our steps.

We open our eyes upon a universe we cannot grasp, and close them wondering who and what we are.

There is nothing so constant as the movements of the planetary orbs, by means of which, gods and men calculate the durations of time, which make up the cycles of Bernity.

God has filled the heavens with the manifestations of His handiwork. The stars fixed and pivoted in their places, glow with mystic and give light and life to the innumerable planets which circle around them.

These planets, in certain stages of their existence, develop various forms of life. In this world of ours, the processes of life have culminated in man. Man has a soul, and its destiny is a problem he has not solved.

The great German naturalist has written learnedly and scientifically upon "The Middle of the Universe"; has closed the book without discovering the key to the riddle.

There never was, and never will be, an effect without a cause, but the cause of causes, ever receding, the approach of man, and will never be discovered, because its extension is infinite.

Here we gather once more, for recreation and rest, and for the study of the problems of life, in which we shall use the touchstone of the human soul to rectify its kind, which the stolid scientist failed to apply when he made up the inventory of his parts, hereditaments and belongings. Others have done so, and have found that death is the way of life; that nothing can bar the roadway that all must travel.

We desire and labor that all may come into a realization of the value of life while we are in the first stages of its duration.

The changing seasons, the coming and going of days, weeks, months and years are bringing into life new-born souls, while the Great Harvester—Death—like the husbandman in autumn, is stripping the husks from the ears, but a kernel that may be quickened into life, will ever be lost.

There were many who met with us last year whom we do not see here to-day, and many who are still with us, are now bending under the weight of years, and leaning upon staves, are walking with a slow and weary step, their journey's end. But let me say to you who shall come after us—and we hope, will more than fill our places—that the glow of the evening was never so beautiful, and that we are ready to follow the radiant glories of our closing days into the purpling west, with glad and untroubled hearts, we shall then meet our friends, and have gone before, who with us, in the dawning of a more perfect day.

It is not my purpose to make an extended address as my health will not permit it. I shall do what I consistently can to fulfill the duty of my office, and as your earnest cooperation. Let us meet as brethren, and part bound with the strengthening ties of spiritual fraternity. We are students of life and its problems. I am glad that I know that life here and hereafter is one of activity and progress, and that the beautiful beauties of the natural world, and the charming Lake Pleasant, and still greener fields and more beautiful valleys, hills and mountains awaiting us in the spirit world. When we consider the attractions of our Lake Pleasant, that fact alone ought to fill us with glad anticipation, and inspire our souls with unfeigned hope.

Yesterday, the closing exercises of the Home week of the town of Greenfield, were held in this temple. Men of great prominence and talent addressed the large audience. One gentleman, a very talented and impressive speaker, Dr. Boston, paid a glowing tribute to the character and work of Rev. Jonathan Edwards, whose famous sermons, were preached in the Connecticut Valley some years since.

I cannot close my remarks without speaking a few words in reply. Jonathan Edwards was a man of vivid imagination, a man of great power, and a prominent exponent of the orthodox features of Protestant Christianity. He shook the souls of men over, and dropped all except the elect into the seething, billowy, lurid fires of hell, there to burn forever; and forever, without the privilege of dying out of torment. He preached to the world the horrid doctrine of Election, in which he declared that the souls of immature babies and of those dying in their mother's arms, paved the highways of hell. That these innocents were savory morsels in the maw of his Satanic majesty, the Devil, and that he walked the burning sands of the infernal regions.

Jonathan Edwards will be remembered, as we remember John Calvin. They both did a service to the cause of truth; they have hastened the day of its triumph, by the damnable character of their doctrine.

The doctrine of a personal God, holding the relations of parent to his children, has brought into life innumerable beings, some of whom he foreknew and predestined, from all eternity to be saved, and others he predestined and knew were to suffer in the cruel torment, being hastened out of the creed of our churches, and over and against the work of Jonathan Edwards in the Connecticut Valley, will stand the work of the New England Spiritualists' Camp-meeting Association, which is destined to grow in influence and importance as the years roll by, because it is founded on the rock of truth, and is a hellish doctrine will prevail against it.

And now, in continuation of the performance of my duties, I declare the Thirty-third convention of the New England Spiritualists' Camp-meeting Association open and to continue for thirty days.

Art holds fast what all else is lost. From the German.

He is safe from danger, who is on his guard even when asleep.—Syrrus

A babe is an angel whose wings decrease as his legs increase.—From the A Lie that is a truth is ever the blackest of lies.—Tennyson.

To know that you are poor, instead of humbly saying amen to what the world tells you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

Psychic Research

Notes and Suggestions of Interest, From the Pen of Alice Johnson, Secretary to the Society for Psychical Research of London, Eng.

THE PSYCHIC RESEARCH SOCIETY OF LONDON, ENGLAND, IS COMPOSED OF THOSE WHO ARE IN SEARCH OF THE EXACT TRUTH IN CONNECTION WITH SPIRIT RETURN. THEY ARE EXAMINING SPIRITUALISM AS IT IS TO-DAY, IN A CALM, DISPASSIONATE MANNER, COMING TO THE CONCLUSION THAT THOUGH THERE ARE MANY FRAUDS, THERE IS A RESIDUAL STILL UNEXPLAINED. THE FOLLOWING WRITTEN BY ALICE JOHNSON, SECRETARY OF THE PSYCHIC RESEARCH SOCIETY OF LONDON, ENGLAND, WILL BE READ WITH INTEREST:

Now that the correspondence on Spiritualism in the "Express" has ceased, it may be interesting to briefly sum up the pros and cons of that aspect of the subject with which it has been mainly occupied—the evidence for the physical phenomena; though, in my mind, this forms the weakest part of the case for Spiritualism.

The phenomena on which, as it seems to me the theory of Spiritualism is really based have appeared constantly in all ages, and appear constantly still. There have always been dreams which seem to bring knowledge, apparitions of the dying and the dead, trances in which the entranced persons appeared sometimes as if dead and insensible to all outward things, or sometimes spoke and acted as if transformed into another personality, demonic, angelic, or in some way profoundly alien from his ordinary self.

And there have always been persons with some unusual power—which we should now call hypnotic—of controlling and influencing their fellow-men by direct or for evil in an unaccountable way.

I do not, of course, mean to imply that all these things are to be attributed to the action of spirits. Medical and psychological science have shown that some forms of insanity and other mental disturbances are necessarily of a morbid kind may produce a condition, recurrent or chronic, precisely analogous to "possession" by spirits; while the same condition may occur in the hypnotic subject, either spontaneously or as the result of suggestion.

Psychical research has shown that in rare cases the "possessed" or "trance" subject, when under the influence of definite facts, present or past, which he cannot have got by normal means, and has apparently acquired by telepathy from the living, or, in still rarer cases, perhaps from the dead.

Mental Marvels.

These mental marvels, I repeat, have occurred always and everywhere. On the other hand, it is a noteworthy fact that the "physical phenomena" of Spiritualism—by which is meant such things as the production of untrouced objects apparently through some unknown force, or the "materialization" of "spirit forms"—are of very recent growth.

With the exception of the Poltergeist type—when small objects, such as stones, are thrown about by invisible hands (preferably when no one is looking)—there is, broadly speaking, no parallel to be found to them in civilized countries during the last three or four centuries at least.

They date practically from the famous rappings of the Fox Sisters at Hydesville, N. Y., in 1848. They were introduced into Europe by Mrs. Hayden, a Boston medium, in 1852, and reinforced by the appearance of D. D. Home in London in 1855, and they have formed the most attractive stock-in-trade of professional mediums ever since.

It is, in short, from professional mediums—that is, from persons who have acquired the phenomena of Spiritualism as a means of livelihood—that the public repeat the same program time after time and year after year. One is tempted to inquire why should the power—if it be a genuine power—be confined to certain things, and not others of apparently just the same kind?

It is true that if we were dealing with an unknown force, we should expect not to be able to understand its limitations. But the limitations of the professional medium are generally only too easy to understand. They suggest that he has learned certain tricks and certain ones only. If you ask for others he cannot perform them, though he may sometimes come to perform them later.

Certain conditions are said by ardent Spiritualists to be necessary for the manifestation of the alleged force, and it is always found that these conditions—which have obviously been dictated by mediums—are just those which make fraud easier to perpetrate and more difficult to detect.

Darkness, for instance, is one of the conditions most frequently imposed, and it is solemnly asserted that because a photograph cannot be developed in the light, therefore "psychic force" cannot act in the light either.

Light does, no doubt, retard certain physical processes, but there are many more that are stimulated by it. Yet no one has ever brought forward any evidence to show that "psychic force" belongs to the very small class which is retarded, and not to the very large class which is stimulated by light.

Many Frauds.

It is further to be considered that almost all the prominent professional mediums from whom the evidence for physical phenomena has been obtained have been at one time or another actually detected in fraud. In a letter printed in the "Express" for May 21, I gave briefly some particulars of fraud on the part of some of the best known mediums of the present day. Many similar cases have, of course, occurred in the past. This, in the

THE HEIGHTS.

I cried, "Dear Angel lead me to the Heights,

And spur me to the top." The Angel answered, "Stop, And set thy house in order; make it fair For absent ones, who may be speeding there; Then will we talk of heights."

I put my house in order. "Now lead on!"

The Angel said, "Not yet; Thy garden is beset By thorns and tares; go weed it, so all those Who come to gaze may find the unweeded rose; Then will they journey on."

I weeded well my garden. "All is done!"

The Angel shook his head. "A beggar stands," he said, "Outside thy gate; till thou hast given him bread and meat, and soothed his sorrow, and supplied his need, Say not that all is done."

The beggar left me singing. "Now at last!"

At last, the path is clear. "Nay, there is one draws near Who seeks, like thee, the difficult high way; He lacks thy courage; cheer him thro' the day, Then will we cry 'At last!'"

I helped my brother worker. Now the Heights—

"Oh, guide me, Angel guide!" The Presence at my side, With radiant face, said: "Look, where are we now?"

And lo; we stood upon the Mountain's brow—

The Heights, the shining Heights!—Ella Wheeler Wilcox in San Francisco Examiner.

Science and the Soul.

The following will be read with deep interest by every thinker as the thoughts presented overlap the domain of Spiritualism and deeply concern everyone who believes in spirit return. The views presented are wonderfully suggestive, as they find expression in Chicago's leading daily, the Tribune. Prof. Elmer Gates is one of the foremost scientists of the world, and if anyone can expose the soul to full view he can. More and more the secular press is dealing with occult subjects, and that fact is an omen of good, and portends still greater interest. The Progressive Thinker leads in giving the best thoughts of the world on Occult and Spiritualistic subjects, and don't forget that important fact, and aid in extending its circulation:

Science has found out that men have souls after all.

Religion never doubted but science has, and it has never been able to induce religion to offer proofs for its own religious credulities. But now science is furnishing its own proofs, and it is getting them from things that all along have been regarded by occultists as the oldest brother of science, whom science of late had been apt to regard as a trifle old fogey. But no matter. The old fogey is justifying himself and his wisdom as his younger brother advances in years and discretion and experience.

However, let the younger brother speak for himself and make his own confessions. His representatives to-day are legion. In France and England and America Charles Richet, Clerk Maxwell, Sir William Crookes, Sir Oliver Lodge, Prof. Hyslop, Mr. Frederik W. Myers, and scores of others are "seeing things" at night and other times relating to the man and the worlds unseen to ordinary gaze. By dint of logic or of instruments or of unadulterated eyesight and observation they are reaching the conclusions, slow and sure, of the occultists and the ancients and making insubstantial things substantial and giving to airy invisibilities local habitation and name.

Prof. Coues of England, for example, says that your soul is "a substantial reality, an actual entity, a living being of knowledge and recognizable qualities, attributes and potencies," made of a kind of semi-material substance which is "the body of the spirit, bearing much the same relation to pure spirit that the physical body bears to the soul itself." In order to present soul stuff in a way which his scientific brethren could comprehend he likened it to the luminiferous ether of whose material existence no man of science entertains a doubt. The soul is not more spirit than a certain etheric substance, "some quantity of the universal ether modified by vital force, individualized by a man's spirit, just as certain quantity of gross matter is individualized and appropriated to the formation of the physical body."

Soul Regarded as Matter.

This supposed substance of the soul the professor called biogen, suggesting that biogen, or soul stuff, well might be regarded as consisting of matter in a form even more elementary than that of atoms in his own words, it might be termed "matter as distinguished from atomic matter." To-day it is known as fact that atoms are matter, or capable of being cut into something more indefinitely more minute. And this discovery of the divisibility of atoms has induced leaders of science to consider the possibility that matter may be merely a form of expression of force.

Well, all this is beautifully occult. The occultist, like the scientist, has found that all energy or force requires matter in which to function, and that all matter is ensouled or animated by some forms of energy or force or consciousness, these terms practically being synonymous.

And it is a principle of mechanics, as it is a principle of occultism, that the finer the force, the finer the matter which it functions in as its medium. Sound operates in atmospheric air, electricity, in a force like feeling, which is subtler than air, and requires a far finer medium of matter in which to operate, to vibrate, and thought requires a finer matter still for its vibrations. Here we have the basis for soul stuff.

And here we have the basis for man's "higher bodies." If the man has feelings he must have represented in him the finer matter through which feeling functions, vibrates; and if he has thoughts he must have in him the still finer matter in which thought functions. That is to say, besides the ordinary physical body of the ordinary solids, liquids, and gases, he must have another body of the finer matter of feeling, and yet another body of the still finer matter of thought—the mental body. The feeling body is called the desire body, or astral body, astral referring to the starry brilliant appearance of the subtler matter to those whose clairvoyant powers enable them to see it.

Then we can go a thought farther and realize that just as our physical body dwells in a world built up of the same solids, liquids, and gases as itself, so the astral body and the mental body dwell each in a world built up of the same subtle materials as themselves. And all of these interpenetrate the familiar physical world just as the gas interpenetrates the atmospheric air and just as ether interpenetrates gas. This gives us the three worlds of the occultist—the familiar physical world of the ordinary senses, the astral world, or plane of desire, and the mental world, or plane of thought. Instead of world many occultists use the word "plane," astral plane and mental plane.

Bodies Are Adapted to Varying Needs.

Mrs. Annie Besant, the celebrated occultist, furnishes detailed descriptions of the seven bodies which are postulated for every human creature. For Mrs. Besant the man is the living, conscious, thinking self—the individual—and his bodies are his vehicles, the various castings in which he is inclosed, each casting enabling him to function in some definite region of the universe. As a man might use a carriage on the land, a ship on the water, a balloon in the air, to travel from one place to the other, and yet in all places remain the same man, so the real man, remain himself, no matter in what body he is functioning; and as carriage, ship, and balloon vary in materials and arrangement, according to the element in which each is destined to move, so does each body vary according to the environment in which it is to act. One is grossest

than another, another shorter lived than another, one has fewer capacities than another; but all have this in common—that relatively to the man they are transient, his instruments, his servants, wearing out and renewed according to their nature, and adapted to his varying needs, his growing powers.

Physical Body Is the Lowest.

Beginning with the physical body, the lowest, densest, and shortest lived, it is to be remembered that occultists regard physical matter as having seven sub-divisions distinguishable from each other, and each showing a vast variety of combinations within its own limits, the subdivisions are: Solid, liquid, gas, ether, the latter having four conditions as distinct from each other as liquids and distinct from solids and gases. The densest physical body is composed of the solids, liquids, and gases of the physical world, and the next body, the etheric double, is composed of the ethers. It is called the etheric double because it is composed of the ethers and because it is an exact duplicate of the dense body. It is called double, because the four ethers composing the etheric double interpenetrate the solid, liquid, and gaseous constituents of the dense body, surrounding every particle with an etheric envelope, and thus presenting a perfect double of the denser form. This etheric double is perfectly visible to the trained sight, and is violet gray in color, coarse or fine in its texture as the dense body is coarse or fine.

It is by means of the etheric double that the life force called Prana runs along the nerves of the body and thus enables them to act as the carriers of motor force and of sensitiveness to external impacts. The powers of thought, feeling, and of feeling are resident in physical or etheric substance; they are activities of the ego working in his inner bodies, and the expression of them on the physical plane is rendered possible by the life breath as it runs along the nerve threads and round the nerve cells; for Prana is the active energy of the etheric double, the etheric double is to serve as the physical medium for this energy; hence it is sometimes termed the vehicle of Prana.

The third body is the astral, which is used in the astral world, or on the astral plane, as it is often called. The astral world is a definite region that of atoms in his own words, it might be termed "matter as distinguished from atomic matter." To-day it is known as fact that atoms are matter, or capable of being cut into something more indefinitely more minute. And this discovery of the divisibility of atoms has induced leaders of science to consider the possibility that matter may be merely a form of expression of force.

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which lasts from life to life; the mind body is that of the lower mind and disintegrates after one period of life in heaven is over.

The mind body is composed of the materials of the four lower subdivisions of matter in the mental plane. It works upon and through the astral and physical bodies in all the manifestations that we call those of the mind in our ordinary waking consciousness.

Mind Body Grows in Size.

The mind body literally grows in size with the advancing evolution of the man. That of the undeveloped man is even difficult to distinguish. That of the advanced man is a clear and definitely outlined object, fine in material and beautiful in color, continually vibrating with enormous activity, full of life, full of vigor, the expression of the mind in the world of the mind. It does not, like the astral body, become a distinct representation of the man in form and feature, when it is working in connection with the astral and physical bodies; it is egg-like in outline, intense in color, and of course, the physical and astral bodies and surrounding them with a radiant atmosphere as it develops, becoming larger and larger as the intellectual growth proceeds. As the man develops the higher capacities of the mind it becomes a most beautiful and glorious object. While invisible to the astral sight, it is clearly perceived by the higher vision that belongs to the world of mind.

This body has no separate senses like the lower bodies for hearing, touch, taste, smell, sight. All the vision that is in the physical body is received by the etheric double, which in the mind world give rise to all these characteristics at once when they come into touch with the mind. The mind body receives them all at once and the same time and is as it were, conscious all over of everything which is able to impress it at all.

Causal Body Comes Next.

In time the mind body is cast aside just as the physical body and the astral body were previously. The man is then using his causal body. This is the receptacle, the storehouse in which all the man's life is stored for eternity, and it grows as the lower nature hands up more and more that is worthy to be built into its structure. The causal body is that into which everything is woven which endures, and in which are stored the germs of every quality to be carried over to the next incarnation, the lower manifestations depend wholly upon the growth and development of this man or whom the hour never strikes. This form aspect of the true man is like a delicate film of subtle matter just visible, marking where the individual begins his separate life; that delicate colorless film of subtle matter is the body that lasts through the whole of the human evolution, the thread on which all the lives are strung, the reincarnating thread itself. It is the receptacle of all which is in accordance with the Law, every attribute which is noble and harmonious, and therefore enduring. It is that which marks the growth of the man, the stage of evolution to which he has attained. Every great and noble thought, every pure and lofty emotion, is carried up and worked into his substance.

Spiritual Body That of Bliss.

Here the vehicle of consciousness is the spiritual body, or body of bliss, and into this trained souls can pass, and in it taste the eternal bliss of that glorious world, and in their own consciousness realize the underlying unity of the universe, which then becomes to them a fact of experience, and no longer only an intellectual belief. We may read of a time that comes to a man when he has grown in love, wisdom, and power, and when he passes through a great gateway marking a distinct stage in his evolution. It is the gateway of initiation, and the man has reached it by his own growth and experiences in it the unity which underlies all the diversity of the physical world and all its separateness, which underlies the separateness of the astral plane and even of the mental plane. When these are left behind and the man enters the spiritual body, rises beyond them, then finds for the first time in his experience that separateness belongs only to the three lower worlds, that he is one with all others, and that without losing self-consciousness his consciousness can expand and embrace the consciousness of others, can become verily and indissolubly one with them. There is the unity after which man is always yearning, the unity he has felt as true and has vainly endeavored to realize on lower planes; there it is realized beyond his loftiest dreamings, and all humanity is found to be one with his innermost self—Chicago Tribune.

VIEWS OF PROF. ELMER GATES.

The Great Scientist, Dr. Elmer Gates, of Washington, D. C., Asks the Question, "Will Science Discover a Material Soul?" and Answers It as Follows:

Several years ago, as an incident to other researches connected with my study of matters of scientific research, I discovered that certain wave lengths of electric waves, not X-rays or ultra-violet light, pass more freely through the body of a dead than of a living organism, and I proposed this as a test for death. This greater transparency at death I found to be due to the absence of the normal electric currents which always are present in functionally active nerves and muscles, and not, so far as I have any evidence, to the passing of the soul. When the body is alive it is a bundle of electric currents and electric waves, and when they cease at death the body becomes transparent to electric waves. If anything like a soul organism passes away at death, these electric waves fail to give any evidence of that fact by means of a shadow or otherwise. But electric waves are not the only kind of other waves known to science, and there recently has been a most remarkable extension of our knowledge of rays and waves, and some of these various kinds of waves may accomplish for psychic research what the electric waves failed to show, namely, if there is in the mind visible and atomic body another kind of body, invisible to us, it may be that this other body will be opaque to some of these various other kinds of waves, and my hypothesis may turn out to be a new method of "psychic research," which, if true, would enable us to find an animal in the path of rays of all known kinds yet to be discovered, and by various known or yet unknown technical expedients seeking to make visible the shadow of the escaping soul organism, if such there be. For there may be rays to which such a non-atomic organism might be opaque,

even if that organism were composed of particles much smaller than atoms, or even smaller than ions, and incapable, therefore, of giving off any kind of light rays by which it might be seen or photographed. It is inconceivable that if we continue to live after the death of the present visible and atomic body that we could do so without having a "personality" or a "mind" which must be functionally active, and the existence of functions without functional structures is impossible. I repeat that if we live after death it must be as an organism of some kind, and if such is the case it would not seem improbable that in the selection laboratory that we could do so may be discovered means of physically detecting it and studying it.

Let us consider the physics of the case a little more closely. White light is composed of seven colors—red, orange, yellow, green, blue, indigo, and violet. The red rays are the slowest and longest, about 33,000 to the inch, and the violet rays are the shortest and shortest about 69,000 per inch. That is, the oscillating particles that give off violet light vibrate about twice as frequently per second as those which give off red waves in the other, making almost an octave of pitches of visible light. But the visible part is not the spectrum. If solar light be caused to pass through a quartz prism only a small part of the spectrum is visible, by far the larger part wholly is invisible, and this invisible spectrum lies mostly below the red. The visible light passes quite freely through glass, but most of the invisible spectrum is screened out by the particles in the glass. Most of the invisible spectrum is screened out by the particles in the glass. Most of the invisible spectrum is screened out by the particles in the glass.

Dark heat waves will not pass through hard rubber or ebonites and if our eyes could see by these rays ebonite would make good window glass. Now, below the longest and slowest heat waves are longest waves and they are different in character, heat and light waves being transverse vibrations, and electric waves being longitudinal. This is the empire of electricity. Now, from the longest and slowest known electric waves to the shortest and fastest known ultra-violet waves there is a domain of invisible spectrum.

No one knows substance is transparent to all of these pitches; there is no known substance but that is opaque to some of these rays; and it is conceivable and probable that to some of these pitches the soul organism, if such there be, will be opaque, and, if so, it will cast a shadow, not a shadow which we can see with the unaided eyes, but which can be made visible by proper fluorescent, phosphorescent, chemical, or other kinds of screens or surfaces. And this result is to be expected when two or more kinds of rays simultaneously are sent through the body; and still more probable when the rays are of such a character that they are not yet known, especially those above the present upper limit of the invisible or ultra-violet spectrum—namely, such higher-pitched waves as would be given off by particles smaller than atoms, and which the smaller particles of the soul organism probably would be opaque.

At every attribute which we hope to find by the new method of research will be a material organism, although of a different kind of matter than the atoms composing our present visible bodies—a matter, for instance, consisting of solids, liquids, and gases composed of particles much smaller than atoms, and which are even smaller than ions, which are thousands times smaller than atoms. Perhaps the soul is composed of the particles out of which ions are built up, or even still smaller particles. And if we find physical evidences of such an organism, then by experimentally studying that organism we may hope to arrive at a few facts about the future life.

A Boon to Club Women.

The women of Chicago are endeavoring to have a clause in their city charter which will enable them to vote on all municipal questions. This is a step in the right direction. Woman at the present day has a greater interest in honest government than her sister of former ages. She is now in business for herself. She is a merchant, a clerk, a stenographer, a lawyer. She owns real estate and stocks. She is interested in the schools, in which at the present time she has a vote. In all departments of trade and commerce she is an important factor.

Why should she not therefore make that influence felt at the polls, select the officials, express her voice as to the character of the government in which she is interested in the government? No one suffers so much as does she from the evils of ward politics. No one is more interested than she in cleansing the slums, in the juvenile court, in procuring pure water, playgrounds, fresh air and in circumscribing the power of the salaried police force. Why should she not become a factor in settling all these questions, and not until she has a vote will she be listened to. All this talk about her exercising her rights in the quiet influence of the home is nonsense, if this quiet influence is to stop there. It will diminish this quiet influence one iota to give her the right to vote at the ballot, and she ought to demand it as a right.

We rejoice, therefore, at the action of the Chicago women in insisting upon it and in endeavoring to incorporate this clause in their city charter. When Mrs. Jones, a woman of this city, has been satisfied with discussing theories taken from the encyclopedia, but they will grapple with the vital questions of the day and work to bring about some of the objectionable features that now mar our popular government—Editorial from Peoria Star.

The Lyceum at Onset Camp.

Thinking the Western friends would like to hear of our Onset Lyceum, I send the following report of Lyceum. When Mrs. Jones, a woman of this city, has been satisfied with discussing theories taken from the encyclopedia, but they will grapple with the vital questions of the day and work to bring about some of the objectionable features that now mar our popular government—Editorial from Peoria Star.

We send greetings to The Progressive Thinker and friends from the headquarters.

HATCH.

The Golden Rule Mayor.

Memorial Address by Mrs. Elizabeth Schauss.

THE SPIRIT OF THE GOLDEN RULE MAYOR PERVADES THE

MEMORIAL MEETING HELD IN HIS HONOR AT GOLDEN RULE PARK, TOLEDO, OHIO, SUNDAY AFTERNOON. IT WAS TYPICAL OF THE MANY GATHERINGS HELD ON THAT FAMOUS SPOT WHERE THE CAUSE OF A WIDE, FREER HUMANITY HAS BEEN GIVEN ADEQUATE EXPRESSION.

THE LIFE AND CHARACTER OF SAM JONES IS ALWAYS A WELL-

COME AND INSPIRING THEME TO BRAND WHITLOCK. HIS ADDRESS, EMPHASIZING THE ATTITUDE OF MAYOR JONES TOWARD THE SO-CALLED CRIMINAL CLASS, WAS REPORTED IN THE DAILY PRESS.

THE ADDRESS BY MRS. SCHAUS, WHO IS A PROMINENT SPIRITUALIST, WAS MOST EXCELLENT, LAYING PARTICULAR STRESS ON WHAT SAM JONES DID FOR THE WOMEN OF TOLEDO. FOLLOWING IS A SYNOPSIS:

Once more we meet in this park under the branches of this grand old tree that has been for years a temple of truth to many of us. Truth has here had various expressions by various persons at various times. It is, and will long remain, a monument to one of the greatest apostles of truth of this age.

We are here to-day not to lecture or preach, but to take a mental review of many blessings of which we have been the recipients through the life and labor of Samuel M. Jones. Not a day passes but we are reminded by some principle of life set forth and exemplified by him whom we all call brother and friend and who considered all men as part of himself.

When we recognize his position in the universe, his high and best endeavor to live his highest and best convictions, and though he was often misunderstood he continued onward and onward and it is only now beginning to spring up. You all remember that Mayor Jones was once held in contempt of court when trying to point out the inequality that exists in the administration of law and the special privilege that is enjoyed by the man with a bank account, even in a so-called court of justice. You also remember how the friends of our mayor resented the act of the judge at that time. But Mr. Jones in his far-sightedness saw the value of GOOD WILL COME OUT OF THIS. Good has come out of it; but a few days ago that self-same judge has dared publicly to fight for the same principles that Mayor Jones sought to establish.

Every man in this city knows that he owes a tribute of gratitude to Samuel M. Jones. BUT WHAT OF THE WOMEN OF TOLEDO? DID MAYOR JONES EVER DO ANYTHING FOR THEM?

Ah, he did, more than can ever be told in words. The women of this city had in him a strong supporter, a fount of courage and hope. He recognized the value of woman's influence in public life and was always ready to cooperate with our clubs and societies in furthering the public good.

It was he who appointed the first woman trustee on the library board, and the excellent work done by her on that board proved the wisdom of the appointment. It was he who upon suggestion from one of our women appointed a second police matron; it was through his kindly consideration of our suggestions and his consequent co-operation, that better conditions were provided at the Lagrange street police station when it was being fitted up as a detention place for women and children.

It was he who with the help of his sister Ellen established Golden Rule house where the children of the neighborhood enjoyed what they had never had before, a FREE KINDERGARTEN; and where the mothers of the vicinity can gather to exchange thoughts and experiences, thereby learning many valuable lessons one from the other. A house to which we all can go and feel at home, because it was dedicated to the use of the people. "Aunt Nell," who in her kindness of heart made everyone welcome, is not to be seen there now, for she has joined him, and they two, who worked so harmoniously together on earth are still laboring together on another plane of life, and extending their influence in spirit to still help us on.

Shall we feel discouraged and disheartened now that our champion is removed from our physical sight? No! Other men are rising to extend a helping hand. Men who would not deign to listen to Jones when he was alive are now meeting here to advocate the same ideas and teaching like lessons. They are not doing it because Jones did it, but because they have grown and developed to a broader understanding of life.

Our present mayor is not merely following in the path that Mr. Jones trod. He is an inheritor of brotherhood and independence just because Mr. Jones would do so but he is doing and saying things because the soul that animates Brand Whitlock is the soul of a man who is awake to the need of the hour, and because he cannot resist that inner voice that champions the cause of humanity.

Some people say that Sam Jones "lived ahead of his time," while others say "he died too soon." Neither are right. On the contrary Mr. Jones came to us just at the right time. We had reached that stage in the evolution of life where as a class we were ready to enter upon some sort of revolution and rebellion against existing wrongs, many of them being direct results of the stultifying influences of DOGMATIC THEOLOGY. We were waiting for some one to take the lead, and the leader came, not with sword and gun and cries of war, but with the "Golden Rule" applied and with gentle, loving voice, singing songs of peace born of liberty and freedom.

We went away again at just the right time, for the longer he remained with us the longer we would lean upon him and the longer our individual development would be delayed. Our meeting to-day, then, cannot possibly be said, I cannot insist on the fact that his body lies at beautiful Woodlawn, but instead I believe that this memorial meeting should be one of rejoicing that he has lived among us, and that the example of his life has helped to make us better.

No eulogy can do justice to him. He is not dead; "he" but the physical presence that is removed from our vision. If the scales were removed from your eyes you would see him walking among you here to-day. If your ears were attuned to the vibration of the silent voices you would recognize his voice from among them; you would hear him say to you,

"Onward, ever onward, with courage and with cheer."

Building for eternity while sojourning here."

In my close association with Mr.

Jones in the Golden Rule Sunday school and other humanitarian work, I learned to know him as an advanced soul whom it takes centuries to evolve, and while I cannot possibly put into words all that is in my heart and soul I wish in closing to tell you that there is something that we each can do EVERY DAY OF OUR LIVES; we can do to others as we want them to do unto us; if we will, we should not wait for some one else to make the start, but start it ourselves. I'll live just as near right as I know how and sacrifice in various directions for the sake of attaining you do the best you can in your own way we will thus learn from each other and come to some essential points of agreement. Then we will work together upon these points not for self but for the "greatest good to the greatest number" and thus we can daily pay tribute to the memory of Samuel M. Jones.

A HIGHER AND NOBLER VIBRATION.

A Prominent Spiritualist at a Memorial Mass-meeting, Officiates as Speaker—She Strikes the Right Note When She Says That When Spiritualist Speakers and Mediums Not Only Talk and Preach Spiritualism, but Live It, and Emphasize It by Humanitarian Acts in Various Ways, They Not Only Draw Attention to Themselves, but They Compel the Respect and Esteem of Their Fellow-Citizens.

On July 23, a "Memorial Mass-meeting" of the Citizens of Toledo, O., was held at "Golden Rule Park," to the memory of the late Mayor Samuel M. Jones. The meeting was presided over by the new mayor, Brand Whitlock. The writer was honored by an invitation to be one of the two principal speakers, the other being Mr. Whitlock. Upwards of twelve hundred people attended the meeting. When the writer had finished speaking, a gentleman came forward and with outstretched hand introduced himself as Mr. Bloom of Chicago, father-in-law of Ella Johnson (Bloom) and expressed "great gratification that a Spiritualist speaker was thus publicly recognized." This gave rise to a little "thought exchange" which in effect was about as follows: That when Spiritualist speakers and mediums not only talk and preach Spiritualism, but LIVE IT, AND EMPHASIZE IT BY HUMANITARIAN ACTS in various ways, they not only draw attention to themselves, but they compel the respect and esteem of their fellow citizens for the truth whereby they live from day to day.

The writer is an active member of five clubs, and is at present serving on three important standing committees, all of which are for the purpose of promoting education, civic improvement, philanthropy, and political equality. In all of this work I am assisted by receiving, through my mediumship, advice from spirit intelligences. This fact is well known here in the city, and although there are those working with me who are pledged to the church, yet they work most harmoniously with me because they see that my Spiritualism consists of something MORE THAN THE PLATFORM AND SEANCE-ROOM. The fact that I have been repeatedly honored with important places on the public platform and otherwise gives the lie to the old adage that "A prophet is not without honor save in his own country," though I had not thought of it before until Mr. Bloom called my attention to it. A by-stander ventured the remark, "Perhaps they don't know that you are a Spiritualist." But they do know, for I was publicly ordained into the ministry of Spiritism at a new meeting held here in Toledo in the Memorial Hall on the 23rd of May, 1903, by our National President, Mr. Harrison D. Barrett, and our ardent mayor was in the audience at that time.

It is not a question of what we believe that concerns the people, but it is a question of what we know, and whether or not we know makes of us more useful citizens? It is not our profession of faith or promise of what we will do in the future, but what we are doing now to-day that answers the question.

ELIZABETH SCHAUS.

Toledo, Ohio.

GHOST FOLLOWS LITTLE GIRL.

Pictures Are Flung From Walls and Peculiar Noises Are Heard in Cottage at Yateley.

RHEUMATISM

CURED THROUGH THE FEET

The Large Foot Pores Found to be Ready Channels for Expelling Rheumatic Poisons.

DRAFTS SENT FREE TO TRY. Don't take medicine for Rheumatism! but send to Jackson today for a trial pair of the new Magic Foot Drafts, the great Michigan external cure for Rheumatism—chronic, acute—muscular, sciatic, lumbago, gout, etc., no matter where located or how severe. The Drafts will come by return mail, free and prepaid. Try them. Then if you are fully satisfied with the benefit received send us One Dollar. If not, you have only to say so. You decide. Don't you want to try a pair on the free trial offer? That send your address to Magic Foot Draft Co., K026 Oliver Bldg., Jackson, Mich.

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SATURDAY, AUGUST 23, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Is the Picture Overdrawn?

Highly fortunate the murderer, viewed from the Christian standpoint, who is arrested, tried, convicted, executed, and swings from the gallows to glory! Had he escaped arrest the chances are a thousand to one he would have lived on in crime, died a natural death, and been consigned to undying flames, with other impenitent, even with the victim of his crime. But, arrested, loaded down with guilt, he is incarcerated in the county jail; the preachers visit him; they teach him to put his trust in Jesus. He is told the thief on the cross who expressed belief in the dear Savior was assured: "This day shalt thou be with me in paradise." The vile murderer who had slain his wife in a drunken fit of anger, whose soul was sent to hell for want of opportunity to prepare for the great change, was writhing in agony; while that of the husband who embraced the faith and ate the body and drank of the blood of the Son of God, administered to him by his confessor—standing on the scaffold, a rope about his neck—after haranguing the witnesses of his execution, tells them how happy he is because of the glories awaiting him, and the certainty of his falling into the loving arms of the dear Jesus. Then he makes the fatal plunge, while a retinue of angels and archangels catch the redeemed soul, and, with anthems of joy, bear it away to mansions in the sky, to occupy the choicest seat at the right hand of God; for "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

A Splitting-in-the-Face Lord.

And the Lord said unto Moses, if her father had but spit in her face, should she not be ashamed seven days?—Numbers 12:14.

It appears by verse one of chapter xii, that Moses had married an Ethiopian, and had been rebuked for it by Miriam and Aaron; but verse 9 tells us: "The anger of the Lord was kindled against them because they spake against his servant Moses." But the Lord seems to regret the father of Miriam had not "spit in her face" when she complained because her brother Moses had married a negress. The conclusion of the whole matter is: "The ways of the Lord are strange and past finding out," particularly when he encourages the foulest insult known to any people.

But this splitting-in-the-face Lord is the one Christians demand we shall adore, and call us atheists if we do not.

A Jewish Prayer, Not the Lord's.

"It is a curious fact," says the eminent Swill theologian Weinstein, "that the Lord's Prayer may be reconstructed almost verbatim out of the Talmud." And the Rev. John Gregorie (1658) gives the old Jewish prayer thus:

"Our Father which art in heaven, be gracious to us. O Lord our God, hallowed be thy name. O let the remembrance of thee be glorified in heaven above and upon earth below. Let thy kingdom reign over us now and forever. The holy men of old said, 'Remit and forgive unto all men whatsoever they have done against me.' And lead us not into temptation, but deliver us from the evil things. For thine is the kingdom, and shall reign in glory forever and for evermore."

The Christian Era.

It is claimed the Christian era was devised by Dionysius Exiguus, a Roman monk, in the year 527, and that he proposed all public and private documents should be dated "in the year of our Lord"; but we are unable to find any trustworthy evidences of such fact. At the beginning of the 15th century such an era had not become general. Certain it is Spain did not adopt it until the 15th century, while Portugal legalized it in 1416, and in the Eastern Roman empire it was established by royal edict in 1453. Claims are made it received recognition in England in the 16th century, but it is believed there is no authority for such claim.

Let Us Be Tolerant.

It should always be kept in mind by Spiritualists that the last words have not been spoken on many of the great issues which divide us. Most of us have come out of some one of the old churches, and have brought along with us opinions formed in infancy borrowed from parents. And those parents inherited ideas on religious subjects which descended from a still more remote ancestry, who were instructed by cloistered monks who were aided by a powerful ecclesiastical hierarchy, backed by the terrors of the torture chamber, to compel belief.

We are not yet fully emancipated from the effect of that early teaching. Public opinion and the tyranny of social ostracism have taken the place of the rack, and stake, and firebrand in molding beliefs and in shaping private thought.

There is no one among us so learned as to know all the truth. No one has authority to enforce his convictions of the right. Belief in the Bible as of divine origin was once a necessity. It was blasphemous, punishable by fines and imprisonment, to deny its holy character, or declare its teachings were not inspired by God.

A belief in Jesus as the son of God was first gained by bribery. Believe in him and you shall be rewarded with a seat at the right hand of the throne in Paradise. Reject him as that son and eternal damnation is your doom!

Most Spiritualists, those who have stopped to think, have discovered as there was no original sin, no guilt of Adam, no prison-house of God to be saved from, so there was no atonement necessary to placate the anger of God, no sacrifice of royal princes to redeem a lost soul, hence all the teaching about one who is alleged gave himself a ransom for the sins of the world is ecclesiastical fiction.

But some Spiritualists, not yet content to part with their Jesus, still idolize him; they designate him their elder brother, and a medium between the mortal and the immortal. And they claim spirits have seen him and given him great honor.

Is it safe to accept such spirit communications as strictly reliable? Other spirits deny any knowledge of such a character. They have not seen him, and deny his existence. Are they worthy of belief as they who assert to the contrary?

And if a medium, wherein was he superior to other mediums that he should be honored above all others? Others have been martyred as well as he, and have died proclaiming the truth. Death of a cross or on the gallows is not sufficiently novel to glorify an exit from earth life by such a route.

As we have no pope among us, and no one has been empowered to speak by authority for us, we should be tolerant of each other's opinions on all these dividing questions however varied. We cannot be bribed or frightened into such a belief, may be allowed to follow his convictions in the premises without imposing his faith in spirit return, or in a continued life.

The Progressive Thinker opens its columns to FACTS, historical facts, in discussing questions in which the editor himself does not care to express a personal opinion.

An Eye to the Windward.

A suit has been brought in the Supreme Court of the District of Columbia, to compel the Catholic University of America, to disgorge \$386,168, said to have been given to the University just before beginning proceedings in bankruptcy, by Thomas E. Waggonman.

This is no isolated case, and similar action is not limited to Catholics. Years ago a banker and manufacturer of our acquaintance proposed to his Presbyterian brothers, if they would erect a fine church building he would duplicate and double every subscription. The offer was accepted. A fine church structure with a towering steeple followed. Mr. Thompson came down with the necessary funds, and the church organization entered an era of great prosperity. But the banker was a broke bank, and a bankrupt manufacturer, with hundreds, perhaps thousands of widows, orphans, and laborers who deposited their entire resources in Brother Thompson's bank where their means would be exempt from moth and rust, and they, too, were bankrupt. Their little all was given by the good brother banker to swell the coffers of the Lord, and insure to himself a good seat in the paradise of the blest.

Similar cases are quite too common in every part of the world. Though opposed to all forms of violence yet if there is a case the courts of law cannot ignore it. French judges can administer justice on such occasions with propriety.

A Graphic Contrast.

The outward robe of the Pope is red and made from the wool of the lambs of the convent of St. Agnes, near the Porta Pia. The cloak and cape are lined with purple and trimmed with gold lace; the sombrero or hat, is red, and has a gold cord and tassels. Beneath the cloak is worn an alb, made also of wool of the lambs of St. Agnes, and girt about the waist with a sash of white moire antique garnished with gold fringe. The Pope's hands are covered with kid mittens, and his feet are burdened with a pair of slippers worn over his ordinary shoes. The total value of his wardrobe is said to be \$150,000.—Chicago Journal.

And this Pope thus clothed and domiciled in the Vatican, with 4,422 palatial rooms at his disposal, and an army of thousands of servants fulfilling every wish and ministering to every pleasure, while all Christians contribute its wealth to supply his pecuniary needs, is the earthly representative of one Jesus, said to have been born of lowly parents in obscurity, without where to lay his head, and if costumed in harmony with the custom of the times, wore hatless and probably barefoot in summer, with rude sandals in winter, wearing only a sleeveless tunic which fell to near his knees. This tunic was made of the coarsest material, and was worn without washing until it fell from his body.

PAVING THE WAY TO FIND PAUL'S JESUS.

Dr. G. W. Brown Points to All the Historical Authority Available on the Subject.—Article Number Two.

Letters from numerous sources have come to hand during the last two weeks expressing gratification because of my communication, published in The Progressive Thinker of August 4, entitled "Paul's Jesus and the Jesus of the Gospels Not Identical." The writers wish further facts on the subject. It is believed the great mass of scholarly thinkers, of which this journal has a larger number in proportion to its circulation than has any other semi-religious organ, will greatly enjoy the knowledge in our possession on this subject. But few have access to the great libraries, while the masses have not the leisure to give that attention to research the subject merits.

An outline history of the Essenes of Palestine and the Therapeutae of Egypt, sects identical in their teachings, who were in existence at the time Jesus is represented to have been on earth and engaged in his ministry; whose origin until quite recent years was unknown and hardly suspected, though there was evidence they were in being two hundred years before our era, will be invaluable in this investigation. We now know the Essenes, with their base on the Jordan, near the Dead Sea, and the Therapeutae, who were located on Lake Maroeotis, near Alexandria, in Egypt, were founded by missionaries sent there by Ashoka, a king of India. He embraced Buddhism about before the Christian era 244. Then he convened a general council, at which all facts, with such traditions as could be learned pertaining to Gautama the Wise, were collected and measures were taken for their preservation.

Asoka published throughout India the grand principles taught by Buddha, which are still found engraven on pillars, in caves, and on rocks throughout his empire. These are frequently met with by present-day travelers. He also appointed a minister of justice and religion to watch over the purity and the spread of the faith. Says the Encyclopedia Britannica, Vol. XII, p. 784:

"Asoka recognized proselytism by peaceful means as a state duty. The rock inscriptions record how he sent forth missionaries to the utmost limits of barbarian countries. By intermingling among all unbelievers for the spread of religion. 'They shall mix,' said he, 'equally with Brahmins and beggars, with the dreading and the despised, both within the kingdom and in foreign countries, teaching better things. Conversion is to be by persuasion, not by the sword.' Buddhism was at once the most intensely missionary religion in the world and the most tolerant. * * * He collected the body of doctrine in an authoritative version * * * which for 2,000 years has formed the canon of the southern Buddhists."

Sixty-four thousand missionaries were sent into the field, who overran India, Syria, Palestine, the various provinces of Asia Minor, as well of Egypt. Wherever they gained a footing monasteries were constructed, and the system of mockery, which has played such an important part in the world's history, had its origin with the devotees of Buddha. They also founded hospitals, and did not limit their acts of mercy to humanity, but had hospitals for the care of domestic animals.

And listen, ye bigots, who claim everything for Christianity, and denounce all others as heathen:

"Ten thousand monks and novices of eighteen schools, founded by Buddhist princes, studied theology, philosophy, law, science, especially medicine, and practiced their devotions. They

They Still Come.

Now it is Rev. Geo. Clarke Cox, rector of Calvary Church, of Cincinnati, whose sympathies go out to Rev. Dr. Crapsey, lately found guilty in a trial for heresy, at Batavia, N. Y. Rev. Cox declares himself a firm believer in Dr. Crapsey's theories, and courts a trial for a like offense. In a recent letter the Reverend said, in substance:

"I do not believe in the virgin birth, or in the bodily resurrection of Jesus Christ. And I do not believe in the doctrine of atonement as it is set forth in the prayer book, and this on scriptural as well as on logical grounds. The doctrine of original sin, as set forth in the baptismal office, I have strenuously denied and tried to disprove. Whilst he believing the true life of man is not ended by death, many believe Jesus lived after the crucifixion, and was manifest to his disciples, though they cannot believe his body was raised from the tomb."

As common sense, creeping into the pulpit the number of heretics increase in numbers.

If the existence of the pulpit was not contingent on the teaching of a false faith the end of orthodox teaching would be near.

HEAVEN'S GATE.

When the night shades gently open, At the closing of the day, When the sun has vanished, As he ends his twilight lay, Then I see the spirit faces, Loved so well in days of yore, Who have knocked at Heaven's portals.

They stand noiselessly beside me, With a hand upon my face, Softly telling of the beauty In that other, far-off place; Then they leave me just as quickly, And I look to see no more, Those who knocked at Heaven's portals.

And passed on within the door.

EDNA JOHNSON WARREN, Rutland, Vermont.

Letters from numerous sources have come to hand during the last two weeks expressing gratification because of my communication, published in The Progressive Thinker of August 4, entitled "Paul's Jesus and the Jesus of the Gospels Not Identical." The writers wish further facts on the subject. It is believed the great mass of scholarly thinkers, of which this journal has a larger number in proportion to its circulation than has any other semi-religious organ, will greatly enjoy the knowledge in our possession on this subject. But few have access to the great libraries, while the masses have not the leisure to give that attention to research the subject merits.

All this I show the source from which the Essenes, and the Therapeutae were derived.

The Gymnosophists, whom Alexander the Great met with in India, 327 years before our era, and who were found a little later in Egypt leading hermit lives and building monasteries, filling them with monks, were in fact Buddhists.

So far incontrovertible facts abundantly sustained by the monuments. That the so-called Apostle Paul was a member of the Essenes when he wrote his Epistles which were directed to them as churches in various localities, and which Eusebius, the alleged first ecclesiastical historian, conceded were of Essenean origin we shall leave no room to doubt when we close these inquiries. If trust is placed in the Gospels Jesus was baptized and made a member of that oath-bound sect, whose religion, as we shall show in our next, was identical with theirs.

We cite well-recognized authority in our propositions.

Josephus, Philo, Pliny and Eusebius are good authority, and, perchance, we may prove Christianity had its root in Buddhism, and until named Christians by witty Antiochians, otherwise Anolaters, equivalent to greasers, were known as Essenes.

We apprehend there are some surprises in store for our readers, hence we ask close attention to our next issue, here antipathing with the fact that the Essenes had churches, bishops, elders and deacons; their members were baptized by immersion and were received on probation, and, like the early Christians, held property and all things in common.

And, strange as it may seem, an old Antiquarian and chronologist, writing from Augusta, Maine, cites authority proving that Aretas, the only king of Damascus by that name, absolutely lived more than 200 years before our era. He declares Christian authors have lengthened the period of the Christian era for near a thousand years, to make events appear more credible and absolutely abridged earlier dates so as to mislead scholars.

The whole Christian world has been deceived by the fraudulent uses made of Paul's Epistles. The wrong was begun by monks in their secret councils. They were encouraged by Catholic prelates. General ignorance of the time Paul wrote, and to whom, has protracted the first imposition down to these times.

It is hoped these articles, including that of August 4, will be read, carefully preserved, and when complete be read again connectedly.

Whether the Jesus of the Gospels was a real character, or otherwise is not the issue. Neither are we laboring to prove him a God, a man, a medium or a myth. All these postulates have been maintained by different scholars.

If Paul's Jesus was the same as he of the Gospels, then it is certain the latter Jesus was the creature of his vision when nearing Damascus, hence had no material existence. That whole libraries were destroyed by Catholic churchmen to suppress the truth on the subject under consideration are established facts. Truth cannot be gained by suppressing knowledge.

G. W. BROWN, M. D.

Rockford, Ill.

IN THE HOUR OF SORROW.

It Is Then That Spiritualism Brings the Balm of Relief and Joy—A Vision of Death.

It is in the hour of sorrow, at a time when the Death Angel visits our humble homes, when we lay the forms of our loved ones in their last resting place, that the beautiful doctrine of Modern Spiritualism aids us to bear the burden of grief in the knowledge that it is only the worn-out garment which has been returned to earth whence it originated, but that the soul soars onward to the spheres of spirit life, to eternal happiness and everlasting joy.

And here, please allow me to mention an evidence beyond any doubt, of the continuity of life after so-called death which came to me by letter from our highly honored lecturer, Mrs. Isa Wilson-Kayner, who is now on her vacation at Providence, R. I. This letter was dated Providence, R. I., July 20. The transition of my wife took place July 20. The letter states: "The news of the transition of your loved one to a higher life came to me through a vision I had of her, and then confirmed by letter from our friend, Mrs. Morris."

"How I wish I had words to express the beauty of the spirit form of your loved wife, and give the message she left for you, her husband, and her boy, Charlie. She said that you, father and others helped her. She said: 'I am weak, but am all the time around you, and will help you, and I do want both of you to help me get strong by not grieving so much.'"

"Oh, Mrs. Kayner, I am free now and well; it is such a beautiful place here and so much to do, but I want him to know."

The above letter was more consolation to me than all the kind words spoken to me by friends here in Dallas during my bereavement. I will take the advice of our dear sister and gifted medium, as she writes at your father's dear letter: 'So, brother, wake up and be strong for her sake, and take up the work of life with renewed strength and power and with the help of the Father God and the angel world may, it is well with thee and with me.'"

We expect Mrs. Isa Wilson Kayner to take up her work here in Dallas, Tex., Sept. 1, 1906, and we trust that nothing may occur to keep her away from here.

Dallas, Tex. A. ZINKE.

Reformation of the Young to Be Taught in a New Way.

The world is moving along new and untried lines all the time, and in so doing a vast amount of good has been accomplished in certain directions. The increase in crime and criminals in all our large cities, has led to a thoroughly scientific investigation as to the cause thereof. Essays without number have been written, learned discourses read, and patient investigation made, on this important subject—how to reform the criminal, how to prevent crime. Suggestion, as employed by the hypnotist, has been brought into careful and systematic requisition, and at times with most excellent results. Religion, too, in certain ways, has played its important part in the reformation of the criminal, and when that did not prove efficacious, then the "blood" of Jesus was brought into requisition to save him from an endless hell of torment.

The prevention of crime is one of the great problems of the present day, as it costs nearly as much to convict, punish and take care of the criminals, as it does to run the general government. The very preservation of our Nation depends on honesty, and when that is deficient, of course there is always more or less trouble, and tendency is always downward to decay and ruin, like ancient Rome and Greece. When that notorious banker Stensland, was exposed in this city, it was found that he had wrought ruin to some 20,000 people. He had actually stolen a million of dollars or more, and now he can not be reached so that the hand of Justice can be laid upon him. Any method to prevent the existence of such a criminal—ruinous to thousands—will be hailed with joy by the world. It is said a discovery of this kind has been actually made, and has been put into practical operation in Philadelphia, and now the same system is to be applied here, and we have no doubt it will result in partially at least, spiritualizing and rendering more tractable the one on whom the new discovery may be tried, as set forth in the following:

Surgeons will perform operations for the corrections of waywardness in Chicago schools when they reopen in three weeks, if the plans of the Juvenile court officials are carried out. In addition to trust officers, the delinquent pupils will have to face the surgeon's knife.

Probationary officers will go before the board of education and ask that the plan of the Pennsylvania Society for the Prevention of Cruelty to Children be put into practice in Chicago.

The society presented its work with success in connection with the Juvenile court at Philadelphia, causing scientific surgical operations to be performed on children who exhibited tendencies toward wayward or criminal lives. The society reported that such operations in practically every case reformed the patients.

Operations Performed on Brain.

The local probationary officers will ask that a staff of physicians of undoubted ability be appointed to carry on the first work in Chicago. Children who come under the notice of probationary or trust officers are to be submitted to operations for a correction of wayward tendencies. The operations are performed on the brain.

Henry W. Thurston, chief probationary officer of Chicago, expressed his views on the subject to-day as follows:

"Undoubtedly the effect of scientific surgery on wayward children has a wonderful influence for good. The fundamental principle of the experiment is this:

"A boy enters school having defective eyesight. He cannot discern the figures on the blackboard. The questions of the teacher and the answers of his schoolmates do not appeal to him because he does not know of what they are talking. In other words, he is not 'in the game.'"

Where Criminal Tendency Begins.

"He begins to enjoy tripping up his neighbor and tormenting the little girls more than he enjoys his work. In turn, he is made fun of, because he is a 'dunce' in the classroom."

"Soon he plays truant and learns to avoid his elders. Then he learns to frequent degraded places, until he performs some malicious act which results in his arrest."

"Now, if in the first place the boy's eyesight had not been defective he would have lived the life of a good, normal child."

"The same conditions and route apply to the child defective in hearing. Therefore it can be readily seen that the practice of scientific surgery will prove a great benefit in solving juvenile criminal instincts."

The most natural cause for defective eyesight and defective hearing is the formation in early life of what is called an adenoid. An adenoid is known in surgery as a growth in the extremities of the nose or mouth which impairs the sight, smell or hearing.

Queen of Denmark Receives Woman Suffragist.

The International Woman Suffrage Alliance, in session in Copenhagen, Denmark, concluded its meetings the 11th of August. A few days before the opening of the convention the president, Mrs. Carrie Chapman Catt, was given an hour's audience by the Queen of Denmark, who expressed much interest in the woman suffrage movement, and especial admiration for American women. She regretted that the period of mourning for the late king would prevent any royal entertainment for the delegates.

The Queen's interest in equal suffrage may be accounted for by the fact that in her native country, Sweden, women have had the municipal vote, a vote in church matters, school suffrage ever since the 17th century, and now vote on equal terms with men except for members of the Second House of the Riksdag.

Mrs. Catt, a western woman by birth, has been living for some years in New York City. She succeeded Susan B. Anthony as president of the National Woman Suffrage Association and was the elected president of the International W. S. A. upon its organization a few years ago.

Mrs. L. V. Jackson writes: "I finish my camp work at Snowflake, Mich., Aug. 19. I would like engagements for fall and winter months. Will make terms to suit. Can be addressed at Horton, Mich."

The will of man is by his reason swayed.—Shakespeare.

The only competition worthy a wise man is with himself.—Anna Jameson.

ALL HAIL TO BEAUTIFUL LILY DALE!

A Roseate Picture of This Noted Place of Resort, as Seen by Laura G. Fixen.

The power is here and blessings untold are being poured upon the multitude who are flocking to Lily Dale. As soon as you enter the gates you feel the peaceful atmosphere.

What is angel cake composed of? Is it simply a stirring together of eggs, butter, sugar, and yes, maybe salt and flour and other groceries, then putting the morsel into the oven and the angel cake comes out? We do not know the mysteries of that delicious morsel. Cake bakers are born, but we do know that should we attempt it a blackened, heavy lump would be the result.

So with Lily Dale.

Anybody can hire some speakers and a band, and advertise, but that does not by any means constitute a successful camp. The heavenly host has charge of Lily Dale, inspiring every worker and enfolding every visitor in the unseen embrace of resistless heavenly power.

WE HAVE MORE STRANGERS WITH US THAN WE HAVE EVER HAD, AND THE SURPRISE TO THEM IS OUR HAPPY FACES, BEAUTIFUL GROUNDS AND THE TOTAL ABSENCE OF ALL THAT WOULD JAR THE MOST SENSITIVE.

Our weeks are passing like beautiful visions; our days are dreams come true. Our greatest anticipations and dearest hopes are being realized right before our eyes. Heaven has really come to earth and angels are dwelling among men.

While spirits invisible have come to dwell with us, a great soul has gone over yonder from here. One of our earnest co-workers, Mrs. Carrie Firth Curran, went home last Tuesday morning. While president of the Ohio State Spiritualists Association, she demonstrated her ability as a leader and organizer, and her earnestness as a worker in the advancement of the wonderful truths which had been revealed to her. She held her mediumship sacred above all earthly possessions, and was ever ready to demonstrate its benign powers to the world.

She had expressed the wish months ago, that she might depart from Lily Dale on that mysterious journey we shall all take some day, and her wish was granted. Memorial services were held at the Auditorium, and Dr. Geo. B. Warner and Mrs. M. E. Cadwallader, in well-timed words voiced the esteem and affection in which our arisen comrade was held, and paid beautiful tribute to her loyalty, courage and unswerving fidelity to the truth.

I. W. Pope of Cleveland spoke for the Spiritualists of Ohio, and resolutions were passed on behalf of the Spiritualists of her state, expressive of their great loss.

Owing to the severe illness of the mother of Miss Susie C. Clarke, who was unable to be with us, and Rev. T. Grimshaw, Dr. Geo. B. Warner and Dr. Henry Frank of New York City took her place—each one in his own strong way demonstrating a different phase of the same great truth. Dr. Frank delivered a powerful lecture on "Some Things Spiritualism Has Failed to Convince Us Of," especially the fact that there is no dead matter in nature, but all has life from this awakening to life everywhere. Science has tried to penetrate beyond the veil to follow where Spiritualists have led the way.

Mrs. Annie Smith delighted her audiences with two of her beautiful lectures and tests. No medium has ever stood on our rostrum to deliver messages from the other side who

has done her work more conscientious, lent more dignity to that phase of our work, nor possessed strangers more strongly with the reality and truth of what we claim.

Prof. W. M. Lockwood lectures every morning, consequently the air is full of electro magnetism; we feel every atom is charged with it; no battery here any more; no, nothing but Lockwood, molecule, modes of motion, and then a little more Lockwood, still WE ALL ENJOY HIM AND HIS MOLECULES; they agree with our modes of motion.

On Sunday 852 visitors joined the campers. Mrs. Helen M. Russegger delivered a masterful address in the afternoon on the wonderful revelations Spiritualism has given to a bewildered people, and how Nature revealed has been the bridge over which man has reached into the unseen.

Sunday evening Miss Alice Ethel Bennett again delighted everybody with her artistic rendering of "Mon Dieu, Beaucarne in single French dialect, while the Schuberts sang more of their beautiful selections.

Monday was a most eventful day for Lily Dale. It was the culmination of previous meetings relating to the reorganization of the assembly. As Mrs. Abby Louise Peterson desired to withdraw from the arduous work connected with so large an enterprise, a very favorable proposition has been made to the Association under which they will acquire all her interests. A popular subscription was started, resulting in the purchase of about \$1,400 worth of stock, mostly in single shares. A movement is on foot to reorganize, and it will probably result in the return to the good old favorite name of Lily Dale.

Several men of means are ready to step in and support this measure with the funds they have gathered. The Lily Dale will rise like a Phoenix from her ashes, stronger than ever, with new plumage, ready under any name and management to give her best to the world. LILY DALE, THE MECCA OF SPIRITUALISM.

Men and women have been in control; some, perhaps, of others for or to satisfy ambition; others for the real good towards humanity. There is more or less of self in all we do, but the spirit world has made use of the instruments, human and imperfect though they may have been, and good has been accomplished.

Up to the years Lily Dale has struggled, weathered every storm, guided the earnest seeker of the truth, rested the weary and brought comfort to the sorrowing, giving only of her best, and out of the chaos once more order shall come and peace that passeth understanding.

Lily Dale is chosen ground, and as the orthodox world has journeyed to Jerusalem to gaze upon its crumbling walls and decay, bespeaking past glory, so shall coming generations visit the new Lily Dale to hear the story of the struggles of the past, to learn of the victories of the powers and principality, a living monument to convince the doubting through storms and struggles the passing and of men and their money in spite of schemes and fallibility of human foresight,

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 34. CHICAGO, ILL., SEPTEMBER 1, 1906. NO. 875.

What of the Life Beyond?

Buffalo man writes a book in which conditions are laid bare.—It has seven planes, and there are no Harps or Halos to be found on any one of them.—All Spirit Revelations.—Edward C. Randall, according to a Buffalo paper, has embodied these in a remarkable book called "Life's Progression."

"There is no death; there are no dead." These words stand out on the cover of Edward C. Randall's new book, "Life's Progression" (Buffalo: the Henry B. Brown Company). They are a challenge to the orthodox world, and through all of its pages runs this challenge to those whose ideas of God, of heaven, of hell, of a future life are based strictly upon the Bible.

If there is no death, if there are no dead, what then becomes of the resurrection in which we shall look for the great White Throne, where for the One who shall intercede for the sinful; where shall the separation of the goats and the sheep take place? Mr. Randall says these things are not to be, because there is no great White Throne, because every man must stand as his own redeemer, because there is to be no resurrection.

It must not be inferred from these statements that Mr. Randall does not believe in the life hereafter, nor in the controlling force and power which is denominated God and which by some is clothed with a personality and by others considered the essence of good, the spirit of love, but not embodied. He does believe in these things, he believes in a heaven not a heaven of pearls gates, not a heaven of harps and halos, not a heaven of idleness and exclusiveness, but a heaven peopled by active, progressive, hard-working spirits, rather than by angels who might get their wings broken in a crash. In this belief he is not so far from many of his fellows. Even ministers preach that sort of heaven sometimes. The Reverend Minot J. Savage has said in one of his sermons:

"The heaven I hope for has no gates that are ever to be shut. It is wide open with loving, tender, tearful, pleading welcome for every child of God. . . . The heaven we hope for is not essentially a place. . . . As I have described it, we all enter into it at world's end. . . . Why should we not believe that heaven is more like this earth than we ordinarily imagine? There are certain of our faculties and powers that are so intimately bound up with our physical bodies that we cannot imagine ourselves as carrying them along with us. But what do we carry?"

The things that are essentially ourselves—our intellect, our imagination—all our intellectual powers. Will Michael Angelo never care another statue? Will Raphael never paint another picture? Will Shakespeare never write another play? Will Wagner compose no more music? Will the geologist find no field for study in the construction and growth of worlds? Will the chemist find nothing to occupy him investigating the secrets of the composition of this marvelous universe? Will the astronomer have no field for his researches? . . . The heaven I hope for is a heaven of work, a heaven of occupation, a heaven of study, a heaven of travel, of music, of art, of literature, of painting—of all those things which we begin here, all that we have to leave behind us in the middle of the journey. . . . I do not expect a heaven of eternal rest, of seclusion, of aloofness from any human need or suffering or sorrow. It will be different from the sorrow here because it will be shot through with light and illumined by an eternal hope. But it will be suffering and sympathy, and will call on us for aid."

Mr. Randall likewise believes in a hell—only it is not a hell of fire and brimstone, where a pint of water would be worth \$1,000,000, where the air is heavily charged with sulphurous fumes and the chief occupation is stoking furnaces, while red devils look on and laugh. Fortunately, not many persons believe in that sort of a hell to-day. But there are some. Others look upon hell as a place of lesser physical torment, though if there is nothing but spirit in the next world, how can it be tortured bodily? Many more, not going so far as to picture to themselves the sort of punishment meted out in hell, conceive it to be a place apart from heaven to which the wicked alone have admission tickets. Then there is the steadily growing belief that hell is remorse of the spirit, and that comes nearer Mr. Randall's hell.

The author of "Life's Progression" does not demand any particular respect for his beliefs except as they are the result of what he would term their positive knowledge. And therein appears the remarkable character of this book, which might be termed a "Modern Revelation as compared with the Revelations given to John." Many books have been written speculating on the life hereafter. Many men of many minds have reasoned from many viewpoints and from many startling places as to what the life beyond death may be, how it is to be entered, how lived, what is to be seen there, and so on. These speculations began in the early ages and have continued down to the present time. But few books have ever been written which purport to give exact and definite knowledge of the life that is beyond. Mr. Randall's is one of these few, therefore, it is justly entitled to be termed remarkable.

And where it will be asked at once: Did Mr. Randall get his information? His answer, direct and without equivocation, is: From those who are living that life, from spirits with whom he has talked voice to voice, if not face to face, for many years.

Though Mr. Randall is well known to all Buffalonians as a hard-headed lawyer and a careful, shrewd business man, he is known to a few as an earnest believer in spirit communication. Once he was an investigator. He began as a skeptic. He tested many phenomena. Finally he became convinced. He does not argue any point of doubt with his readers as to the genuineness of the communications on which he has based his statements of the life after death. The scientific side of these phenomena does not appeal to him now as it does to Professor Hyslop and some other workers

faulty, the invention is imperfect. Those who are gifted musicians and composers do not change occupations or pursuits, but, like the artists, are taught greater harmony, are perfected in execution, and then, coming close to a sensitive brain interested in the same thought, aid in the composition of a masterpiece. . . . Harmony predominates in the higher spheres and permeates every condition. . . . Thus the inhabitants of spirit land work on and on, acquiring understanding and perfection in those fields of labor for which they are best fitted. They know the joy that comes from time well spent."

Evidently the life beyond, as revealed to Mr. Randall, will have few attractions for a lazy man. Mr. Randall speaks many times of the spheres or planes of existence, so the reader will not be surprised to learn in a chapter devoted to Spheres of Life that there are seven such planes: Restitution, Preparation, Instruction, Trial and Temptation, Truth, Harmony, Exaltation. These spheres or planes seem to be quite distinct and to be definitely separated. As to existence on these planes one spirit is quoted as saying: "It is simply a higher and a better way of life, which to develop oneself along all lines, especially the ones suited to the individual's taste." The names of these spheres indicate, in a large measure, the life that is lived on them. Mr. Randall's spirit authorities give many details concerning it, but we will take up only the Sphere of Exaltation, the culmination of all life, and that but briefly, quoting these spirit words:

"The sphere of Harmony is a preparation for the last great sphere, that of Exaltation, where all the universe becomes one. There they mingle with all in the universe, and are helped and encouraged by them until they are ready to enter into a glorious communion of spirit. This means becoming an inseparable part of all, and the great forces of the universe. . . . I have never heard of any spirits coming back to the lower planes from the seventh, except through suggestion and influence. But through these they are near all spiritual natures. They really constitute the dominating force for good that is in and around everyone. . . . The good in the universe is not individual, but universal. In the last sphere each spirit keeps his individuality, but each has to become so great and magnificent that it can mingle with other spirits in harmony, making one grand, wonderful whole."

We also learn from like authority that there is life on other planets—on the stars of our material universe. We learn, too, that life on some of them is on a higher order than that on the earth. The spirits, it may be said, in passing, indicate their power, at some point in their progression, to visit these planets. If that be so, then other planet spirits may visit the earth, and that would account for the visitations from Mars. . . . With a chapter on the Origin of Man, Mr. Randall brings his book to a close. His revelation of life beyond death was, he says, given him by the spirits in order that he might pass the message on to his earth fellows. It is presented for just what it is. The reader must take it as he finds it—or he can leave it.

SAW HEAVEN AND HELL.

Cherokee Indian Tells of a Remarkable Experience—Was in a Strange Trance.

Muskogee, I. T.—Claiming to have arisen from the dead and his story credited by a large number of the full-blooded Indian population near his place of residence, not far from Tahlequah, Tooley Catron, a Cherokee Indian, is just now the center of more attention than he usually accorded one who has never been known beyond the narrow confines of his neighborhood.

Not many days ago young Catron was returning from Tahlequah, a distance of about ten miles from his home. Traveling on foot he came to the Illinois river, and he proceeded to wade across and had just reached the opposite shore when, without an instant's warning, he fell unconscious on the sand. He remained for some time when he was found by a passer-by, who, supposing him to be dead, carried him to his hut in the forest near Barren Fork creek.

There Catron was laid on his bed and efforts were made to restore him to consciousness, but to no avail, and he was given up for dead. All the next day he lay stark and cold, and it was decided to bury him on the following day. Consequently preparations for performing the last offices were begun, but, after all, the interment was not to be for before the funeral obsequies Catron began to show signs of returning animation, and by the time the sunbeams were dissipating the mists of the Barren Fork valley the supposedly dead man was very much alive and ready to partake of food and drink, and in a few days, as strong as usual, was to be seen about his usual haunts.

Catron informed his neighbors that he had really been dead, had seen both heaven and hell and the position to be occupied in the unseen world by the red, white and black races. Catron is a slender, dark man of ordinary appearance.—Des Moines (Iowa) News.

Sentence Sermons.

Time amends a good many prayers. Upright walking is the strongest talking.

A deaf heart soon makes a dead conscience.

Hearts of gold do not come by setting the heart on gold.

The end seat hog does not become a lamb, because he gets into a church pew.

In the kingdom of darkness might makes right; in the kingdom of light might adds to responsibility.

It's no use talking about the way you bear the cross if you're unduly anxious to get hold of the little end of the log.—Henry F. Cope.

Where philosophy is ignorant it is morally obliged to say to others and to itself: "I do not know." I doubt, I hope, nothing more.—Guyan.

The will of man is by his reason swayed.—Shakespeare.

"HOLD FAST THAT WHICH IS GOOD."

An Earnest Plea for All to Advance to a Higher Spiritual Plane.

One of the Great Medium's best assistants, Paul, said: "Hold fast that which is good." The logic of Paul's admonition is self-evident. This advocate of simplicity endeavored to impress upon the minds of his hearers the advantages and benefits accruing from a straightforward mode of living.

Do not accept blindly the evidence of the senses. The eye may deceive you. Absolute proof is essential in all forms of investigation.

He who would solve the secrets of Nature's laws must first prepare himself by gaining information—proof. When convincing evidence is found through a satisfactory test, the truly sincere investigator only encourages himself to still farther into the so-called occult plane of thought. He has learned to both "prove the spirits" and to "hold fast that which is good."

A world "both pure and good" is found by the sincere student of the great laws which rule all things. It is only through experience, study, careful thinking that we can hope to arrive at logical conclusions or solutions of the questions confronting us in the search for psychical facts.

Each individual must travel the road of personal experience. Theory alone is but dry food for the ambitious investigator. Facts, learned through personal observation and experience, enlighten the soul of him who seeks the priceless pearls of spiritual understanding.

To the thoughts all things appear to happen by chance. It is only the calm, orderly mind that is impressed by the wonderful simplicity and mighty power of the unchanging laws that rule the destinies of myriads of men and countless worlds.

The Spiritualist has learned to "hold fast that which is good"—that is, he has, by observation, training and experience, learned the difference between the true and the false manifestations.

None but the most superficial of minds are deceived by the phosphorescent glow, the ventriloquist's voice, and the various vulgarities of the "materializing" medium. Those who have studied the philosophy of Spiritualism are not so easily hypnotized.

To the Spiritualists belong the spoils—the wasted time, the humiliation of exposure and the self-condemnation thrown in for good measure.

The writer has often seen a sign hanging in the entrance of a hall, bearing the words "catch line."

Come and hear the young and up-to-date preacher. . . . Wouldst thou come and hear Spiritualism truthfully and fearlessly explained? . . . much better?

The young man in question has not learned to "hold fast that which is good." He is merely pushing forward this "young and up-to-date preacher" to the exclusion of everything else of real importance.

The student of Spiritualism's philosophy is content to labor for philosophy's sake, not for either dollars or car fare, in his investigations.

The writer does not wish to be misunderstood. All honor to those few genuine mediums who are more the type—practically—compelled, through physical adverse financial conditions, to sell what would be priceless manifestations of spirit power.

To these brave workers all credit for good intention should be given, but nevertheless we deplore the necessity that compels them to use their mediumship as a source of financial gain.

The temptations along the pathway of the work are many. Improvisation is all right when practiced by great pianists and violinists, but it is all wrong when used by mediums to bolster up a weak or declining power of mediumship.

This fact seems to be ignored by many platform workers.

"Hold fast that which is good" is an excellent motto for all mediums. Do not be guilty of giving a false message. Be happy and give purely, both in thought and deed, for consistency is indeed a jewel of great price to him who would be a truly sincere teacher of his fellow-men.

There is no reward of gold so great or so satisfying as the knowledge that you have fearlessly spoken the truth as it was given to you by your spirit friends.

The loudest ravings of a zealot never convinced anyone. Truth needs no megaphone to announce her tidings. The mannerisms of the street fakir will never add to the attractiveness of any medium's message. Drop all of that disgusting outward show, the mispronounced words and the foggy, half-remembered phrases.

State the truths as they are achieved, a real truth, a truth that is a Spiritualist's victory.

Truth—plain, unadorned truth—is greater than principalities and powers, armies of men, the flourishing of many trumpets, so let us "hold fast that which is good"—the truth. It will be a glorious day when all of us, as Spiritualists and citizens, realize that we owe it to ourselves as a protective measure to expose every fraudulent medium.

Better an honest somnambulist than a bejeweled fraudulent "materializer." Better a competent magician than a "young man wonder Spiritualistic evangelist."

On the other hand, let us protect our honest workers in every legitimate way. The world is large enough for all of us—if not, there are other worlds—but this little harvest time of labor is entirely too short a time to be wasted in tolerating fraud.

Let us remember that unless we recognize that Truth is greater than self, relatives or friends we can never hope to advance either spiritually or intellectually.

MRS. F. M. SNARRENBERGER, Chicago, Ill.

THE TWO CATERPILLARS.

And the Divine Lesson They Taught.

Two caterpillars crawling on a leaf. By some strange accident in contact came; Their conversation, passing all belief, Was the same argument, the very same.

That has been proved and conformed from man to man, Yea, never since this wondrous world began. The ugly creatures, deaf and dumb, and blind, Devoid of features that adorn mankind, Were vain enough, in dull and worthy strife, To speculate upon a future life.

The first was optimistic, full of hope; The second, quite dyspeptic, seemed to mope.

Said number one: "I'm sure of our salvation." Said number two: "I'm sure of our damnation."

Our ugly forms alone would seal our fate, And bar our entrance through the golden gates.

Suppose that death should take us unaware, How would we climb the golden stairs?

If maidens shun us as they pass us by, Would angels bid us welcome in the sky?

I wonder what great crimes we have committed That leaves us so forlorn and so unpitied.

Perhaps we've been ungrateful, unforgiving. 'Tis plain to me that life's not worth the living.

"Come, come, cheer up," the jovial worm replied. "Let's take a look upon the other side."

Suppose we cannot fly like moths or millers, Are we to blame for being caterpillars?

Will that some God who dooms us to crawl the earth, Prey to every bird that's given birth, Forgive our capors as he eats and sings,

If we can't skim the air, like owl or bat, A worm will turn, for a' that."

They argued through the summer; autumn nigh, The ugly things composed themselves to die.

And so, to make their funeral more complete, Each wrapped himself in his little winding-sheet.

The tangled web encompassed them full soon; Each for a coffin made him a cocoon. All through the winter's chilling blast they lay, Dead to the world, dead as human clay.

Lo, spring comes forth with all her warmth and love! She brings sweet justice from the world above.

She breaks the chrysalis, she resurrects the dead; Two butterflies ascend, enrolling her fair dead.

And so this emblem shall forever be A sign of immortality.

—Joe Jefferson.

MOTHERHOOD.

Born of the One—Eternal—Infinite, A child of life drew near to me and said:

"Beloved, lend me aid! we none can work alone. The work has named my name, the Good Law points."

Where sombre shadows fall, Stout-hearted, I veil my bright presence, and go forth to sow.

And bring again my sheaves at harvest. Till aching strength shall learn how Knowledge finds

The earthy treasure in Earth's wilderness. Till sands, tear-washed, shall yield their shining gold;

Till weary living, in the twilight-time, Sees, through the deepening gloom, the evening star;

Till marsh-lights lure no more, nor shadows chill, Till Peace sits calm-eyed in rude Rapture's place,

And what I am breaks through the self I seem.

Come, in the forests of illusion, there Where passions howl, and falseness hides to harm, Help me to build my home—"

I smiled through tears, And said, "Dear one, I joy to serve thee thus."

And fashion, lovingly a dwelling-place; Yet gladden to myself so ill fit To pay the tender debt I owe thee long.

Forgive, Beloved, when I left wantonly A tool to rust in idleness and sloth, Or edge to blunt in clannish misuse, That now might lend some beauty to the work.

Whose rudeness grew in shame, did I not know That Hope can smooth the crooked lines for me, And Love will glid the ugliness of clay.

Together thou and I in this sweet task, May shadow forth the holiness of flesh, May breathe, to lull awhile the noise of self.

A name, the tenderest among men, That, whispered, swells in music throughout Heaven."

—S. B. Kingsley.

Lake Brady Camp.

On August 19, Mrs. Carrie E. S. Tving spoke for the Brady camp. It has been some ten or twelve years since she was here last.

Her old-time friends welcomed her cordially once more. Her kindly ways and heart to heart talks, as she prefers to call them, endear her to people wherever she goes.

The morning lecture was prefaced by one of Ella Wheeler Wilcox's poems, entitled "The Journey." For her subject she took the topic, "A Well in the Desert."

In the afternoon her topic was "The Dream-Work." She read that beautiful poem, "Rock Me to Sleep, Mother."

In the evening she gave short readings to as many as the time would allow, through her control, Ichabod, who is well known as her constant help.

MARY L. BETTES, Cuyahoga Falls, Ohio.

Guardian Angels

They Come Unsolicited and Under Various Conditions Just as Easily, so Far as Can be Ascertained by Mortals, as by Request and in the Seance Room, and Deliver Their Messages of Love and Upliftment in the Peaceful Sanctuary of the Home, and Out Upon the Star-lit Highways of Life.

Conclusion.

The world is full of beauty when the heart is full of love. I had often thought, "How foolish I am to worry and torment myself about the ambitions and perplexities of this world."

One's surroundings are of little consequence to one who possesses a happy and contented mind. Better to be born with a happy disposition than to the heirship of a million dollars a year, and as we take with us to that higher world, the tendencies which are inherited here, it is our bounden duty to seek happiness and contentment while here, and as far as lies in our power to confer those blessings upon others.

There was one little Indian girl, a spirit, who frequently accompanied Blue Jacket. She was a happy creature, many a time she cheered us up when despondent, and threw light upon our paths when everything seemed dark and cheerless.

Mrs. Harding called her Polly Squaw. I have seen my wife when nervous and despondent, very low indeed, spring from her chair under influence, and dance about the room, clapping her hands and shouting for very joy.

That little Indian spirit seemed never to have known care; every person and thing was good in her eyes and every place was heaven.

When poverty stared me in the face and I dreaded a condition which I wasn't used to, she has often dismissed my cares for a time and created an oasis in my desert.

That night when I asked Blue Jacket for information concerning bad spirits, he replied:

"Well, there may be bad spirits, but I have never seen any."

Then the little Indian girl spirit broke in, saying:

"No, no; no bad spirits! No bad spirits! Everyone good, good, good," and she clapped her hands and cried, "Great Spirit, now let all the world be beautiful! Oh, happy, happy, happy!"

Some of our worldly "wise-acs" will probably say she was ignorant, and doubtless she was ignorant of earthly knowledge, book learning, and politeness; but she was wise in spirit, cultured in divine knowledge, and cultured in the higher refinement of the soul. Blessed little Indian spirit!

"If ignorance is bliss 'tis folly to be wise," Not so!

This like many more old saws will not stand investigation. Nature's plan is "A place for everything and everything in its place." She has a place and time for bliss, and a place and time for wisdom.

A long and intense earthly life is very valuable. It educates us. We come into the world weeping—we go out of it happy.

Youthful love prompting to marriage is an animal passion, but in old age it has changed to a respectful sentiment. So selfish superstition at first is self-denying religion at last. Earthly life is a staircase leading up to Divinity.

Let us love our families and friends to preserve a happy exterior, for mental conditions are transmissible here as well as "Over There." Content and discontent extend into life eternal.

Primitive minds are suspicious and quarrelsome. The superior man is not easily offended—he has been educated by tribulation. The ignorant love without respect, but the educated can respect without loving. The animal has changed into the man.

The two great departments of life are the intellectual and the affectional. Let those who stand high in the first not undervalue the innocent and happy; perhaps they had become so through much suffering, mediate or immediate, direct or indirect.

Let those of our school not despise mud on our windows, are simply spattering and besmearing with superstition the same windows of eternity through which he looks himself.

The modern Spiritualist theory, thought, or if you choose to call it, religion, demonstrates and proves by the manifestations of its beautiful philosophy and its variations of phenomena, a proof of intelligences beyond.

Modern Spiritualists are ever trying to clean these besmeared windows of superstition, so that mankind may see clearly, knowingly, fearlessly and triumphantly into the beautiful beyond.

Let me close, by giving the eulogizing words of Dr. D. L. Moody, not what he preached, but what he experienced in his last hour:

His Dying Words.

"Earth recedes and heaven opens before me."

"If this is death, there is nothing awful here."

"It is sweet, this is bliss."

"Do not call me back."

"God is calling me, I must go."

"There is no valley here, it is all beautiful."

"What an effort this great evangelist made to make clear to those about him the fact that heaven is near at hand, a place for all, each man to his reward, each man in his order, each man in his own condition."

"Don't be ashamed you are a Spiritualist! Don't hide your light under a bushel! Go proudly, grandly on, in the light of truth, love and hope for all mankind, giving all you meet, hope and cheer on the way!"

I AM A SPIRITUALIST.

Hersey, Mich. W. W. MANN.

He that uses many words for the explaining of any subject, doth like the cuttlefish hide himself for the most part in his own ink.—Ray.

Men suppose that their reason has command over their words; still it happens that words in return exercise authority on reason.—Bacon.

Wealth is to be used only as the instrument of action, not as the representative of civil honors and moral excellence.—Porter.

The disciples of another. There is a peace, which this our world knows not of, and a happiness which it can neither give nor take away. Let us not be so absorbed by the intellectual as to shut out the spiritual and divine. The perfect man is he who can enjoy all good, and not content himself with half; he can see and commingle both elements and produce a peace which rests upon a solid basis.

It is our duty as well as our highest good to reach out after higher things than mere worldly ambitions, and to brighten our paths by inviting the sunshine of heaven. Physical manifestations of a future existence or ceremonies of churches are not alone sufficient. The love of a contrite heart, prompting to deeds of virtue and a sublime knowledge of unity and equality, are necessary. Spirit communion raises the window shades and admits light. Let us open the windows also that the perfume of celestial flowers may be wafted in.

The good of this world is evanescent. Wealth and fame are deceitful; they make promises which they do not keep. Disappointment is the fruit of selfish ambition. Let us dry our tears of bereavement. Let us look up in hope. "Sorrow may endure for a night, but joy cometh in the morning." Read the following lines, the sentiment of Mrs. Harriet Beecher Stowe (quoted from memory):

"Still with Thee when purple morning breaketh. When the bird waketh and the shadows flee, Still with Thee. In breathless adoration Comes the sweet consciousness, 'I am with Thee.'"

"So shall it be in that bright morning When the soul waketh and life's shadows flee. Oh! in that hour, fairer than morning, Shall rise the glorious truth, 'I AM WITH THEE.'"

**Eternity Would Be Monotonous, if We
Could Not Do Unselfish Work
for Others.**

the name of the Lord." Which is great relief to the doctors, who can prove to you by the books and "statistics" that the deaths were "regular."

drawings are incomparable, and excruciatingly funny. Prices, in boards, \$

11; worth the sacrifice and gave of their time and strength San Bernardino, Cal.

—Louisa Chandler Moulton.

several portraits of Miss Field, including one of
Elihu Vedder. Decorated cloth, \$2.50

A Study of Elizabeth Barrett Browning
With Portrait. Decorated cloth, \$1.50

With French. Decorated cloth, 11-22.

Letters From the Spirit World.

Written Through the Mediumship of
Mrs. Carlyle Petersilea.

Letter From Spirit Carlyle Petersilea.

In coming to those within the mortal form, we find the following questions arising within many minds: Why are spiritual beings so intangible? Why cannot we see spirits with our material eyes? How is it possible there can be houses, grass, trees, flowers and water in that invisible realm, and how is it possible that spiritual beings have a form similar to the one they bore on the earth?

In answer to the first question: Why are spiritual beings so intangible? We will say, because they are ethereal. Perhaps all who ask this question may not fully understand that the ethereal means. It is now well known, and admitted by most scientific men, as well as scientific women—for we find that many women are as scientific as most men—that all space is filled by a subtle fluid or substance called ether; that this substance is unchangeable, eternal, and endures forever; and that all other substance, whatever its nature or kind, exists, however, and has its being within this universal ether, and that nothing could be or exist without it. Countless millions of suns and worlds move within it, together with all that exists upon them.

Now this ether is intangible to those still dwelling within a material form, but it is more real, even, than any material substance whatever, for all material things at length dissolve, disappear, and fade back into the ether from whence they came; they dissolve it as soda, salt and other chemicals dissolve within water; so that as all material things first came out of it, they again at last return to it, and consequently an ethereal condition, or ether, is the other is filled with chemical substances of all kinds in an ethereal state; always has been and always will be. If one puts salt, soda, or many other chemical substances into water, they dissolve and mix with the water, yet not an atom of the salt or soda is lost; separate them again from the water and they are once more salt and soda, but when mixed with the water they are intangible.

So of all material things that at length return within the great universal ocean of ether; they are dissolved by it, but are as real as they were before, so that not an atom of any substance can be lost or destroyed. We will add here, that these chemical substances within the ether are tangible and real to the spiritual sight, and would be to mortal sight if the material eye was fitted to see them. The spiritual sight being many degrees more refined, can readily perceive them, and can also make use of them.

The next question: Why cannot spiritual beings be seen with the material eyes? For the very reason above given; because they are ethereal, and dwell within the ether, and the material eye is not fitted to see them; but the spiritual eye, being more refined by many degrees, can perceive spiritual forms just as it can see the dissolved chemicals within the ether.

How is it possible that there can be grass, trees, flowers, water and houses within the invisible realm? As it is not possible to destroy an atom of anything whatever, and as form is also indestructible, whatever bears a form is reproduced within the ether. Everything that dies to earth or simply throws off its coarse outer or more material covering, the form itself, with its refined essence rises up within the ether, and there by a natural law of attraction it takes its proper place within the invisible realm, but being extremely refined it cannot be discerned by the material sight, yet to the spiritual sight is real and tangible.

Houses and all kinds of buildings are erected by spiritual beings from refined chemical substances; but being attenuated and etherealized, could not be readily perceived by mortal sight, and yet even mortal sight has sometimes become cognizant of these spiritual things.

It has been asked: Do not people at death dissolve into the first elementary state and thus mix with the ether? If form was destructible this might be the case, but as form is indestructible it attracts and holds to itself all the refined essences that belong to it. All this can be reasoned out from a material standpoint, but there are other things to be taken into consideration.

All these refined substances within the ether are spiritual or ethereal, corresponding to the ether, but there is something above all this, and that is soul. Soul is still more refined than ether—is still more refined than spiritual etherealized substance.

And now, we shall tell that which will astonish you exceedingly: All forms whatsoever hold a soul within them, or they could not bear a form. We know that this will sound like insane talk to many, nevertheless, it is true; and souls are of all grades and sizes, from the minutest point to the grandest and largest world swinging within the ether, and no two souls are alike.

We will not at this time go on to tell of the souls of other things, but confine ourselves to the souls of the human race.

The soul is so refined and subtle that the mind can hardly conceive of it, nevertheless it is all-powerful, all-potent. One does not think it strange that electricity and magnetism are visible. They are extremely refined and subtle elements or substances. The soul is also a substance, but many degrees more refined than ether, magnetism or electricity. How potent and powerful are both magnetism and electricity. How much more powerful is the soul.

Soul is neither magnetism nor electricity, but something entirely distinct from either.

Is it more wonderful to believe in the soul than to believe in magnetism or electricity? All are well aware of the power that resides in electricity. No one at all acquainted with electricity and for a moment doubt its power; then, when we observe the manifestation of soul, can one doubt its power, or that it exists?

Many say: "Oh! we have never doubted the existence of the soul!" but many more say they do not believe in immortality—that the life of man ends with the death of the body—and it is to these we write.

The soul of man is above magnetism and electricity, consequently it can be these forces to do his bidding, and if these forces are intangible and invisible, and the soul of man is above and beyond them, grasping them in his hands, as one might say, and compelling their submission, and these forces are also eternal, immortal, does it not prove that the soul of man, which is superior to them, is also intangible, invisible to mortal sight, and immortal, existing throughout eternity?

We think we can bring no better proof than this. As nothing dies or goes out of existence, man's soul is superior to all existent things that he knows anything about. Is it not evident that he is immortal?

But one may say, perhaps he loses his identity at the change called death. If spiritualism would accept the spiritual germ theory—shall we call it?—No; a great eternal truth that scarcely anyone as yet has seen clearly—a few dimly—all would be clear and plain, for if the identical spiritual germ exists eternally within the ether, and from thence is attracted into matter for the purpose of development, or leaving matter or the coarser part of matter, it cannot lose its identity; but if, on the other hand, evolution is accepted without the great eternal truth of involution, then at the dissolving of the body, serious doubts could be entertained as to the immortality of that which is called spirit.

Again, if animals cease to exist after the death of their material bodies, man would also cease to exist; for the life principle is the same in all. This that lives and the life principle is the spirit. Without that no life is, or can be; and all things that exist, first exist as entities or identical spiritual egos within the all-pervading ether, and from thence are attracted into matter for the purpose of development; and even after they are drawn up into the spiritual realm, they all retain a certain amount of matter in its refined and sublimated condition, as a covering.

Now it has been said, as though impossible to believe, that if there were houses, grass, trees, flowers, and so on, together with clothing, musical instruments, furniture, and the like, also the partaking of food at table, that the spiritual life would simply be a replica of the earthly life.

Now, dear friends, this is precisely what it is. It is a replica or continuation of the earthly life, carried up a step higher into the spiritual or more refined life.

"Come, now, let us reason together." There are continually passing into spirit life, spirits of all kinds and grades, from the tiniest, unborn infant, to those who die at birth; and from an hour old up to, perhaps, one hundred, or sometimes a little more; but all that come to the spirit life during infancy and childhood are greater by one-half than those who come after reaching the age of maturity. If spirit life was not in a measure a replica of earth life, how could these infants and small children, together with youths of both sexes, be taught? How teach a little babe an hour old or less, without care and objects similar to those of earth? How teach youths and all small children all that they must necessarily know, without schools and teachers? What a dreary waste the spiritual world would be if there were no trees, grass or flowers; no houses, no water, no scenery of mountain, hill and plain. Friends, let us tell you, for we write from the spirit plane, that the spiritual realm is but a refined replica of the earthly plane, and we are not obliged to enter fogland in order to do so, for our medium's brain is not befogged, neither are we. That some brains on the earth are befogged, we admit that there are also some spiritual beings who, for awhile, dwell in a partial state of enlightenment, we also admit; but these are the exception and not the rule.

CARLYLE PETERSILEA.
(To be continued.)

Clinton Camp, Iowa.

This finds me in Clinton camp, where I have been for the past three weeks, and too, where I have been treated most hospitably by officials of association, members of the camp, and our good, genial friend, Mrs. Frankie Cole, with whom I am stopping.

Brother Peck has again been elected president, and speaks well for him. This indeed is a very busy camp, and has a fine array of talent. The music employed every Sunday from the city, a brass band, is the very best selection. Then the musicians and singers for every-day services, by the Zumbach family and Mrs. Cole is of the finest selection.

We have a new hymn conducted by Mrs. Emma R. Abbott, and who has rendered her services free to the association. Among the speakers since my arrival, and who have delivered some excellent food for thought, are Helen Stuart-Richings, Prof. W. F. Peck, Moses and Mattie Hull, and Mr. and Mrs. Sprague, who not only lectured, but followed their lectures by messages. For one Sunday, we had Senator Tillman who filled our great auditorium to overflowing. Mrs. Georgia Cooley, employed as one of the message bearers, has done a good work, as have others along the same line.

Miss Elizabeth Harlow, too well known to eulogize upon, captivates her hearers every time. Mrs. Lichtig is also here as a message bearer, employed by association.

Frank Ripley, Mrs. DeWolf-Kiser are among the independent workers as message bearers.

Naure has been most kind in furnishing us with beautiful weather. A little warm, perhaps, during the day, but delightful evenings and nights for rest and sleep. Our camp, Sunday. All seem to have enjoyed themselves and there will be many sad good-byes I presume. I almost forgot to mention that Juliette Severance and her daughter Lillian are here. This association has my best wishes for its future success.

ELIZABETH JAQUET.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania Avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address: MARY T. LONGLEY, Secretary.

Prayer, its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Valuable Reflections

As They Arise in Connection With the Home Circle—A Dark Spirit Comes to the Conclusion That It Is Better to Advance Into the Light.

Dr. Wickland's instructive articles in the ever welcome Progressive Thinker (and who can hope to be a progressive thinker without its valuable aid?), brings to mind an experience that I think worth relating.

There are a few of us who meet at times at a friend's house to attend a home circle, said friend being the sensitive. At one of these sittings, after being addressed by several earnest souls on the responsibilities of life and our duties to each other in order to bring about the best results, a new influence was permitted to try and control who then a very miserable feeling over the sensitive. After struggling for a time he succeeded to stutter out, "What in h—ll are you sitting here like fools for?"

"We are a little gathering of truth-seekers devoting an hour now and then, seeking in this way to add a little to our store of knowledge regarding life's mysteries. Who are you? What brought you here, and what can we do for you?"

"My name's Andy. I'm drunk, I guess, trying to have a good time. It's awful dark around me, and I was attracted here because it is so nice and light."

"Well, Andy, you're welcome, and now let me ask, are you aware of the fact that you have passed through what is called death; that is, cast off your material body?"

"Yes, and that is the funniest part of it. I know that I died, and after I had died I found myself as much alive as ever. Hang it, the riddle is too much for me!"

"Well, Andy, you are now a disembodied spirit, and must learn to adapt yourself to your new life."

"Yes, I've heard about this spirit business before, but never took any stock in it. This is a new one on me, and now that I am talking to you in this way, I am forced to believe there is something in it."

I then explained to him that each soul must work out its own salvation, that is, out of the darkness of ignorance into the light of knowledge; that there is no possible forgiveness for any so-called sins; each one must reap as he sows. That is the law of eternal justice.

Your degraded condition, and dark, repulsive surroundings are but the results of your own low mental state of desire and practice. Earnestly strive from now on to shun every evil, and to cultivate love for all that is good and pure. Forget about self. Look about you, and you will find many in need of your kindly help and encouragement. Persist in such a course and we can assure you that heaven's light will dawn within your own soul, which will cause the darkness within and about you to dissolve as mist before the bright sunlight, and you will soon discover that your surroundings will change to exceeding beauty. As proof of this, let me state that the light of which you speak that attracted you here, is this soul-light, or it could not be visible to you."

"Well, I must go, but will think about this. I know now that there is something in it."

I have made use of but little of Andy's expressive language and feared that, perhaps, I had given him rather too much advice at one time, but we were exceedingly anxious to make an impression on him, never expecting to hear from him again. In that we have been agreeably surprised, however, and now for the sequel.

At least two years subsequent to this, at one of our sittings at the same place, but not just the same people, after being addressed by several personalities, another began by saying: "I came to thank you for the kindly reception and advice you gave to one so degraded as I had been. I found it mighty hard to forsake my old ways and take up those advised by you, but, thank God, I am over the worst, and now indeed do I understand the true way to attain happiness or heavenly conditions."

"Well, sir, who are you, and when did we have the pleasure of meeting?"

"Oh! indeed, we are ashamed to have to acknowledge that we have long since forgotten our meeting with you. This is a great surprise, and we thank you for this information which should be a most valuable lesson to us all. It is ever the duty of the stronger to extend a helping hand to the weaker. In this sense, we are indeed our brother's keeper."

I know that there are very intelligent teachers who claim that the spirit world needs no help in any way from mortals, but the above is a real happening, one of many, and utterly unexpected by us.

We know that a host of spirits have been forced out of the mortal form while in a very low state of unfoldment. We also know that the higher progressed can be of use to the lower whenever and wherever a proper channel can be found by which to reach them.

The truth is becoming more and more clearly understood, that the embodied and the disembodied have been intermingling ever since mortal life began, and to teach that such intermingling can have no influence upon each other, is in all probability a sad mistake. When we learn to guard against all external influences until fully satisfied as to the object aimed at, there will not be so many led astray in numberless ways to their undoing.

The present unholy business system (a lack of system, rather) is a fine school for the practice of hypnotic control for the purpose of selfish gain, but we are in greater danger from selfish influences by which we are ever surrounded, against which we are not on guard because unseen and unsuspected.

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"Try the spirits to see if they be of good or evil intent."

There seems to be much perplexity regarding the contradictory statements from supposed spirits by different mediums. In my unexperienced days, I made many trips to a certain sensitive, said sensitive being very fine at times. I soon discovered, however, that the sensitive could not at all times, and at a fixed hour, be influenced by our unseen friends. Being in dire need, however, of the almighty dollar, it became necessary to say something which I knew was not of the spirit, but very fallible.

The oracles of the temple were protected from the harsh, cruel world, and until we learn to do the same, such unsatisfactory state of affairs will surely obtain.

"TRY THE SPIRITS."

We have great cause to be thankful to the many contributors for the valuable lessons that come to hand each week. Surely it is the least we can do. Isn't it better to scatter a few more flowers along each other's pathway now, than to save them for the resting-place of the cast-off husks.

We take the paper, look it over, ready enough to criticize, but how many stop to consider the great amount of thought force and hard work necessary in order to prepare and deliver all this matter each week for our pleasures and instruction; and not the least wonderful at the cost to us of only about two cents. MANY COPIES WOULD BE CHEAP AT ONE DOLLAR EACH. It is no flattery to say that the paper is getting better all the time. Indeed it would be a public calamity should such a teacher as The Progressive Thinker, as now managed, ever fall to make its weekly rounds.

The latest surprise is the pleasure of welcoming a new contributor to its columns, Ole Bull, a grand soul. On behalf of our countrymen, and by one having had the pleasure of your personal acquaintance, permit me to express our sincere thanks for your blessing. That indefatigable worker, Carlyle Petersilea, has taken his professional brother out of the darkness of death, connected him with earth again by means of his own true sensitive, and thus has it become possible to record another resurrection from the so-called dead. Thanks, all ye unselfish workers, for thus is the darkness of ignorance dissolved by the light of true knowledge.

And now, Brother Francis, permit several of us here to thank you for the brave stand you are taking regarding trickery in the seance room, which is as far removed from pure mediumship and Spiritualism as heaven is from the other place.

A prominent business man began to complain the other day about the great amount of fraud prevalent in public places everywhere.

"Well, if there are local complaints, why don't you get together with an hundred or more of your business brothers, make a stiff about it, and let it be plainly seen that you are very tired of the evils about which you complain? All evils must yield to public opinion, you know."

"Oh! no; I dare not say a word. It would hurt my business, you know."

"You coward, how long would your business last if you were too cowardly to protect it from robbers?"

We have mentally many times contrasted such a course with yours. With you, to firmly stand for the PURITY OF THE TEACHINGS OF OUR GRAND PHILOSOPHY, seems to be placed far above the value of catering to material gain; and I feel to say that such a course will lead to no loss of business; it will be the other way, and should spur us all to the effort of doubling its circulation.

According to the ever instructive lessons of natural law, it requires, let us say, eighteen years to build up and fully materialize a human form of flesh, blood and bones. When anyone claims to be able to produce the same phenomena in a few seconds, and when such forms find it necessary to wear COARSE WIGS AND OTHER SOILED TOGGERY in order to make themselves presentable, it seems to me that if we cannot get rid of that class of spirits in any other way, we might be justified in putting a few of them through what might have to be called their second death. Being a man of peace, however, and utterly opposed to capital punishment, I am happy to know that there is a simple and sure remedy as soon as we shall have evolved far enough to be willing to put it in force. Shun every dark circle, and those foul breeding-places of the fakers will die! True soul unfoldment can never be promoted by that class of sensationalism.

All forms of useful mediumship can be manifested in the light, and remember, if you start in to develop your psychic forces in darkness, you will build up conditions that must be maintained even though you be honest in your efforts. Dark circles should be relegated to the past as having outlived their usefulness, if they ever had any.

As for etherealization, that is different and quite possible. Apparitions have been seen all down the ages of time, in all sorts of light. That class of beings, however, do not seem so willing to adapt themselves to aid in commercial pursuits. Perhaps our medium of exchange may not be so attractive to them. This does not mean to say that ethereal forms refuse to manifest in a harmonious and well organized home circle. My eyes have borne testimony to the fact that they do, and for which I shall ever be thankful. Indeed, "the world do move." Let us move with it, by shunning the darkness for more, and ever more light.

LEWIS PETERSON.

Seattle, Washington.

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CLAIRVOYANT VIEWS.

As Set Forth and Described by Mrs. M. Klein.

To the Editor:—I have read with care and great interest the article by Mr. C. R. Flannock, Salt Lake City, Utah, on Dr. A. J. Davis' "Harmonical Man." I have never read Dr. Davis' works, and seeing in the article referred to so much that has been taught and shown to me clairvoyantly by my spirit teachers, is a cause of much pleasure to me. The only difference is that his treatise is on how to produce rain, and what is shown to me is for electrical purposes, but somehow the preparation are so similar that with slight variations both purposes can be secured. The towers, batteries, wires, etc., are all necessary to evolve, unite and distribute the earth's and the elemental electricities; but what the writer of the article referred to calls depots, are not necessary in that form for electricity, but more in the form of batteries and dynamos.

I will write out soon the description given me years ago, for this is the first time I have seen anything in print that comes near enough to inspire courage "to speak out."

I have long since learned that we as mediums can receive the general ideas ahead of time of what is to become a mortal realization, but we cannot figure in the construction of these wonderful works. We prepare the way, so to say, for other minds to be attracted to receive the thoughts and ideas, whose scientific learning enables them to comprehend how to give physical form thereto, and make it a pleasing reality by and through experimentation. That there are many minds worked upon by high spirit intelligences, is evident by what has been put forth from time to time.

Here looms up before me the so-called "Spear Movement" in the early history of Modern Spiritualism, referred to by Prof. Loveland. The motor they constructed and called "The Mechanical Jesus," should have been called simply a dynamo.

It will yet have its completion and fill its mission in these wonderful works in the establishing of an electrical power system midway between earth and sky. The dynamo just mentioned is to resemble a human mechanism with all out-going wires therefrom directed to the top of a crown-shaped platform above, as a receiving and distributing station of the incoming and generated electricities. By this means these wise scientists from the upper worlds hope to give to mankind a scientific demonstration of the interrelativity of man's mechanism to that of nature, and how by its connection thereto man may have his vital supplies, and also helps to operate nature's grand machinery by his own output of dynamic force. Verily, man is a living dynamo, is operated by nature's principles and forces, in drawing and transforming crude materials into refined and spiritual substance.

Man is not a free agent to the extent that he supposes himself to be. His acts, in the main, are not a result of his own volition, but the result of conditional and circumstantial pressures relatively exerted upon him for the performance of those duties which fall to his lot. True, by intelligent effort along nature's lines of activity, man comes closer to it, and does his part of service with delight, not feeling restrained or compelled. This is called being "at-one-ment with God," but intellectual effort and will-power made use of by single persons or a united faction, to gain power for themselves or public favor, is rated as a digression and trespass on nature's established order and results for all such in being side-tracked and held too long to give the time to behold their errors and gladly grasp and live the truth.

In connection with the preparation for an electrical power system, as briefly herein touched, comes in the "Sign of the Son of Man in the Heavens." This has had a learned astrological explanation, but that has nothing to do with the real sign or meaning as referred to in the Gospels, and as we know, by being taught and having it shown to us by spirits who do and govern these works.

MRS. M. KLEIN.

Van Wert, Ohio.

A TRUE WARNING.

Accident to Harry Allen and the Killing of Favorite Horse Follows Midnight Vision of Captain Graeber.

In his anxiety over the condition of his favorite horse, Dick, who was killed in a collision of truck No. 1 of the Denver (Col.) fire department and a tramway wire pole at Fifteenth and Glenarm streets early yesterday morning Harry Allen, the driver of the truck walked about for an hour unmindful of the fact that he himself had sustained fatal injuries.

After returning to the city hall station Allen began to suffer greatly from a sprained ankle and knee and had to be moved to his residence 1527 Clarkson, in the police ambulance. It may be weeks before he can again attend to his duties.

Firemen at the city hall station after the accident sincerely mourned the death of Dick, one of the most valuable, affectionate and intelligent horses in the department. All the firemen say they knew that an accident was about to befall some fireman at the city hall station because of a dream the previous night by Capt. Albert Graeber.

Capt. Graeber who is in charge of the station, it is said always has a dream foretelling any accident which befalls the men on truck one. Prior to the accident of yesterday morning he dreamed that the truck had run over and killed a woman.—Denver Republican.

PREDICTS HIS OWN DEATH.

The Doctor, Drowned, Leaves Explicit Directions For Burial.

That Dr. E. M. Showman, one of the most prominent physicians of North Baltimore, Ohio, who was drowned while swimming in the Maumee river, had a premonition that he was about to die was actually and beyond doubt to-day. His friends now recall his words: "I'll not be with you long, boys," spoken less than two weeks before his death.

The doctor acted on that premonition. When his wife went through his desk, she found neatly tucked away a list of friends the doctor desired to act as pall bearers, the name of the place where he desired to be buried, who should conduct the service and where it should be held.

When the doctor spoke the words that let his friends know he thought death was near, he was in the best of health, of powerful physique, robust, and the picture of a strong, vigorous manhood.—Chicago Examiner.

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The Arcana of Spiritualism

A Manual of Spiritual Science and Philosophy.

How Spirits Communicate With Mortals.

A Lecture by Spirit John Pierpont, Through the Mediumship of Mary T. Longley, Before the First Association of Spiritualists of Washington, D. C.

(Reported by Walter P. Williams.)

A spirit of inquiry is abroad. As man advances out of the conditions of ignorance he comes into the atmosphere of inquiry; he desires to know and to learn for himself. The knowledge which he would acquire must be gained personally. While he is, if fair-minded, ready and willing to accord honesty and attention to others who may express their experiences to him, and be desirous of imparting information from their own observation to his mind, yet he feels and realizes that the highest knowledge one can gain is through personal study, observation and experience, and this is according to progress, for mankind.

Progress means enlargement. It means advancement. It means awakening. It does not mean sloth; it does not mean ignorance, limitation and contentment with the things that bind, and which are for to-day, but it means growth. It means stepping onward. It means constantly moving forward to enlarged conditions and fields of study, of observation and of effort, consequently the spirit of inquiry must of necessity be with those who are progressing. The child himself coming into this world, just as soon as he can take observation and notice his surroundings, begins to question; he wants to know something of those various objects and environments which he beholds and feels. He is an interrogation point all along the way, and it is nature through him, spirit itself, manifesting its powers for growth and development. This is natural, and as it should be, and mankind as a race, reaching on through the years and experiences of struggle and of limitation desires to know, to learn, to grow, to comprehend more of the universe, more of nature and her conditions; more of law and its operations; more of self and its possibilities.

So we have come to the present age. We are here in a condition, an atmosphere of research. It is our business as well as our privilege to try to understand something of ourselves, to learn more of the natural universe and its operations. Let us pause here to say there is no unnatural universe. There is nothing in all the world, in all the conditions of life, of planetary being, of growth and of manifestation that can possibly be unnatural. Human beings sometimes pervert natural conditions, appetites, that which belongs to self-hood, and some into an abnormal state, which we may call unnatural; but if it belongs to the human family, it is a condition that must be outgrown before man reaches the highest pinnacle of happiness, of self-poise.

In this present day mankind is seeking to know concerning the condition of humanity outside of the physical body. Man is coming to learn that he is spirit; that he is a centered being manifesting power or intelligence through the physical form of clay, which, as we have before shown you, is simply an instrument for his expression. He wishes to know if there is life beyond so-called death, if there is continuity of being and of intelligence, of consciousness and memory, of affection and opportunity, beyond the physical plane. Thousands, yes, millions, of intelligent minds have become convinced that there is a continuity of conscious life; that there is intelligent expression beyond the grave, and that under certain conditions those who pass on to the other life may return and communicate with friends on this side who are in the mortal form.

The question arises, how is this communication made? How do spirits commune with mortals so as to make themselves intelligently understood? Most of you, perhaps, have come in contact with mediums or psychics—sensitives—time and again, witnessing the phenomena of spirit manifestations through their agency, recognizing the return and communication of your loved ones who have gone before by these testimonies which they bring to your consciousness of their identity, realizing that they are with you in your daily walks, to give ministrations of comfort and peace and some kind of helpfulness, as they may while you are sojourning here in the mortal form.

Many of you are convinced that death does not end all; that in reality it opens a larger consciousness, a grander life to the spirit, and you are aware that when the mortal life is closed and you can no longer make use of the physical form you shall arise in new forms of utility and become reunited with those loved ones who are near and dear to your souls. This has been a grand knowledge which you have obtained through research, because of the inquiring spirit within you, because you have wished to know where your loved ones are, whether they have gone, and if possible could they return and commune with you.

Those of you who may not have received the message of peace, the token of consolation, the tender word of love from your dear ones, are hoping to so receive. We trust that you are receptive to this influx of light and affection from the angel world, for your loved ones are waiting, anxious as you can be to give the token of their presence, the consciousness of their undying affection for you, and we believe that through the needs of the heart, through the aspirations and outreach of the soul, there shall sometime and somewhere come to you, either in the silences of the heart life, or through the ministrations of some sensitive one, that understanding of the nearness of your dear ones that will be a help and comfort to you through the hours of your earthly life.

The question of the hour is, how do spirits communicate with mortals so as to make themselves understood? It has been commonly supposed by many that when a medium comes into an atmosphere of spirit intelligences and transmits to mortals some communication or token of their presence, that this psychic has only to listen to words spoken audibly to him or her, and to repeat them to those who come into their presence for some token of comfort. Now, spirits seldom communicate in that way. A spirit intelligence who can come into the aura of a medium and communicate in such a manner is very rare indeed, and he must be a familiar spirit of the medium. By familiar spirit we mean one that is in frequent attendance upon that medium, one who understands completely the nature, moods and conditions of his instrument, one who can manifest or operate upon the auditory nerves of the medium and make them respond by vibratory force to his own consciousness, and then possibly the spirit may employ the terms of speech to reach the inner ear of the sensitive, and so convey these words to that sensitive as we are speaking to you to-day. Now, he who is addressing you this afternoon is not the lady whom you see before you; she is simply a passive instrument of the spirit, who is sending a magnetic force upon her brain and causing it to respond in vibration to his thought. He is not speaking these words which you are listening to; he is simply manipulating her brain as the pianist manipulates the keys of the instrument, drawing out those tones which you interpret as music.

Now your speaker of the morning is manipulating the brain of this instrument. She is attuned to his touch or thought, because he is perfectly familiar with her brain organism and her psychic powers. He has been in attendance upon her for a quarter of a century—not every day nor perhaps every week during that time, but frequently, and for the purpose of training her brain to respond to his magnetic inflow of thought, consequently your speaker is overshadowing the medium, and her brain power being touched upon, the thought that he is conveying to you is transmitted into language through the operations of her mind, although she has no knowledge of any word that is

to be spoken to you to-day. She listens to them consciously as you are doing at this time, but when this magnetic pulsation conveyed by the power of thought of the spirit intelligence reaches her consciousness this is interpreted in phraseology that you can understand.

Now, then, this is one method of communication by spirits. It is telepathy, pure and simple. It is the transference of thought from one mind to another, the unseen intelligence transferring his thought to her brain sensorium, and there it is transmitted into language for your comprehension, and every one of you may sometimes, under certain conditions in which you are passive, peaceful, undisturbed by the conditions of mortal life, receive telepathic communications from the other world. We have not the slightest doubt but what some of you, many possibly, have received telepathic communications from the spirit loved-one, perhaps not understanding or realizing whence it came. It is something to be cultivated. It is something that can be developed, and something that can prove a blessing to every individual plodding along the mortal path of life. To go on with our illustration, this psychic who stands before you frequently receives a mental communication from some special spirit intelligence. She does not hear the words spoken. If she did hear words spoken, it would be no proof that a spirit stood there speaking out loud to her, it would only be a proof that the mind is speaking, that the thought is expressing itself, that only, though it might seem to her—through the quickened vibration of sense—that she received these by sound or in mortal speech.

When she recognizes some particular personality who desires to communicate with her, it is through the mental operation of telepathy, but she can distinguish what spirit it is who announces himself, and the name does not have to be spoken.

You, friends, can be so sensitive at times that, sitting in your apartment, with your back to the doorway, you can know, by the entrance of one of your dear ones, who it is, though no word is spoken. Though you have not paid special attention you know that your mother, your sister, your child, your companion or friend who is very near to you, has come into the room, and without turning you can say something to that individual which denotes that you recognize the personality. So this is, in an enlarged degree, a developed form, the way that many mediums recognize the personality of their spirit attendants. If this happens to be some spirit they are familiar with, when that personality approaches the magnetic aura of the medium, the latter will know whether it is the mother, the friend, the particular teacher, or whoever it may be. If it is some stranger he or she may not recognize the personality, but may receive the name from the telepathy, and also the communication that is desirable. This is the regular form of communication through mental mediumship, the telepathy or the transference of thought the vibration from a spirit intelligence, and here in this apartment you may readily believe, friends, that THERE IS A LARGE CONCOURSE OF SPIRIT INTELLIGENCES; that each of you have some friend, or more, who come in order to gain some spiritual helpfulness, or to transmit some beautiful influence to you; to receive or to impart instruction, and to be mutually benefited by this occasion, or the blessings of the hour.

Well, then, suppose that every one of these spirit intelligences, or one-half of them, desire to communicate with mortals who are present and they learn that there is an instrument upon the rostrum that can be employed for that purpose, you can readily believe that the thought of each of these spirit intelligences becomes directed upon the instrument. The vibrations of spirit intelligences are sent forth with such rapidity it is impossible for mortal sense to comprehend them; it is impossible for you to divine a rush of spirit vibratory force coming from will power, from mentalities that are centered upon one single point or object; yet all these lines of magnetic aura and of mental vibration are directed upon the psychic, and this psychic or her immediate familiar spirits are expected to segregate these and to get some consciousness, some intelligence and some special expression and knowledge from them. You can then perceive that it is not easy for mediums to give these wonderful revelations that you desire in a promiscuous audience. You can perceive that it will be much more easy for your spirit friends to do their work in privacy with the psychic, because then only you would be present. With many others, strangers, present perhaps the magnetic currents would not be all assimilated in such a place as this where they are crossing and recrossing just as wires may become crossed and recrossed in an electric system, and confusion ensue.

These are subtle forces with which we deal, and yet they are as palpable. They are as real and as natural as any forces with which you deal on this mundane sphere. The electrical force which man-to-day is handling with much skill is such a subtle force that you have not begun to understand its power and potency, yet in a measure you can comprehend its uses. To a degree you can confine and handle it, making it your subject, and so you are blessed and benefited from the uses to which it is put.

So with the spiritual vibratory forces of individualized life; they are utilitarian; they are natural; they belong to the universe and to mankind; they are utilized to an extent, and spirit intelligences coming into contact with matter and with their friends of life utilize these electrical forces of the universe and with their own magnetic environment and emanation they produce wonderful manifestations of intelligence and power.

Now, then, spirits communicate in other ways besides through mental mediumship. Spirits frequently come and manifest in a physical way through some object that is built-up of material atoms, independent of the operation of the mind; that is, we mean that the physical object in giving these manifestations seems to be independent of the operation of human mind, but it is not independent of human mind, though independent of mind encased in the physical flesh. Minds are present in spirit form. Spirit bodies are built-up of atoms, forces and various elements of which we have told you before, and are as natural as are the physical bodies we behold to-day, and these spirit bodies are vitalized by the indwelling intelligences, and these intelligences come from the world of soul-life to manifest through physical means to mortal comprehension, and they study the law of vibratory force. They study the law of electrical impulse. They study the law of natural operation through the correlation of forces and atoms for the building up of objects that shall be tangible to your sight and touch, and when they have become masters of this knowledge they are ready to operate with the aid of some sensitive mortal with whom they can come in contact. From that sensitive mortal they gather emanations of magnetic life; they gather also certain electrical forces from the surplus that is generated by those sensitives, and they make these powers or forces their vehicles of expression.

The spirit who raps upon the table to call your attention by physical sound, does not come and with his hand rap upon the table—not once in fifty times. Sometimes a spirit will desire for his own amusement or interest to so materialize a hand out of the substances at his command as to produce this sound with it, but that is not the usual method which spirits employ in rapping upon the table or the wall or making sounds that will demand attention;

but they gather these electrical forces, these magnetic forces, and combine them with their own and utilize them by will power, directing these forces upon the table or the wall, or in some other direction, and explode them so that when the explosion takes place the vibration is carried to your ears, and you hear the sound which seems to be a rap of some hand upon your wall or table or chair. That is the way that spirits work, and scientifically it is all mastered by research and experiment by wise workers who have dropped their mantles of clay.

The spirit may move a table, and you see it vibrating back and forth. You place some heavy body upon it—perhaps some person of heavy weight, or two or three of them will be seated upon the table trying to hold it down, or upon the piano, but in place of that the object continues to vacillate, to rise and fall, and perhaps be entirely lifted from the floor, showing a stupendous power of physical force, and you say: "Oh! there must be a dozen spirits lifting that object in order to clear it from the floor."

Now perhaps one spirit alone may be directing a force upon that object, and the vibrations are so rapid, the electro-magnetic forces are so powerfully directed upon that object that, like the mighty hurricane that sweeps along with cyclonic power lifting houses and uprooting trees and sending them broadcast, the piano or the table or some other heavy object is lifted clear from its standing place, and sent to some other part of your room; or it may not be swept away with gigantic force, it may seemingly be gently lifted and carried down among you and to the farthest end of the apartment with all that is placed upon it, carefully protected from harm, and it is not a dozen hands carrying that through the apartment, but it is the skillful and intelligent direction of those electrical forces with which the universe is filled, that is under the domination of human will, and these wise ones, who have spent ages perhaps in experimenting upon these forces, with these bodies in space, are enabled to direct that gravitating power and to exhibit it wherever they desire. This is the way, largely and mostly, by which spirit intelligences make themselves felt and understood by mortals.

"But," you will say, "how is it a medium tells me that she sees hands placed upon the floor or upon the table, and that they are working with it?" Very true, that may be. The magnetic force frequently flows through the hands—the spirit hands, we mean, of that intelligence; the electrical vibration often goes through the body of the spirit because that electrical vibration makes an instrument or battery of the spirit intelligence. You know that it is to look upon a dynamo and understand something of its work in the generation and distribution of electrical force that has been collected from the atmosphere and concentrated for your convenience. Well, then, look upon a human spirit enlivened by its body in that higher life is a spiritual dynamo, as a center of electrical impulse and power through which flows and is distributed this wonderful force of stupendous strength, and you will understand something of the powerful workings of spirit, not only upon and through matter, but throughout this entire universe, through this ether which you feel and which you call atmosphere. This is the working of the spirit, and comprises this science, a science relating to you these wonderful things existing in the universe; science telling you that you are electrical machines, that you are vitalized by this stupendous force within having intelligent will that must be developed by and through which you will express and manifest in one way and another all this grand intelligence, which is yours because you are a part of the infinite life, which is "all Intelligence, omnipotent and eternal."

It might take a long while, dear friends, to define to you the operations of spirit intelligences, through its various ramifications even in contact with mortals seeking for expression to them understandingly. Just think of it, what a grand study this must have been for man outside of the mortal form! What a wonderful field for research, for humanitarian investigating intelligences to learn of these things! Man does not learn it all when he steps outside of the mortal. Oh! no, he has to study. He must go to school; he must experiment; he must investigate; he must try again and again.

Every one of your spirit intelligences, your fathers and mothers, your sisters and brothers, your children, your husbands and wives, your dear friends and comrades, all those whom you have known, they do not understand, all of them, how to come and communicate with a medium. They do not all know how to make a table tip or a flower lift from that vase and appear to soar toward you. Why, to some of them it would be as impossible to perform such a feat as that, without the aid of some chemist in the spirit world or some familiar messenger of the medium, as it would for you to-day to gravitate outward toward the sun and hang suspended in mid-air. It is impossible for them as yet, for they have not operated with these laws; they have not come to a full understanding of them. They can glide along through the ether because they have these powers of motion within them that are more easily trained. They are trained just as a child is trained to walk through the hall, holding to the chairs for support and to the hand of the one who is guiding, but by and by the child steps along there fearlessly, conscious of its strength and power, so the spirit comes to glide instinctively as it passes from the body, for the way is upward. The appearance of this material magnetic form, the spiritual body, is upward from the feet through the cranial structure, and when the spirit body is formed it floats back and forth, and finally is enabled to go out, borne by the ethereal atmosphere to other scenes. But it has to be led, trained and guided, even in these things, as the little child is guided in its early steps toward locomotion and so on. But as the little child or the youth who is advancing in school studies on earth cannot possibly overcome the law of gravitation and all these other operations in nature sufficiently to rise from the ground unaided by material vehicles and hang suspended in mid-air, so the new-born spirit is unable to know how to master these wonderful laws, and to make these electrical forces his servants he must study and investigate, and it may take years. Many are not interested in doing that. You are not all electricals; you are not all astronomers; you are not all chemists. Some of you who are here would like, if you have the opportunity and means, to study chemistry; you would like to understand the co-ordination of forces and all these affinitizing of elements forming compounds for various uses, but you do not all care to understand these things and study them. Some of you would like, if you could, to devote your time to astronomical research, to study the heavens and those planetary bodies that appeal so grandly to your souls, but you would not all care to do that.

Some of you would like to study music; for you may have grand and beautiful expressions of it flowing out through your souls into rhythmic, melodious sounds. All of you are not attracted that way. So with spirits; some are just adapted to the study or experimentation of which we have spoken. They are training themselves to be masters in this art by which they can give to mortals undoubted manifestations of spirit power and personality. Many of them do not care at all about expressing their own personality.

Franklin may come, and he may so understand the law of electrical impulse, vibration and manifestations, as to be able to give some wonderful exhibition of physical power before your eyes, and if by that he should demonstrate to you the power of spirit over material things, the consciousness of intelligent mind independent of a physical human body, he would be satisfied. It would make no difference to him whether you knew Benjamin Franklin was the motor power of it. It would make no difference to him whether you ever remembered that Franklin was interested in this electrical display. He desires to have the

work accomplished, and if through this power of electricity manifested by spirit intelligence he can aid your child, your parent or friend to give an intelligent communication through the rap or the movement of the table or some other vibration of physical force, he will be more than repaid for a century of study and experiment in the spirit world.

And so they are working grandly, they are working valiantly; they are working with conditions that bind, and are sweeping onward through the ages making their experiments, performing their labor, achieving the grandeur of their efforts for human advancement and growth. All the world is becoming happier; all the world is gaining knowledge, and all mankind is reaching upward to higher conditions because of this vast army of human souls as unseen by mortal eyes they are sweeping onward with their work for the blessing of mankind.

And so, dear friends, this telepathy of which we have spoken, may be cultivated by every one of you. Some of you may have the power of diffusing the special electrical force that is necessary for the manifestation of some physical power or exhibition of spirit presence. Some of you may be what we call materializing mediums in embryo. Some of you may be clairvoyants, with just a little more of the scale hanging to your sight. Some of you may have the power of mental mediumship that needs a little stimulation for its out-flowing. Some of you may be natural healers, with pent-up forces of natural strength stored within you, that with a little intelligent understanding could be distributed to ailing people on earth and bring them up to health and a condition of strength and vigor of mind and body. All of you have something of this spiritual power; because you are spirits, you must have. You are spirits this hour, only with outside bodies. Through these bodies you can see, hear, touch and feel, and when you withdraw from them they are nothing but empty shells. So you must have spirit power, spirit perception, and it is by the perception that spirits can see, that mediums sense and feel and know things that you do not consider yourselves mediums, cannot understand. It is just the spirit perception reaching out and coming in contact with something that expresses knowledge or intelligence, and so they give to you what they do sense and you recognize it as a vibration of thought, a message of love, a wave of healing, or some beautiful gift and power from the spirit world. That is all.

Sometime you will understand more fully; sometime you will respond mentally to these vibrations. You will know your loved children talk to you; you will know your dear parents are close with their blessing; you will receive a hint and the token within you of their helpfulness and strength; you will realize that you are not alone, that through the valleys and shadows of mortality you are attended by radiant souls who long to do you good, and as you do realize this by the inward acceptance of that transference of thought by which spirits speak to you, by which they communicate in love to you, you will rise above the shadows of despair, the grief and sense of loneliness, and the sorrow and pain of the physical loss of those who have gone out from your external sight will all pass away. You will know they are here, closer to your hearts than they have ever been before, blending their magnetic life with your own, giving you only peace and love, causing you no care and anxiety, no pain and grief because of wayward steps in mortal life, but showering upon you the glory and the love and the beautiful conditions of the angel world.

Then, dear friends, shall you become more and more conscious of the great over-arching love of the angels, and go singing on your way, minding not the little obstacles and struggles of daily life; minding not those conditions that hold you down, but determined within yourself to overcome all things that are of the earth, and to gain the victory of soul-power, knowing that you are immortal, and that love, reunion, and that which is glorious and sweet, awaits you by and by.

"LOVE IS LIFE—GOD IS LOVE."

"Nothing useless is or low,
Each thing in its place is best,
And what seems but idle show
Strengthens and supports the rest."
—Longfellow.

With love cometh knowledge, oh! child of the earth,
She guards the sweet fountains of music and mirth,
She will lead thee where fountains of joy have their birth.

Oh! seek her then ever thro' labor and song,
And end the rude conflict that hate would prolong,
'Tis love, and love only, can triumph o'er wrong.

Oh! the world knows not yet half the duty of love,
It never has tasted the sweetness of love,
It dreams not, it feels not how holy is love.

"Love is life"—"God is love," and the infinite source
Of all forms and impressions of beauty and force,
What mortals may hope then to tame their course?

Love lays the foundation of worlds, and her hands
Form the billows of ocean to cradle the land,
And she buildeth her hills out of atoms of sand.

Love weaves the fair curtains looped up by the stars,
She makes the swift winds and lightning her cars,
And the blossoming clouds of the morning are here.

Love nothing despoth, or counteth as vain,
What is, she improves, in her hand "loss is gain."
'E'en the amoke of a battle she turneth to rain.

Love "thinketh no evil," she "seeks not her own,"
From the peasant who reaps to the king on his throne,
She exacts not her little till the harvest is grown.

'Thro' ages unnumbered she reaps and she sows,
Then patiently waits till the blossoming rose
And the lilies of love all their beauty disclose.

The soil planted in each bosom is self,
And its flowers are man's pleasures, its fruits are his pelf,
While justice and truth live in books on the shelf.

But oh! 'twill be shown in the growth of each soul
That the highest self-love seeks the good of the whole,
And this heaven-born truth every act will control.

All hearts thus obeying her holy decree,
Will sing in earth's temples the songs of the free,
'Tis Love, and Love only, can make the heart free.

Then its fruits will be blessings, and curses no more
Will sweep o'er the world with their pestilent lore;
Every heart will plant in Love's garden the seeds
That will show in her harvest increase of good deeds,
And the blessings of life will then equal man's needs.

Then prisons and chains, then the gallows and knife
Will mar not the growth of this wonderful life,
Or wake the dark fountain of hatred and strife,
But men, taught of angels, will cultivate flowers
To bloom in life's garden as well as her bowers.

And Love, and Love ever give wings to the hours,
Then "wars and rumors of wars will cease,"
Till Earth shall resound with the "Gospel of Peace."

—BELLE BUSH.

Wisdom is the talent of buying virtuous pleasures at the cheapest rates.—Fielding.

A good-word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

Perfect valor is to do unwitting what we should be capable of doing before all the world.—Roucheoucauld.

Let us always remember that he does not really believe his own opinions, who fears to give free scope to his opponent.—Wendell Phillips.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best advanced thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that we desire to have, however good it may be. We do not do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Lino-type machine that must make space for about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that, they will generally have to be condensed more or less, otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who will not comply with this request will be cast into the waste basket.

KEEP COPIES.—Of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

A group of sixty or more "fresh air" children from crowded Chicago will be entertained in Clinton this summer if the plans of a number of Clinton church people do not miscarry. The Mississippi Valley Spiritualists Association has donated the use of Mount Pleasant Park, where the annual reunions of the Mississippi Valley Spiritualists comes to a close the last of the month, to the children, and it is proposed to bring the girls and boys here on Aug. 29, and to entertain them for a week or ten days. A mass meeting will be held Thursday night to arrange for the entertainment of the boys and girls.

The Chicago American says: "Mrs. Marvel Miller, a clubwoman of Portland, Ore., is the complainant in one of the most remarkable suits ever brought in Chicago. She came to this city to secure the services of trance mediums to improve her failing hearing. In vain she consulted clairvoyants, spiritualists, magnetic healers, prophets, mental telegraphists and seers. After spending a week and much money, to-day she instructed her attorneys to take legal action against the persons who have failed to give her the world messages which she could hear. She told Attorney Lowenthal to proceed especially against Mrs. Dixon at 44 Thirty-first street."

Dr. Beverly writes: "Dr. Hahn Brooks of San Francisco, an ordained minister, has been rendering good service in his lectures on the occult during August. Madame Kuntz has also favored us with fine solos. Harry Tobias continues his short lessons on the Spiritual Man, in the afternoons. Prof. Hillis and many other mediums are constant in attendance, so that every one receives a test. Miss Violette Severly has changed her name to Mrs. Doctor has returned from camp and will introduce many new attractions in the near future. Our people are very much encouraged for there is always harmony in our midst, and all are willing to work for the good of the cause. We have the coolest hall in the city, north of the main street, first street and Indiana avenue. We invite the visiting public to come and enjoy these meetings, which last from 3 to 10 p. m., every Sunday."

Minnie Sharlow of Detroit, Mich., writes approvingly of the good work done at Haslett Park Camp. The meeting in Detroit will open again with Rev. Sarah Crawford as speaker.

Mrs. M. A. Logue writes from Butte, Montana: "I am still in the field doing all that my health will permit for Spiritualism. Mrs. Eva McCoy has been holding meetings here, assisted by Mrs. Clara Ferris. Mrs. Estro of Pocatello, Idaho, has a very interesting meeting last night. The cause is progressing in Butte, slow but sure."

Hon. Charles R. Schirm writes from Fort Monroe, Va.: "I am spending a few days on the Maryland pilot boat, Calvert, off Fort Monroe. I came here after leaving Lily Dale, where I spent nearly three profitable weeks, and otherwise had a delightful time."

Correspondent writes: "Mrs. Lora Holton, the well known musical leader, message bearer and psychometrist, is at Vicksburg camp, meeting old friends. She has been out of the public work seven years, but as her mother passed to the 'Beyond' last spring, she was called to the aid. She is contemplating a trip to Lake Helen, and would like to make engagements en route with societies on reasonable terms. Address her at No. 4324 St. Lawrence avenue, Chicago. Ideal weather has favored the camp. The closing week is appreciative audiences have greeted Bro. H. D. Barrett, and his plan and statement in regard to the N. S. A. were responded to heartily. Much praise is due to The Progressive Thinker for its efforts to weed the frauds from our ranks and place Spiritualism pure and simple upon a rightful basis before the world. Long may it live and the good work go on."

Mrs. S. E. Macky writes from Ferndale, Cal.: "My premium book, 'Ghostland,' was received yesterday, and I want to tell you I was simply delighted with it; it is such a beauty, and from the little dip into its contents which I have permitted myself, I

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, September 2, 1906: "The Lyceum."

Gem of Thought.—
"The Lyceum is a school of liberal and harmonious education."

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Green Mountain Falls, Colorado.

things told them that the mediums had no way of knowing except through their guides. One gentleman, a D. D. and M. D., who only a few months ago was convinced of the great truth, offered to give his experience. So we accepted Dr. G. E. McNeill's offer, and he is to speak for us on the 6th, and more in future. Mrs. E. Gucker and Mr. E. Moore, her brother, joined our Society last Sunday evening. She is to be our medium, and a good one she is. Her residence is at 3513 West North avenue, where she gives readings during the week, and on Sunday afternoons at 2:30. Do not hesitate to recommend her to those who want good honest work. We still hold our card parties in spite of the hot weather. We give beautiful hand-painted china for prizes, painted by Mrs. Borg.

Minnie Sharlow of 303 Lafayette avenue, Detroit, Mich., will be pleased to hear from any society in need of an active worker.

Will some of the readers of The Progressive Thinker send the address of Dr. Louis Schlesinger to C. J. McClelland, Room 10, Riverside Block, Pueblo, Colo.

Mrs. Emma Smith writes from Salem, Oregon: "I read and hear much against Spiritualistic phenomena. However, I know spirit return to be a fact, as I have evidence of its truth every day, being clairvoyant and partially clairvoyant, and have had many experiences convincing to me, but of little value to others; yet there are many things connected with the phenomena that puzzle me, one being why spirits are not seen. I have names or dates. I know there is a reason for it. I often find subjects have been thinking about brought into discussion in The Progressive Thinker, and am often enlightened thereby."

Judge A. H. Dalley writes from Lake Pleasant, Mass.: "Mrs. Pepper arrived here the 18th inst., and was greeted by a large audience, and by her sermon and great manifestation of clairvoyance and clairaudience, astonished her most ardent admirers. She goes from here to the camps in Maine."

Mrs. Maggie Henry writes: "At the Spiritual Mission Chapel, Old 77, on last Sunday evening we were especially favored by having a dramatic reading to the audience who kindly favored us with a selection. I was highly appreciated by the audience. Our speaker, as usual, took the subject for his lecture from his audience and he certainly gave us some very fine advice, and I trust all will profit by it. The lecture was followed by readings and psychometric readings by your readers of mediums. The Professor answers a personal question for each person in the audience."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from his home in Hillsboro Bridge, N. H., August 3, Lorenzo Worthen. He was born in New London, N. H., Nov. 12, 1834, but for the last twenty-four years he resided in Hillsboro. He was a man of sterling honesty and integrity, having the confidence and respect of a large circle of friends. He was a member of the Order of the Golden Cross. He had been a Spiritualist for twenty-five years or more, and was a great worker for the cause, always ready to defend it. He has been secretary of the State Camp Meeting Association, Summer Lake, for several years. Funeral services at his home, August 7, conducted by the writer. EDGAR W. EMERSON.

Passed to spirit life, August 11, at the home of his son in Decatur, Mich., Julius A. Anderson, aged 80 years. His remains were taken to Helena, Montana. He was a kind husband and father, and a firm and consistent Spiritualist. He leaves a widow, four sons and a daughter to mourn his loss. "He is not dead, but arisen."

MRS. M. E. ANDERSON.

Mrs. Alice James passed to the higher life, August 16, 1906, at her home in Volinia, Cass county, Mich. She was a kind, loving, devoted wife and mother, and was respected by all for her noble qualities. She left behind her noble daughter, four sons, three sisters and many friends, who are blessed with an assurance of a life beyond. Services conducted by the writer. LAURA L. CRAWFORD, Detroit, Mich.

Michigan State Spiritualist Association.

The thirteenth annual convention of the Michigan State Spiritualist Association was held at Haslett Park, Aug. 14. There was a large attendance of officers and delegates and all took a lively interest in the proceedings of the meeting. The reports of the officers were very gratifying indeed, showing a slow but steady growth. Our financial condition is the best it has been for years, and this is almost entirely due to the noble and efficient work of our retiring president, Dr. J. M. Walker of Jackson, Mich., and the secretary, Miss Rena D. Chapman of Marcellus.

Will the secretaries of the local societies throughout the state, whether chartered or not, kindly send to the state secretary a list of their present officers, as there will be important notices to be given from time to time. It will be impossible to reach you unless you kindly comply with this request. It will also aid in keeping in close touch with each other and bring progress in our work.

The officers for the ensuing year are as follows: President, Mrs. Abbie E. Sheets, Grand Lodge; vice-president, E. W. Sprague; secretary, Miss Genevra Spaulding, Lansing; treasurer, Mr. C. A. Clement, Lansing; Trustees—O. E. Spaulding, Lansing; B. Carpenter, Detroit; C. J. Harris, Petoskey.

Kindly address all communications to the president, Mrs. Abbie E. Sheets, Grand Lodge, Mich., box 176, or to the secretary, Miss Genevra Spaulding, 1230 Michigan avenue E., Lansing, Mich.

GENEVRA SPAULDING, Secretary M. S. S. A.

VISITING THE VARIOUS CAMPS.

The Good Work That is Being Accomplished.

To the Editor:—The writer is desirous of saying a word or two relative to the camps he has been visiting this year, and thus let those who have not taken advantage of the camp-meetings know what treats they have missed. After the opening of the Wonesowick camp, the writer journeyed to the various camps in the state, to make his initial visit there. Other camps were then mine have fully described the beauty of this favored spot, so there is no need of me dwelling on that. I will simply say that at Chesterfield I had one of the most pleasant times of my life.

At the time of my visit there seemed to be the most perfect harmony prevailing, and everybody made it a point to make the visit of myself and daughter a red letter event in our lives. At least so it seemed to us, for we were all so kind and so good.

Mrs. Anderson was present, and had charge of the lyceum and entertainments, as well as lecturing on occasion demanded. This gifted lady was certainly the right one for the place, for the children were always happy in her company, and the young folks of the camp were more than in love with their leader.

The music here was excellent, and was all furnished by young people of much ability; in fact these young people were a revelation to me, for I have never seen so many talented young people assembled together on a little ground, and so happy.

The mandolin club, composed of Miss Minnie Mendenhall, Miss Carrie and Miss Adeline Melkie, and George Vonderheide and Earl Miller, was a source of great pleasure to all. Miss Jessie Marley is a most proficient pianist and organist, and her playing was a delightful satisfaction. Miss Hazel Wertz of Anderson is a possessor of a wonderfully sweet voice, of which she makes excellent use. She has one great feature in her favor, and that is her enunciation. She is singing, she articulates so clearly, that the audience knows what she says; this is a rare quality, and is different from the vocal gymnastics which sometimes passes off for singing. I cannot say which of these young people is the most talented for they are each and every one the best in his or her own field. It was more a pleasure to have met them.

Another work of the past summer was the visit to the camps of Mrs. Marian Carpenter, who surely is a prime favorite; and Mrs. Murtha, of Toronto, Canada, with her soulful messages brought consolation to many hearts. Time and space forbids the mention of the many workers on the ground, of which one had his or her place which they filled to the best of their ability.

The mention of Chesterfield would not be complete without mention of a "young" man, the meeting with whom was a great treat; I refer to our venerable brother, Dr. Mendonhall. Over eighty years of age, his mind seems to be as clear as crystal, yet, withal, with the wisdom of youth, yet, withal, with the wisdom of youth. Several good hours were spent in conversation with him to the great profit of the writer. Brother Mendonhall is surely a philosopher and I am very glad to acknowledge my indebtedness to him for the pleasure his advanced thought gave to me while there.

From Chesterfield, I went to Wonesowick, where to spend a week at the home camp; everything was going smoothly, the vice-president, C. C. Pratt, proving himself a most efficient and capable man. Ripley filling the chairmanship in a highly satisfactory manner. Again journeyed afar, this time, to Vicksburg, Mich. At this place also the writer found genial people and was afforded a delightful time. In the heart of a great grove of oak trees, the management is in the hands of Miss Jeannette Fraser, who is most successful in her labors for the camp.

The music here was furnished by the Axtell Sisters of Vicksburg, and was indeed ably handled. Whole-hearted, genial people abounded here, and was glad to have the pleasure of spending a week in the midst of them. Leford, the drummer medium, was present to give messages; also Mrs. Licht, of Chicago; the venerable Dr. Peebles came to Vicksburg Sunday, and gave a discourse which pleased his audience greatly.

Mediums and several phases were on the grounds, and as I could learn were giving much satisfaction to those who visited them. Take it all in all, Vicksburg is a beautiful spot; those who failed to attend this year had better take the hint now, and preparing for the visit next season. All of this was profitable and profitable to all, spiritually and mentally.

From this point I again returned to Wonesowick for the closing week, after having been called to Warsaw, Ind., to say the words of comfort to sorrowing hearts. The occasion was the funeral of Frank Snyder, a most estimable young man; one of the city, who was severely injured while fulfilling his duties as mail clerk in the Railway Post Office Department. Mr. Snyder was less than twenty-two years of age; was the idolized, only child of Brother and Sister Snyder of Warsaw. Besides his parents and friends who mourn his departure, Frank left a sweet little wife, a bride only a few months, to mourn the absence of the one who had but so lately brought into her life the sweetest joy, the boon of love. But each and all of these dear ones face the world with the strong conviction that Frank is still alive—that he is near them, and that the loving love will place the intervening veil and make them know that "the dear ones he has left behind he never can forget."

The closing week at Wonesowick was eventful, and the camp closed Sunday night, Aug. 12, after the most successful session we have ever had. Our auditorium, built under the big old rooming house erected this summer, gave entire satisfaction, and has given the public a confidence in us never before felt. Bro. G. H. Brooks, the worthy president of the State Association, paid us a visit meeting his many old friends, and bringing new ones. All in all Wonesowick was one of the most beautiful and delightful camp grounds I know of.

The aftermath of the camp was the wedding of Miss Gertrude Spooner, for many years the secretary of the camp, to Mr. C. B. Griswold. The writer and the words which ratified the union, and the day after the wedding moon rejoicing in life and love.

From Wonesowick the writer journeyed to Ottawa, Kansas, from which beautiful spot I am writing, but of this more anon.

WILL J. ERWOOD.

Haslett Park Camp.

Since my last communication to your valuable paper we have had a spiritual feast at Haslett Park. Mrs. B. S. Lillie came to us Aug. 11. We are richer for her visit here. Her beautiful inspiration, at times woven into rare poems, have left an impression upon us that will not soon pass away.

Sunday, August 12, was a busy day with us, a day of which we can speak in old Methodist style, "It was good to be here, and it was better to be here." Mrs. Lillie, who proclaimed the truths of Spiritualism in glowing terms contrasting them with the old faiths and credal systems. At noon we found we had a visitor—Thomas Grimshaw of St. Louis, Mo. After Mrs. Lillie's afternoon address, Mr. Grimshaw accepted an invitation to speak to the people. He was greeted with much applause and it was an interested audience that listened to his ringing words for a clean and honest Spiritualism.

Geo. A. Leford, the drummer medium, was with us at this time, and followed the lecture with messages from the loved ones in the Beyond. He fed the hungry and added knowledge to their faith. Then followed the christening of two little babies—Mrs. Lillie's infant in her arms, her mother's heart shining in her face, and spake beautiful words to the parents and to the child. It was a poem in words, and to me the scene itself was filled with poetry. Mrs. Lillie asked Mr. Grimshaw to perform a ceremony for the next little one, which he did in an impressive manner. The babies both did their parts admirably, as well as the preachers.

On Tuesday, Aug. 14, the Michigan State Convention honored us by meeting upon these grounds. We set aside our afternoon session until evening, and gave them the floor. Many of the visiting delegation were with us in the evening, and it was our good pleasure to listen not only to the fine address of our good sister, Mrs. R. S. Lillie, but Miss Elizabeth Harlow, Mr. Grimshaw and Oscar A. Edgerly favored us with addresses that made us feel that the book of Inspiration was not closed, that its immortal power was upon the minds of men to-day. We feel indebted to these able workers and exponents of our glorious cause for their assistance upon this occasion.

Mrs. Marian Carpenter came to us August 13. Her coming is always greeted with joy, and many hungry hearts are made glad by her presence. Her fine inspiration is always an uplift and higher planes of being unfold before us. Truly the world is better for her sweet influence. We bade her adieu August 23, when she left us for Lake Umbagog, N. H. Mr. Carpenter spent Sunday with us, and lent his genial influence to the camp, much to our enjoyment. Mrs. Sharlow of Detroit assisted Mrs. Carpenter in the message work Sunday afternoon.

We are sorry to note that Harry J. Moore is unable to meet his engagement with our camp. The management, however, are fortunate in securing Mrs. Abbie Sheets of Grand Lodge, to fill the place of Mr. Moore on our program. Mrs. Sheets is one of Michigan's foremost speakers, and is the newly elected president of our state association. She arrived in camp this morning, and her lecture this afternoon was listened to with much attention, and the messages which is a new feature of her camp work, were fine indeed.

On Thursday and Friday of next week, Eugene V. Debs will be with us. We expect many will come at this time to hear this great orator.

Sunday, Sept. 3, closes the camp for this season, Dr. M. King being the speaker Sep. 1 and 2.

Come and listen to our truth. It is the gateway to larger possibilities.

EMMA GIBBS.

Grand Rapids, Mich.

Vicksburg Camp.

The key to success at our Spiritual camps consists of kindness, trust, and a welcome hand to all honest mediums. The reverse drives them to other places, and the attraction is gone, leaving the camp in a deadened condition.

Your humble correspondent has just returned from Vicksburg camp. The beautiful lesson there was kindness, and indeed true etiquette was everywhere practiced. To me it was a foretaste of the high plane of existence. Surely true harmony prevailed.

THIRTY THREE AUG 25
on the clean, pleasant, rustic grounds where you could see mediums walking about in a brotherly and sisterly way, I saw no frowns exchanged by them, neither did I hear of back-biting. As mediums are like looking-glasses, they revealed the beautiful life of the sweet woman who rules by the hand of kindness. I shall never weary in speaking of the good management of Miss Fraser who has been so faithful and independent in her camp work as a sole manager.

Meeting Elizabeth Harlow on this congenial camp-ground also added much to my life. She is truly great, yet so humble, making no distinction between people, feeling that all are made of the same material. If all workers were like her, the cause of Spiritualism would never falter, for all would be united in one great whole.

MRS. JENNIE MARTIN.

Grand Rapids, Mich.

Freedom is the thermometer of civilization.—Truth Seeker.

ALL HAIL TO BEAUTIFUL LILY DALE!

A Roseate Picture of This Noted Place of Resort, as Seen by Laura G. Fixen.

Lily Dale a new revelation, and the band played Annie Laurie.

Proceeding, did not stop however. Oh, no. Lily Dale is in the height of her glory, her greatest glory and largest victory. As the beauty of the place charms all so the spiritual power is felt by all the children of men who come within the gates—orthodox, heretics, Spiritualists, republicans and other sinners.

We have had a great Woman's Week, including Woman's Day, Travel Day, Temperance Day and Peace Day; each one seemed like the raisin in the cake.

Woman's Day has, however, always been the greatest day of the season. The grounds were turned over to women and daylight found everything in full activity. Everything and everybody was decorated in the color of the day—"yellow"—from the house-dog to the chimney top. Mrs. Humphrey, the acting president, rang the bell and presided over the morning symposium, and short addresses were made by Mrs. M. A. Carpenter, Mrs. M. E. Cadwallader, Miss Alice E. Bennett, Mrs. Helen M. Gougar and Mrs. Laura G. Fixen, elucidating on the advance of the woman from the subjection of the past to her rightful God-given place at the side of man, and thus equipped herself better mentally and physically to bring to the world better children.

The afternoon meeting was the great event of the day. The auditorium was overflowing everybody and his neighbor were there. The room was beautifully decorated under the supervision of our tireless chairman of decorations, Mrs. E. Alger.

The orator of the day was Miss Marie C. Brehm, State President of the Illinois W. C. U.; a Presbyterian, holding the highest official position accorded any woman in the General Assembly of that church. Miss Brehm fully met the expectations of her audience and with her clear, well modulated voice, logical arguments and womanly dignity, held them under her magic spell until everyone could perceive a vision of the coming day when Uncle Sam will really keep house; when the reason of man and the heart of woman shall sit in council together and devise laws beneficial and wise, for the best interests of humanity; when monopoly, greed, trusts and lobbyists shall stand aside and the great good to the greatest number shall be embodied in our Constitution.

Miss Brehm's rare personality was indeed the greatest attraction in favor of the equality of the sexes.

In the evening we had the greatest dance of the season. It was "Ladies' Choice," they select their partner and pay for both. Great hats danced with curly locks of youth, and two steps, three steps and stepping where it hurt most was the order of the night.

Over 200 couples, balanced to corners, swung their partners, all hands circled round, ladies change, promote all, and everybody had a splendid time and renewed old acquaintances and their own youth, and at midnight we all felt that it was the greatest Woman's Day Lily Dale had ever had, that it measured up in full and slopped over of its great measure of happiness and good will.

The next day was Travel Day. Mrs. Helen M. Gougar took us to New Zealand in the morning and in the afternoon we went to Switzerland with Miss Brehm, and while we enjoyed the trip, the people and the sights, we felt America was, after all, good enough to live in, in fact a little best of all.

Saturday was Temperance Day. The platform was decorated in red, white and blue, and a large picture of Miss Frances E. Willard and one of Mrs. L. M. N. Stevens, the president of the National Woman's Christian Temperance Union, were prominently displayed.

Judging the Gods.

The Christian gods are being judged by man. But in order to pass judgment on the man-made gods, humanity must develop their spiritual or infinite senses, and that is what Spiritualism has come to do. The gods of the past were all made on the plane of the five finite animal senses, and on that plane are their worshippers who have prayed themselves into darkness worshipping images; therefore the foundation of what is called Christianity was established on idolatry. All that wish to prove the idolatry of Christianity, can do it by unfolding their own spiritual senses, then those idols will all disappear, for they will be above the plane of idolatry, where creeds will nevermore darken their spiritual vision. This is the mission of true Spiritualism; and it has come to stay and revolutionize the human mind.

All that wish a helping hand will find one in "The Historical Jesus and the Mythical Christ; or Natural Genesis and Typology of Equinoctial Christianity," by Gerald Massey. Gerald Massey is a spiritually unfolded Spiritualist. His book is as true as truth.

A. C. DOANE.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

National W. C. T. U., decorated with white ribbons, looked down upon the audience, and the old oaken bucket hung in the hall was pictured by a moss-covered well and the time-honored bucket of the old question of temperance, the old worn subject; yet when the son or husband comes staggering home for the first time it assumes a new interest and the outcome seems heaven on earth to that family at least. The speaker showed the operation of the day on the question of temperance, the old worn subject; yet when the son or husband comes staggering home for the first time it assumes a new interest and the outcome seems heaven on earth to that family at least. The speaker showed the operation of the day on the question of temperance, the old worn subject; yet when the son or husband comes staggering home for the first time it assumes a new interest and the outcome seems heaven on earth to that family at least. 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Paul was the great apostle to

THE MICROSCOPE. I am as
of this as I am of my existence,
even to the smallest fibre, this
materialized by the spirit whose
throbs the great electrician
she must have had "bones"

lecture and course of twenty-four
cess lessons by Dr. B. F. Austin
D. D. The titles of some of the
tures are as follows: Self Help
nancial Success; Ideals; Econ
Planning; Attraction; Courtesy;
ness and 'Fact; Angel Help. Pr
cents.

are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given of Abrazimian's Studies in the Domain of Magic and its relation to obsession.

It is fully answered in "Mediumship, and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Address him at Cedar Heights, Ohio.

The Persian Mystic Emperor

A weird, powerfully told dramatic story of the earth life and subsequent experiences in the Spirit World of the "Guide, Ahrizman." Few books are more calculated to hold the reader's interest from the first page to the last, and much that is original and new will be found in the accounts given by Ahrizman of his Studies in the Domain of Magic and its relation to obsession and other perplexing problems of spiritual intercourse. Price, cloth \$1.00.

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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CHICAGO, ILL., SEPTEMBER 8, 1906.

NO 87.

A SPIRIT COMMUNICATION.

Read at the Annual Harvey Reunion, at Little Valley, N. Y., Aug. 8, 1906, From Mrs. Emil Smith to her Husband, O. H. Smith.

At the annual Harvey Reunion, at Little Valley, on August 8, 1906, an instance transpired out of the ordinary routine of family reunions in receiving and being read by Mrs. Emil Smith a communication from Mrs. Harvey Smith, who departed from her earthly presence April 13, 1905. Mrs. Smith's request was for me to read the communication. I had to be excused from reading the message from lack of control which could not be overcome. Thus the substitute, O. H. SMITH.

Relatives and friends, don't think that I am reading this communication to proselyte in behalf of Spiritualism. No, far from it. I read it the same as a letter, a communication from an earthly relative for the Harvey reunion from Michigan, Chicago or California.

Now in connection with the Harvey reunion I wish to give what to me is a great reality; to others as they see it.

Mr. Hanson and Mr. Ridout, both clairvoyants, say, "Emily came very plainly into their presence and said 'How do you do?' and for Orlando to read these ideas as coming directly from her, Emily, in spirit life as follows:

"Will you invite us to the Harvey reunion? We can come as unbidden guests and partake of the goodies, and you never will miss what we take any more than you miss the dew drops or the nectar from the flowers the busy bee has extracted.

"It would be a holiday indeed, if you could realize our presence and the joy an intermingling of past and present experiences, both physical and spiritual. I speak for many of the relatives of the Harvey reunion. We shall be present as an unbroken family and friends, though near, yet we are separated, but be assured that our life in the spirit world is as real and tangible to us as your life on earth, even more so, as we are in spirit life our every thought is reflected so that all others can perceive it as well as ourselves; and this reflection we call ethereal sublimated and refined existence. That is the best illustration we can give of our surroundings to make it comprehensive to you.

Now our spiritual bodies must be sustained just as your material bodies are on earth, so you see in order to live in the spiritual ethereal existence, we eat and drink just as you do, but our eating and drinking is of the ethereal refinement, and of the most refined substances. We only eat and drink for sustenance, but we eat and drink for joy and sociality. We make a social pleasure of it far more than you do with the Harvey reunions, for we have the advantage of the ethereal and spiritual refinement. Do not believe that we eat just as we used to on earth. We are not killing hogs and cattle, or peeling potatoes as in physical life. No, we call it an advance in the scale of being.

"When the spirit, the real self, leaves the body, the spirit form is precisely like the form that was left, every organ is intact and perfect. We have eyes the same as we left. We can see and comprehend material things; that is why we want an invitation to the Harvey reunion, and if we are not invited with a material postal card, you can notify us with your mental desires and wishes and be accepted just the same, and be assured your mind is spirit clothed in earthly form, and is a spirit as soon as nature takes its course and frees it from the physical body.

"Now we can comprehend and see spiritual surroundings, that before we could not. Besides all this our sight and comprehension is unfolded many many times. Now we can see to a very long distance, and to you it would be remote regions, beautiful to behold. So we have ears, we can hear material sounds. Our spiritual ears and vision are as opened, and we hear a great many sounds recorded in the ether, the higher vibrations of the spiritual realm. We can hear spiritual personalities talk, sing, laugh, play on musical spiritual instruments, and we can hear grand orations and lectures long distances, and thus it is with every organ of our ethereal bodies. It's all perfectly natural, a natural law.

"Now if we have all that you have and the ethereal added to our surroundings, ought we not to be happy? We are blessed with the full sunlight of absolute knowledge.

"Many relatives and friends in spirit life that claim relationship to the Harvey reunion will meet with you.

"Though the veil is thin to our spiritual vision, to your physical eyes it is impenetrable, but when nature has done to you the same as to us, then to you it will be the same.

"Now, members of the physical life of the Harvey reunion, whether these ideas are a reality to you or not, let us all live up to our highest conceptions of right; that is the best any of us can do, and if mistakes have been made in earth life, rectify as soon as possible in the spiritual life. That is the best we can advise.

"We are not able to say a tithe of what we would wish to our earthly friends. We would fill you to overflowing, if you could and would accept with thanks the beauties of immortal life, the glory of individual existence.

"And now, not to be selfish, but I must say that my desire is as soon as nature shall take its course to meet and greet my companions and all relatives and friends, for I am sure you will be pleased with the change from the suffering physical body to celestial life and meeting and greeting our children grown to beautiful individual personalities, also meeting father, mother, brother and sisters and friends, was a happy Harvey reunion, and my heartfelt wish from both sides of life, is please accept tokens of love to all.

Ever individually,
"EMILY HARVEY SMITH."

August 4, 1906.

This was given through the mediumship of Mrs. Ella Ridout to Orlando, from Emily, written automatically.

You are sailing on life's ocean,
But your voyage will soon be o'er;
You're waiting to give you a welcome
Over on the other shore.

It will be one grand reunion,
Where we shall part no more;
You will always and a greeting,
From Emily, written automatically.

SUSAN B. ANTHONY.

A Compounding Debt to Memory Due. An Open Letter to America and Other Lands.

God gives, at times, moral epoch-makers to the world; and when these epoch-makers are permitted to come, the fruits of their lives not alone bless man, but also reach, immediately all other life—the lower as well as the higher. The benevolent benedictions that through these advance agents are pressed into human history, before the race is ripe for them, almost always come only through a crucifixion and self-immolation of the mediocrity human sources. These seemingly premature saviors of man had always to bear the slings and arrows of outrageous fortune while in their bodily presence unfolding the light to their dark surroundings; and then usually had to die an early death, to gratify the vengeance of ignorance and hatred which became the crucifixion in such cases.

But, oh, if these many crucified saviors, who thus came to man to offer themselves in their habitations of light before their day, and thus hasten the speed of the chariot wheels of progress, had been withheld, in how much longer and denser darkness would we have remained, and would still be in, instead of dwelling now in the hopeful dawn out of which we can now look forward to the more perfect day.

And we must remember that the commercial, industrial, political and general physical advancement of man is a family to and known of by all the halls and welcome and appropriate the moral and spiritual light that is thus offered to him to disperse his darkness.

So far as history carries to us the facts, it is only comparatively few years—not more than half a century—since woman had any legal rights which either a white or a black man was bound to respect. And we have so gradually advanced in this regard that this generation hardly realizes how degraded woman lived alongside her male companion in former ages.

And while in monarchic countries it sometimes falls to the lot of a woman to become a nominal ruler, yet in our beloved free America it was hardly possible as yet for a woman, and for that reason alone, however well qualified, to become the president of the nation, or to sit even in a congressman's seat, for these were made for men only.

But we are making progress, and are on safe and progressive grounds; and the darkness which is broken, and the scales that are hiding the light are falling from year to year. And also the spirit of persecution toward anyone for standing for equal rights for woman, has been about all removed.

Recently there passed away from this life, Miss Susan B. Anthony; a name familiar to and known of by all citizens of this country old enough to vote, whether male or female, and she and her life-work are known of more or less throughout the civilized world. And to her memory we owe a debt that we can never pay in full; for we have allowed the principal to run at compound interest, and that at usurious rates, ever since her life work began.

The majority of the press of this country of nearly all parties; the public men, and both men and women in all walks of life have abused and ridiculed her heroic deeds and self-sacrificing life while she toiled and gave her tireless efforts of eloquent tongue and pen to free woman from the legal thralldom in which her sex was held when she came into womanhood. But now the personal bitterness and most of the sentimental prejudice that faced and maligned her in her lifetime have all passed to the grave. Her active foes are gone or silent; but the wrongs she suffered are not righted; and this nation is not yet a free land, and noble souls have carved into marble a status of this departed hero and have placed in the temple of fame at the national capitol. There should be set up a memorial statue to Susan B. Anthony, as one of the greatest emancipators of her sex that lived in the last century.

Will citizens of New York and Chicago and elsewhere lead off to erect a monument to an imperishable name? Or shall we leave our uttered abuse and falsehoods stand unrecalled and unrebuked? Who will step out and begin to call the roll of honor?

AMOS STECKEL,
Bloomfield, Iowa.

Over on the other shore.

Emily's request was for me to read what was being automatically written in the Ridout and Hanson circles.

"Your powers are stronger as time advances, yet in strength there is unity. This advance should see where you have made achievements in the mysteries of unknown forces. Work must win where patience is a partner.

"Little will you reap in this world of tears, but the great hereafter is when the reward is given—not in trinkets made with mortal hands, but jewels that stay forever. Let us see what is being done; review the work of the past. Untutored and unknown, coming in a spirit of mirth when the soul craved for higher knowledge, time made impede until after months of toil our mission is rejoicing over our success. Little is known what can be accomplished when the mind is free to better instincts. Not in the span of life you are living can perfection be attained, but improvement goes on forever and forever.

"Standing on the rock of ages,
Where your boat is anchored fast,
Storms and tempests will not reach you;

You will enter port at last.

"Coming soon to the haven of rest where neither sailor nor craft has to be used, but where all is rowed with oars of love, on the ocean of eternity."

Ministers who admit that witchcraft is a superstition will read the story of the Witch of Endor. Will read it in a solemn, reverent voice—with the theological voice—and will have the impudence to say that they believe it.

Health is to be used only as the instrument of action, not as the representative of civil honors and moral excellence.—Porter.

Spiritualism and the Law.

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Ten.

The next case, like many others, shows to what length contestants will go, even though they be collateral heirs, to overthrow the wills of respectable and intelligent people who leave their money for a good purpose of a public character, rather than give it to persons between whom and the testatrix there existed little, if any, sympathy or affection.

The General Convention of the New Jerusalem Church, 327, decided 1893.

The state of the testatrix had passed to her by the will of her husband who died twenty months before her. They had no children. The contestants were collateral heirs. She devised the property to a trustee, directing a portion to be used for the place of a library and school where religious instruction should be given according to the doctrine of Emanuel Swedenborg, and the residue for its support; and if after a fair trial this project was found impracticable, then the property was to go to the convention of the New Jerusalem Church.

In the court below the jury found against the will. Some of the evidence offered by the contestants tended to show that about twenty-five years before her death the testatrix had a delusion that a lady who spent a year in the family had attempted to poison her, and that about five years before her death she had a similar delusion concerning another person, and that she insanely believed that a poison exuded from her skin.

It was shown on behalf of the contestants, that through her life she had transacted business with the plaintiffs in the case and other persons, and that she was regarded by her neighbors as a person capable of taking care of her own affairs and of sound mind.

To show that the testatrix was a religious monomaniac, the attorney for contestants urged upon the jury the opinion of one who was introduced to them as "the highest authority in the world on monomaniacation," and that the leader of her religious faith, in so far as it was peculiar, was himself insane. But the court said:

"The insanity of Swedenborg was not in issue in the case. If it had been, Maudsley's book could not have been introduced by either party. This line of argument was pursued against the contestants, and the court, in its opinion, was of the opinion that the contestants had failed to establish the insanity of the testatrix, and that the judgment should be reversed."

Another ground for reversal was found in the instructions given by the court below to the jury, which instructions were as follows:

"Evidence has been offered tending to prove that the testatrix believed that she had communication with the spirit of her deceased husband. Such a belief does not of itself prove that she was of unsound mind, but the fact that she had such belief is an item of evidence, which you can consider."

The appellate court in commenting upon this instruction, draws a very fine distinction which is worthy of notice. There seems to me to run through the opinion of the upper court a subdued indignation on account of the judgment of the court below. Says the upper court in its comment:

"The fine distinction to which the court assumed that that was a fact which the evidence had only tended to establish; but the jury might have supplied the necessary condition, viz., if the evidence established the fact. But it is fatal to this instruction that there was no such evidence. In this direction the only testimony was that she believed in the domain of spiritual belief, and that her husband was present with her."

The law laid upon the trial judge no such hard duty as rehearsing the testimony which had occupied more than a month in its introduction; but when he undertook to do so, it was indispensable that he should do it with substantial accuracy. Who shall say that in the domain of spiritual belief a misstatement of this character is not substantial? Those whose interpretation of the Scriptures lead them to believe that the spirits of the departed are among the living, are not to be confounded with those who believe in actual communication between the living and the spirits of the dead."

The fine distinction to which I alluded above is contained in the last sentence, and seems to me to force one of two conclusions; either that the court was making fine distinctions in order to correct what it believed to be a fallacious or prejudiced finding of the court and jury below, or it believed that some jurors might consider a person sane who had been insane in the domain of spiritual belief, and that the court was making fine distinctions in order to correct what it believed to be a fallacious or prejudiced finding of the court and jury below, or it believed that some jurors might consider a person sane who had been insane in the domain of spiritual belief, and that the court was making fine distinctions in order to correct what it believed to be a fallacious or prejudiced finding of the court and jury below, or it believed that some jurors might consider a person sane who had been insane in the domain of spiritual belief, and that the court was making fine distinctions in 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court and jury below, or it believed

Letters From the Spirit World.

Written Through the Mediumship of
Mrs. Carlyle Petersilea.

Letter From Carlyle Petersilea.

What, ho! there—across the divide!

How do you do, Brother Francis?

Why did you not ask me to take a

hand in this warfare against the

frauds? I do not think, my dear

brother, that it is because you

thought I was a spirit and could not

know about it. No! I do not think so

for a moment. In fact, I know better.

I can tell you that I knew something

about the frauds before leaving my

body, and I know a great deal more

about them since leaving it. Now

this I have to tell them, one and all

they had better stop right where they

are now, or each will land in the pen-

itentiary where there will be plenty of

time to mourn over their past follies.

Now, Brother Francis, I am going

to tell you a little story, which if I had

succeeded in inducing my wife to tell

you a long time ago, it would have

saved much trouble; but when I wrote

her to write for me or for the spirits

who would like to write, she is so

fearful that it may be her subcon-

scious self, or reflex action of the

mind, that we have hard work to get

her to write at all. Well, we hope the

great stream of Spiritualism will at

length work itself clear. Many true

mediums within the last ten years,

have had to go to the wall on account

of the frauds, but, never mind, they

will all be cleared and purer for the

clearing process—but to my story.

About a year ago my wife received

a letter from a lady somewhere in the

southwestern states, telling her a

most pitiful story. My poor wife

shed many bitter tears over the letter.

It seems that this poor woman and

her husband had by date of her death

saved from their scant earnings about

fifteen hundred dollars where-

with to purchase for themselves a lit-

tle home. They were still young peo-

ple, but it had cost them years of toil

to save up this amount. A so-called

medium who styles herself Mrs. —

[name omitted by the editor for cer-

tain reasons] visited the town where

this couple resided, and, after a few

sitting circles, also giving so-called ma-

terializing seances. This man and his

wife became deeply interested, forget-

ting that all is not gold that glitters,

and after a while they were induced

by this Mrs. — to give her their lit-

tle all; she promising them that if

they would do so, she would cause

them to become such wonderful medi-

ums that they would be able to do

to any man's hand work; that they

could earn, in a very short time, more

money without labor than they had

been able to save in all those years.

The poor victims believed her, and

were shortly left without a dollar, and

not a trace of the wonderful medium-

ship promised.

The poor husband had to go to

work with pickaxe and shovel, and

the wife, who had been so confident

she could find to do. Moreover this

Mrs. — told the woman that if

she ever revealed what she had done,

she would send upon her the evil eye

—whatever that may be; but the poor

woman believed in it, and that was

enough.

True mediumship is a great blessing

to the world, and if abused, and right-

ly used, would really become the savior

of the lower world.

In one sense of the word, Brother

Francis, you are the best and truest

friend the frauds ever had; for, by

exposing them before they get to the

I cannot discover, so far as I have thus

imagined, that it is possible for a

spirit to take the form of flesh,

blood and bones. When I was with

you in the mortal body I thought all

things were possible to a spirit; but I

was mistaken. I was mistaken about

many things. We here as spiritual

beings are hedged in and about by

natural laws just as you of earth are—

laws that we cannot break, or things

that are impossible to be done, but

we are continually striving to illu-

minate these laws and understand

them.

We hear a great cry coming up

from many souls: "If spirits can write

and talk through mediums, as they are

supposed to do, why do they not tell

us more about their lives there?"

Why, my dear friends, we have been

telling you all along just as fast as

you were able to understand.

If thirty, forty, or fifty years ago

we had told you that there existed here

houses, buildings, schools, temples of

wisdom, halls of learning, or colleges,

chemical and scientific laboratories,

and other buildings that the mortal

eye could not look upon without be-

ing blinded; that there were hills,

dales, meadows, mountains, lakes,

streams, rivulets and ponds; that

there were grass, trees, shrubs and

flowers; that there were immense

oceans, and so forth; that there were

boats of all kinds, also balloons; that

there were also immortals, you

insane as you may think, but we have

worked very gradually indeed, and the

very ones who now cry the loudest,

would have been those to have in-

creased the poor mediums; but the

chains of old superstition are loosen-

ing very rapidly, and it will not be

long before you will get beautiful pic-

tures and scenes from spirit life

upon the photographic plate.

You have got so far that you can

condense it; the next step is to cap-

ture some of the ether and put it

through a crucible; and, then, shortly

thereafter, you will have the pic-

tures. Now, when we write of all

these things, you may think, and some

have said, such things are too mate-

rial, so; they are not material, as

we have said a great many times,

but wholly spiritual; yet, after all,

they are more or less covered by a re-

fined, subtle materiality or materi-

substance. To us they are just as

real as the coarsest matter is to you

of earth. If those who are practicing

fraud would put their time and atten-

tion toward studying the real—that

which really does exist—they would

be of great benefit to themselves

and the world in which they now reside.

The most of those who have made

the great discoveries that have ben-

efited the world past all telling, have,

perhaps, confined themselves to one

small apartment and lived in the most

simple manner, eating very sparingly,

in many cases but one meal a day, of

the simplest kind of food.

Let me tell you of some who are practicing

fraud a little while. First, what you

must have in some honorable calling,

whatever it may be, then put the best

of your time and attention toward

finding out some way that you can

benefit the world the most, and fol-

low that way with all your might.

Do not give yourself time to be sick

and die.

Now, Mr. Petersilea said that same

thing to his beloved wife one day after

she had exhausted herself thinking

Religion and Civilization.

B. F. Underwood Proposes to Show in the Following Article the Reciprocal In-
fluence They Have Upon Each Other—How Theologians of the Past and the
Present Differ—The Difference Between Darkness and Light—Ignorance
and Wisdom—Religion Has Been Forced to Advance.

"WE GO BACK TO ANCIENT GREECE, NOT ONLY FOR THE BEGINNINGS OF OUR INTELLECTUAL CULTURE, BUT FOR OUR IDEAS OF PERSONAL LIBERTY. NO PEOPLE EVER HAD A MORE PASSIONATE LOVE FOR FREEDOM THAN THE GREEKS. THEY HAD, IMPERFECT AS IT WAS, A DEMOCRATIC FORM OF GOVERNMENT, AND IN SPIKE OF FACTION AND TURBULENCE, THEY WERE STEADFAST IN THEIR LOVE OF LIBERTY AND LOVE OF COUNTRY. THEY WERE REMARKABLE FOR THEIR BOLDNESS AND INDEPENDENCE IN EXPRESSING THEIR OPINION, FOR THEIR GENEROUS AND HUMANE SPIRIT, FOR THEIR COURTESY AND QUIET DIGNITY, FOR THEIR AVER-

The old methods of theologians was to maintain that their religion was a finality in thought and the source of everything good in human action, and to see nothing good in other religions. Now there is a soul of truth in all religions. Now all thinkers recognize the fact that there is a soul of truth in all religions and make less exclusive claims for any one of them.

In the light afforded by evolution and the study of comparative religions, all religious systems and cults are seen to have served a purpose in human development. When they have become so institutionalized and fixed in dogmas as to become obstructive to progress, they have simply been expressions of that mental rigidity which results from thinking in ruts, thinking in herds, generation after generation, whether on religious or other subjects. Obstruction and even destruction have been a part of the evolutionary order. Revolutions have often been necessary to make this later sequent order of progress, quiet and peaceful.

A common mistake, until recent years, among religious leaders has been to assume, each that his own religion has been the leading cause of all the great and good things man has accomplished. The same assumption was put forth in ancient Egypt, India, Greece, Rome and other nations of antiquity, and by Mohammedan teachers in Spain in the ninth and tenth centuries, when that country, under the Saracens, was the most enlightened portion of Europe. Such claims are now seen to be absurd.

These reflections have been suggested by remarks which the writer has heard from pulpits implying that it is Christianity that has civilized mankind and that only as the doctrines of this system are accepted can there be respect for morality, law and social order, or security of life and property.

Without undervaluing the Christian system in its good effects upon the world, we think that many of the assumptions put forth on this subject are arguments not to men's intelligence but to their ignorance.

Civilization is the product of so many and of such varied causes, of so many activities and movements, some of them apparently conflicting and opposed to progress, that in studying the subject, the mind is liable to be lost in the labyrinth of forces which have been factors in civilization. The careful thinker who considers the influence of civilization upon religion as well as that of religion upon civilization, and who sees what a multitude of forces have been in operation for centuries to produce present conditions, knows that it is impossible by ideal separation of one strand from the others which connect existing conditions with the past, to estimate exactly to what extent the total result is due to that particular strand.

The forces of civilization can be studied only in their co-operation, since none acts detached or independently of all the others.

It is not uncommon to hear from the pulpits statements to the effect that "our religion" has been the cause of civilization and that without it men would relapse into barbarism. Such claims repel well-informed thinkers, who, while recognizing Christianity as a great power in the world, know that intellectual culture and moral goodness and a high degree of civilization, have been reached under other systems of religion.

The Christian system, of course, was not a factor in the wonderful impulse which was given to progress by "that imitable Greece," as Renan says, "that existed but once for the simultaneous decline and despair of all who loved the beautiful." Five centuries before the Christian era Greece laid the foundation of intellectual culture of all the succeeding ages and carried some of the higher arts to a degree of perfection never surpassed. During the centuries which have followed literature in its most flourishing periods has rekindled her torch at the altars of Greece and art has gone back to the age of Pericles for her purest and noblest models. Homer's Iliad, the great epic poem, the heroic odes of Pindar, the orations of Demosthenes, the old Greek plays, are still read and admired by scholars. The works of Plato are still studied by the most philosophic minds. The histories of Herodotus, Xenophon and Thucydides are still prized for their merit as compositions, as well as for the light they throw upon the past. The statues of Greece still stand forth after the lapse of ages in unrivaled beauty and modern architects have scarcely improved on the proportions of Athenian architecture.

We go back to ancient Greece, not only for the beginnings of our intellectual culture, but for our ideas of personal liberty. No people ever had a more passionate love for freedom than the Greeks. They had, imperfect as it was, a democratic form of government, and in spite of faction and turbulence, they were steadfast in their love of liberty and love of country. They were remarkable for their boldness and independence in expressing their opinions, for their generous and humane spirit, for their courtesy and quiet dignity, for their aversion to ostentation and display, for their temperance and frugality, and for their quickness of apprehension, fine perception and intuitive power combined with a natural sense of what was becoming and appropriate. They had men in whom "greatness of mind seems but second to greatness of virtue." The disinterestedness of Timoleon, the stern justice of Aristides, the self-sacrificing spirit of Leonidas and his immortal Three Hundred, the fortitude and moral courage of Socrates, will ever challenge the admiration of mankind.

If a people like the Greeks, with a language remarkable for its finish and flexibility, with a literature of wonderful wealth of thought and beauty of expression, with works of art unsurpassed, with great systems of philosophy, with great models of moral excellence, with a history replete with accounts of moral heroism and achievements of an intellectual character, which have left upon the page, of his-

there will be so beautiful, so grand,

so perfect, that we shall be in a state

of bliss. There we shall know no

more sorrow. We shall meet all our

loved ones, be again united to them,

and all will be perfectly harmonious

and heavenly."

How do you know that you will?

If you are not fitted to be happy on

earth, you surely will not be fitted to

be happy in heaven. If you are not

capable of filling a lower position, you

cannot fill a higher one. Do not

hurry to get to a higher life before you

are able to lead that life.

Thousands of spirits here would do

almost anything to get back into the

mortal body once more, because they

and themselves united to lead a

truly spiritual life. Natural law has

placed the first rung of the ladder of

progression in the material life. That

first rung is the most easily mounted

into the spiritual and heavenly. It is im-

possible to leap from the lower to the

higher heavens at one bound. The

leap would be too prodigious. Some

may say at this point, "but children

who die young make the leap."

No! They do not. A little child who

passes from earth into the heavenly

spheres, is precisely the same little

child that it was previous to its unna-

tural departure; for it is against na-

ture that little children should die or

leave their material bodies, but when

they do, they are taken by either their

nearest of kin who loves them, or by

the higher angels, and placed within

schools or with some kindhearted

spirit who will properly instruct

them; and they must be instructed in

all that they should have known had

they continued within their material

bodies. Many of these little ones are

taken back to their parents on earth,

and put in rapport with their broth-

ers and sisters, and practically re-
born with them for many years, that they

may thus gain the experience and

knowledge that they would have done

had they remained within their mortal

bodies. We do not say that they re-

main there all the time, but much of

the time.

How often earthly children will see

and play with these little spirit chil-

dren for hours at a time.

And there are many other things

that you of earth are not as yet aware

of. A fine music teacher, who is in-

structing pupils in the art of music,

is often of a more careful character

than he who is not, and who is un-

der his instruction. Thousands of chil-

dren and youths are thus taught. We

do not say all, but very many; and

thus it is with every other branch

of knowledge; yet there are thousands

of schools within the spiritual realms

as well. But as children return more

or less to learn through the earthly ex-

perience of others that which they

must know. True wisdom is slow of

growth and must be looked upon

from every point of view. No human

being stands alone, although they of-

ten think they do.

A great painter, poet, musician or

artisan, nearly always feels the power

of inspiration—that is, he feels with-

out fully understanding it that he is

filled by a power not his own, some-

thing higher than he himself is ca-

pable of. And this is true. Great

spirit masters are attracted to him or

her as the case may be; but these mas-

ters are at the same time, teaching a

kind of invisible beings; that is, invis-

ible to the one of earth, but not to the

spirit master, and the poet or musi-

cian is actually surrounded by a band

of spirits, all receiving at the same

time the inspiration, or in other words,

the instruction that the earthly one is

receiving; and often times this becomes

ARE YOU "SHODDY?"

An Arraignment of Willard J. Hull for Pronouncing the Great Mass of Spiritualists "Shoddy."

Willard J. Hull says: "The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him."

"In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things."

"The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally."

"This test will go on until the fiber of the goods is thoroughly known and understood."

"For the MOST PART THE STUFF SO FAR TESTED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY SPRING AND BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL."

"A FEW SMALL PACKAGES tied with the ordinary binding cord contain big value."

To the Editor:—In a recent article to your journal, relative to the concrete and pithy declaration of Willard J. Hull, editor of the Light of Truth, I did not at that time comprehend the full scope of the text. Doubtless W. J. H. will pardon me for this, seeing that I am a dweller in the "foglands" of what is left of Spiritualism, and among the mediums WHOSE END IS DEATH.

"The Light of Truth is testing the Spiritualists of North America especially, and the Spiritualists of the world in general."

Doubtless this will fill a LONG-FELT WANT. We may have been trading in a spurious article for a long time without discovering the quality of goods we were consuming. W. J. H. does not specify the kind of test applied, whether it is the vibratory action, or the pulsation, or the temperature, or the condition of the tongue; or the bulk of the package, or the quality of the binding twine which holds the package in place.

It may be a Crookes' tube, which the "Four" are using on a royalty. It may be a more simple process. Do they "snivel?"

Perhaps W. J. H. has proposed some Altruistic problem, a kind of Spiritualistic Shibboleth, or perhaps he has led them to some stream, like Gideon of old time, and there found that they "lapped."

The whole field of modern science is open, and well understood by W. J. H., who can use the unerring forces of nature to prove there are only FOUR REAL MESSAGE BEARERS OF SPIRITUAL TRUTH. It would seem easy for him to apply a test to the Spiritualists of "North America," who have awakened his special interests.

That is right! Perhaps his spirit-omitter has been patented, if so, he has the exclusive "right" to the tests made. If he has only filed an application for "letters patent" to protect his device, that will cut off all pretenders to the work of testing the amount of "shoddy" found in the package tied with "baby ribbon." Real genius should be protected by our free government.

On the other hand, our W. J. H. may be so far developed on the plane of "higher Spiritualism" that he could detect shoddy by "ear," as one may learn music in that way. Again, it is not improbable that the chief factor in the Light of Truth may have a keen sense of olfactory penetration. By the aid of his nasal organ he may detect the shoddy, or the all-wool in any package, irrespective of the color or quality of the string that binds the "package." We cannot in this stage of the case determine his modus operandi—but he knows! He says: "This test will go on until the fiber of the goods is thoroughly known and understood."

"Known and understood," does not apply to W. J. H., but to the Spiritualists of North America, who dwell in the foglands of physical phenomena, and the patronage of mediums WHOSE END IS DEATH. "The fibre of the goods," is an original expression. It means the warp and woof of the whole article. "For the most part, the stuff so far tested is exceedingly shoddy." How discouraging it must be to this good brother to find so little real wool.

There is not a doubt about his being an able examiner of the interior qualities of human kind, because he says he knows, and that should end all controversy. If there are only FOUR TRUE MESSAGE BEARERS ON EARTH, then the thousands of other shoddy packages are useless.

SIR WILLIAM CROOKES, SHODDY! R. WALLACE, SHODDY! DOCTOR J. M. PEEBLES, SHODDY! HUDSON TUTTLE, SHODDY! PROF. LOVELAND, SHODDY! A. J. DAVIS, SHODDY! C. F. COLE, VERY SHODDY! SPACE WILL ADMIT OF ONE MORE—J. R. FRANCIS, SHODDY! BUT THE FOUR THATS IN IT ARE ALL WOOL AND A YARD WIDE.

"Some packages tied with fancy string and baby ribbon, offered for inspection will not bear it at all."

fact. FOUR SMALL PACKAGES, compactly bound with common twine, containing Kohnhoors, moonstones, and the essence of spiritual truth and unerring wisdom.

Doubtless those unassuming packages have found an apt and convenient among the fantastic tales of shoddy without being recognized as the FOUR. The best things in the world!

"Big value"—gems of pure spiritual truth! The sparkling, scintillating, flashing fires of genuine mediumship held in the embrace of common binding twine—stupendous fact! There are only FOUR such packages in captivity.

Let the dollar mediums rage, and the "test-hunter" imagine vain things. Willard J. Hull has set the four upon his holy hill of altruistic exclusiveness.

There is no shoddy there. The light, unseen by the warring, sniveling factions, emanating from those unmet moonstones, and Kohnhoors, illumines the path along the crazy steep of higher Spiritualism.

We on the lower planes of intellectuality and undeveloped in our spiritual nature, fall to understand this fearless advocate of the "Brotherhood of Man and Fatherhood of God."

His declarations sound strangely out of place. But at this time, when we dwell prayerfully on his clear-cut sentiments. He states his position clearly! One who reads his words is struck with their originality, though failing to believe.

Still it must be confessed that Willard and his three co-workers are in it; and not only so, he has inspected the large bundles and knows what he is talking about. He says they are "small packages." We do not question the size of the bundles of great value, but one is impressed with the thought—he will pardon the liberty—that small charity toward the brotherhood of man is manifest in his sweeping verdict. Small discretion, small sense of justice toward his fellow-men and women, small knowledge of human nature, and small spiritual vitality characterizes his position as opposed to hundreds of thousands of honest, intelligent Spiritualists, and thousands of good and true spiritual mediums. Impress his words upon your mind!

"WARNING, SNIVELING FACTIONS THAT NOW MAKE UP THE RANK AND FILE OF WHAT IS LEFT OF SPIRITUALISM." C. F. COLE.

Dowagiac, Mich.

SPECIAL NOTICE FROM N. S. A. HEADQUARTERS.

To Societies, Delegates and Visitors to the Convention in Chicago.

The N. S. A. Convention will open in Chicago, Oct. 18, 1906, at the Y. M. C. A. Building, large auditorium, 153 La Salle street, N. S. A. Headquarters will be at the Palmer House, where the public reception will be held, free to all, on Monday, Oct. 16, at 8 p. m.

Special notice is hereby given to all travelers by railroad to this convention—secure your certificate tickets over your special line. If your railroad agent does not have the certificates, you can secure them at nearest town or city to your starting point. Bring certificates to the N. S. A. secretary at the convention for her signature. This will enable you to secure your return fare for one-third regular rate, provided you remain till Oct. 19, to have your certificate countersigned by the special railroad agent, for which you must pay 25 cents.

All railroad lines will grant you an extension of return limit to October 30, by depositing your certificate with the special railroad agents on Oct. 19, and paying him fifty cents for extension. This will enable you to attend the convention of the New Thought Federation.

Special Notice to Pacific Coast Delegates: Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to the N. S. A. Convention can purchase excursion tickets to Chicago and return, limited to October 30. Call for excursion rates from the Pacific coast.

MARY T. LONGLEY, N. S. A. Secretary.

The Ottawa Camp.

As August slowly passed on the routine of proceeding years, so passed one of the grandest camps ever held by the Spiritualists at Ottawa, Kansas. The tried and true workers were at the post of duty at the opening of camp.

Will J. Erwood in his masterly and impressive manner won the hearts of his hearers. Mrs. Lull and Mrs. Baldwin did good and impressive work, each one excelling her former efforts.

Max Hoffman was at his best, and did some splendid work in giving tests, catching many of spirit return.

John W. Ring called at the camp for a day to get acquainted, and we were sorry he could not stay longer, as it is a credit to our cause to have such bright minds to the front.

On Thursday evening an entertainment was given which was greatly enjoyed. Will J. Erwood and Max Hoffman are seated in the same hall, and could easily win the prize. Mrs. Della Grant was manager in the one act comedy of "A manager's Troubles." She had so many "stars" of radiant brightness, such as W. J. Erwood, Mrs. Dunikhin and Mrs. Baldwin, everyone decided it was a brilliant success.

Messrs Hoffmann, Erwood and Ring left on the midnight train for Winfield, Kansas, causing a shadow to fall over the camp, which was soon lifted when Mr. and Mrs. Stephens of Kansas City, Mo., came to help us. Mrs. Stephens captured her audience with her splendid psychic music and singing. Her lectures and tests were fine. The camp closed with large attendance, and a deep interest was awakened in Ottawa as never before. The feeling of good fellowship was manifested as the crowds surrounded our workers to bid them good bye. In Mrs. Lull's farewell address many eyes were wet with tears. Our many mediums did the best of work, and Mr. Dunikhin gave splendid satisfaction in his circles this season. The election of officers resulted as follows: H. W. Henderson, Lawrence, Kans., president; Mrs. Della G. Grant of Larnard, vice-president; Mrs. May C. Pierson, Spring Hill, secretary and treasurer, and Miss Rose Henderson, Lawrence, corresponding secretary. This camp was never in a better condition, harmoniously and financially than now. All debts were paid with a snug sum left in the treasury. MAY C. PIERSON, Sec'y. Spring Hill, Kans.

To know what you prefer, instead of humbly saying amen to what the world tells you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 25 cents.

TRUMPET SEANCE.

Most Extraordinary Spirit Manifestations Under Real Test Conditions.

The value of physical manifestations to the reader depends largely upon the conditions surrounding their occurrence. The following narrative of the writer's experience in trumpet speaking will be clearly stated.

In the latter part of 1875 a friend of long years' standing returned to San Luis Obispo, Cal., from a visit to Santa Maria (now Central City), Santa Barbara county, Cal., where he had made the acquaintance of Mr. and Mrs. Geo. C. Smith, the latter being a celebrated trumpet medium, of whose powers long accounts had been published in the Cincinnati Enquirer prior to her coming to California. My friend told wonderful tales of the manifestations he had listened to at Mrs. Smith's seances, and brought an invitation to the writer to visit them, and she would give him a sitting. It was not convenient for me to go the thirty miles to Santa Maria until early in January, 1876, when my friend and I drove down one Saturday and attended a seance on the following Sunday night.

Securing the Medium.

The seance was held at a private house with some twelve or fifteen people present. The room was about fourteen feet square, devoid of carpet and other furniture than chairs for the guests with a clock on the mantel over the fireplace, ticking the hours away. I was called upon to fasten the medium so as to secure test conditions. I had before leaving home gone to a store and bought a lot of worsted embroidery braid about a quarter of an inch wide. I also took a stick of sealing wax and carried my office scissors in my vest pocket. I selected the worsted braid because a knot could be tied in it impossible to be untied by ordinary means.

The medium being seated in a common chair, I took my braid and put it around her neck and tied it tight to the skin in a square hard knot. I then took the ends down to the back of the chair and tied them to the top, and then down to the bottom round where they were tied again. The ends were then sealed with wax to the floor. Her hands were tied so that while they rested easily on her knees she could neither get them together nor further apart than the length of the connecting tape. The ends were then tied to the bottom rounds of the chair on each side and sealed to the floor. Her feet were tied together above the ankle with a strip of muslin.

The Trumpet.

The trumpet was a rude, simple affair, costing possibly half a dollar. It was made the length of two sheets of tin soldered together, making its length about two and a half feet. At the large end it was about four inches in diameter, with no flange on it. At the top end it was about a half inch across with no mouthpiece as in a dinner horn. It will thus be seen this was a very simple instrument, and one that no person in the flesh could manipulate to give articulate speech. The writer tried it, and afterwards saw many others only to make a failure.

The audience was seated around the walls of the room, the medium on the south side and her husband on the opposite side. My seat was at her right hand and quite close to her chair. The trumpet was stood upon end in the center at a distance of several feet from the sitters. So much for the conditions, which I fancy would have satisfied a "trained observer" (!) if there had been any "fraud hunters" present.

I Have Kept My Promise!

Such being the conditions the light was put out, and some singing took place to steady the nerves of those timid in the dark. Mrs. Smith joined in the singing and the conversation between songs. The clock ticked louder and more constant than I had ever known one to do before. When there was not singing or talking, the silence was such one could have heard a pin drop in any part of the room.

At last the trumpet was raised and then dropped back on the floor. Almost instantly it was greeting the audience from near the ceiling; next it was talking to someone on the opposite side of the room. It continued to move from one to another with a greeting until it came to a gentleman sitting at the medium's left, and announced itself as his deceased wife. Their conversation, about family affairs, was most realistic and interesting.

Now I wish to state here most distinctly I had no one in my mind from whom I expected a communication. My whole thought and attention was centered on the strangeness of the phenomena I was listening to. I know absolutely that Mrs. Smith was sitting by my side securely sealed to the floor, and no one in the room was walking around manipulating the trumpet, which, as I have explained, was a physical impossibility.

The trumpet next came to me, tapping me on the head and on the knees. I asked, "Who is it?" The answer came distinct, "Walter." Continuing he said, "THORNTON, I HAVE KEPT MY PROMISE." I answered, "Yes, Judge, and I am happy to meet you." After a little conversation the control changed, and when I asked who it was, the answer came, "Your father Ygnacius." I said, "Yes, father, I'm glad to meet you." He replied as follows: "We have not been with you much of late. Our whole time has been taken up trying to prevent war."

This was just prior to the declaration of war between Russia and Turkey. I said, "Do you think you will succeed?"

He answered: "We do not know, but if we don't we will take a hand ourselves."

I said, "Will you help the Turks?" knowing of course he would not. The trumpet rang with his emphatic "Never!" Who our Father Ygnacius is, and why he should visit

me at this time has no further connection with this narrative, but as to the exclamation, "I have kept my promise!" The Hon. Walter Murray was judge of the district court for the counties of San Luis Obispo, Santa Barbara and Ventura at the time the writer settled in San Luis Obispo in January, 1875, and up to the time of his death in September of that year. We had become very warm friends, and had had many talks on the subject of Spiritualism. He was about a half convert to the sublime truth of spirit communion. I was with him the last four days of his sickness, and was standing by his side as his spirit took its flight. His last earthly words were to me, looking me straight in the eyes, "I will come back."

Seeing that I did not comprehend what he said, he said: "Do you not understand? I WILL COME BACK!" I answered, "Yes, Judge, I understand." Those were his last words, and how he kept his promise I have already told.

There was not a person in that room outside the Judge and myself who knew of this promise, and I had not thought of it during the evening until he reminded me of it. Unlike the Hodgson promise, which was bruited throughout the world, I had never mentioned this to anyone. I considered it too sacred to talk about, let alone publishing it throughout an unbelieving, skeptical world. The result was the Judge kept his promise. At the close of the seance I had to take my scissors and cut the tape from Mrs. Smith and the chair, and pry the wax from the floor.

Max Pepperman.

One of my most intimate friends in San Luis Obispo was a jeweler by name of Max Pepperman, by genealogy a German Jew, but by evolution an American citizen and radical iconoclast, having adopted the Boston Investigator as his weekly mentor. He was a man whom you always knew just what he meant, for he never used euphemisms to break the force of his commendations or condemnations, and when it came to things spiritual it was always condemnation.

After my return from Santa Maria, many were the "confabs" we had over the subject of trumpet speaking. At last he said if Mrs. Smith would come up to San Luis, he would attend a seance, and if the trumpet would come to him and talk to him in German, giving the names of mother and sister, he would believe.

In a few weeks thereafter Mr. and Mrs. Smith came to our town, and at the first seance my friend, Pepperman, was there. The trumpet went to him among the first, and talked a long time in German, giving facts that no one but he and they (his mother and sister) knew. There was but one other person present who understood the language. This seance was the entering of the feather edge of the wedge that led to the conversion of my friend and afterwards to his development as a very wonderful medium.

One More Test.

I jump from early in 1876 to the fall of 1878. In the meantime my friend Pepperman had removed to San Francisco where he died from inflammation of the brain, and our lodge of I. O. O. F. had his body sent back home where we reburied it from the steamer on the morning of the Fourth of July, 1878, and consigned it to the grave that evening. In the fall of that year the writer was sent to Santa Barbara as a delegate to a Grangers' convention. Mr. and Mrs. Smith were living there in rooms nearly opposite the hotel where I stopped. I called on them and had a pleasant visit, and was invited by them to go and spend the evening with them where she was to give a private sitting to a gentleman who was interested in Cocos Island, where the famous treasure—thirty millions or more—of the pirates who once infested the west coast of Mexico, Central and South America, was said to be buried.

I went with them, and after the gentleman had finished his business the trumpet came to me and tried to speak, but failed to articulate so anyone present could make out the name. I knew who it was, but would not assist the control by calling it. I knew if it was the person I thought he would not thank me for my interference in his efforts to talk.

Going back to our rooms Mr. and Mrs. Smith said they were deeply interested to know who it was who was so anxious to talk to me and that if I would come to their rooms the next night we would have a private seance and find out. It was so arranged, and I was there on time. The control of Mrs. Smith, Wilbur Thompson, soon greeted us, and then their two children came to their parents, and expressed their pleasure at the meeting, after which the trumpet came to me and tried to talk, but I nor the Smiths could make out the name. After many attempts Mr. Smith said: "It sounds like Pepperman. Is Pepperman dead?"

"Yes, since last July."

Instantly Wilbur Thompson said, "I could have told you last night who it was, but I never interfere in other people's business, and he's a man who, when he undertakes to do a thing is bound to do it." That was my friend Pepperman to a dot.

This led to a long conversation between us concerning a memorable trip I had made with him and three other friends in the early part of 1877, into central Arizona, the details of which Mr. and Mrs. Smith knew nothing. To me these tests were then and still are most convincing and satisfying, but I do not imagine they will convert an incredulous world to the certainty of communion between the two spheres. If it leads to an honest investigation the writer will be satisfied.

O. F. THORNTON. Schell Station, Arizona.

IT "TICKLED" GOD.

An Expression That Should be Related to the Shades of Eternal Disuse.

In a country paper, The Medford, Oklahoma, Patriot, is found the ancient, stereotyped, bewhiskered expression in the "Whereas" and "Resolved" memorial lines from some brotherhood lodge of sympathy for the loss of a beloved brother.

"Whereas, it has pleased the Divine Ruler of the universe to remove from our midst our esteemed citizen and neighbor, (We omit the name,) in whose demise this camp has lost an earnest worker and his family a loving husband and kind father, and mankind a man among men," etc.

Doubtless "The Divine Ruler of the universe" smiled when his "reaper" and mower combined (an up-to-date God would not use such an ancient implement as a scythe), cut this "loving husband and kind father" down.

He must have laughed outright at the harvest of souls he garnered in California, and he must be having a hilarious time over the prospects of a bloody revolution in Russia.

Oh! what a picture! It betrays the angry, hateful, revengeful and bloodthirsty disposition of the God of savagery in the dead past, and is in keeping with the inquisitorial days, the history of which should make even modern Christianity blush for shame and disown any relationship with the "parent church."

But in heaven's name, how intelligent people to-day can put out to the reasoning, thinking public such a crude and inconceivably harsh accusation against a Divine Ruler, is unfathomable.

The expression was stereotyped in the dim past, and most secret and even social and insurance orders are using the same old plates, over and over, and they seem to forget that even the orthodox institutions of learning to-day are teaching a vastly different idea of the Divine Ruler.

Oklahoma is an up-to-date state, and should be progressive in religion as it is in a commercial and social sense.

Universal law is no respecter of persons or things. It removes from our mortal view the good with the bad; the poor with the rich; the man with the monad; the giant tree with the little blade of grass. Nothing dies, but all things change, evolve.

The earth and air are abuzz with the vitality of the beautiful flower, and it changes. The fragrance goes out in one direction and the electro-vital in another; to be taken up and used by other plants, flowers, animals, etc., in its grand round of evolution—of life and apparent death.

These are some of the teachings of the theological seminaries to-day, and while they make the work of most Christians, they make thinkers, they make live souls love Nature in all its grandeur and impartial dealings; they make brave hearts out of God-fearing ones; they make this world worth living in, and give man higher aspirations, brighter hopes for the future, and greater comfort and happiness here and now. They link all peoples of the world together, and subdue the old-time Christian passion for war and conquest. They palliate human jealousy and soften the calous of hatred, that the belief in an angry, revengeful God only fostered and developed.

The earth can never become the heaven it should be until these old landmarks of superstition, tyranny, ignorance, are removed.

Admitting that Jesus was both man and God, would it have "pleased" him, think you, to have put forth his hand, struck this exemplary husband and father down in death, and caused the bitter suffering to come to those he left behind, that they must surely experience from his departure?

Would Jesus have smiled with infinite pleasure to have sent his little family, robbed of its protector and provider?

Would he have enjoyed seeing the blinding tears course down the cheeks of his beloved and loving companion, and now heart-broken mother and widow?

Look at the picture for a moment free from the fog of ignorance and superstition, and how crude and ridiculous it appears.

The Johnstown disaster and the great sweep of the tidal wave at Galveston, must have been the means of producing great hilarity through the heavenly kingdom, according to such ideas.

This twentieth century has found, or formulated a vastly superior "Divine Ruler" for Oklahoma, as well as for the universe.

Nature's laws take no notice of this little breach of etiquette, or display of carelessness, and will not be offended at the accusation, but in this age of reason it reads so sophisticated and dead.

DR. T. WILKINS.

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It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania Avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

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Unreliable History.

A learned Kansas friend wrote us a few weeks ago that he placed little confidence in history, whether ancient or modern, sacred or profane. We thought as we read: If all history is as corrupt as is that of Kansas, nearly all of which has been made during the last fifty-two years, its most important under the writer's personal observation, then it is true confidence cannot be placed in what has come to us from a distant past. And the most fraudulent is that known as sacred history. This was written by a class of men, monks in their cloisters, whose motive was to glorify an organization from which they gained their subsistence. They were without social or moral standing, were beggars in fact, and were taught that lying for the glory of God insured special reward in another state of being. They were only responsible to a higher priesthood who were actuated by impurely peculiar their own. They exercised their wit and education to conceal their vices, and those of their inferiors, and to magnify the importance of their calling.

The most reliable records which have reached us from any source are doubtless the monuments, simply inscribed at the time the events occurred, and which have not been tampered with by human hands. There is an abundance of these relating the doings and teachings of Buddha, most of which have come to the knowledge of western civilization since Sir Wm. Jones, as a representative of the British government, located in India, about 1783. He was versed in Sanscrit, and in Oriental literature, and was the founder of the Asiatic Society, whose learning survives to our times in the several volumes of the Asiatic Researches.

The rock-cut temples of the Buddhists, very ancient and numerous, were first made known to Europe about that time. Nine hundred of these temples still remain in the Bombay district. These, mostly, date back two centuries before our era. Rev. J. Freeman Clarke, in his "Ten Great Religions," says:

"In form they singularly resemble the earliest Roman Catholic churches. The Buddhist monks, when, as now, took the same three vows of celibacy, poverty, and obedience, which are taken by the members of all the Catholic orders. . . . If it is necessary to assume either religion copied from the other, the Buddhist may claim originally, on the ground of a greater antiquity."

Other, otherwise Buddhist monuments, erected of stone or brick in circular form, and dome-shaped at the top, built soon after the death of the great teacher, are still found in a good state of preservation scattered all over India. They were erected in which to store the shrines and sacred relics of that system of religion which took root in Palestine more than 200 years before our era, and are known to us as Essenes. The Sanchi tope is a solid dome of stone, one hundred and six feet in diameter, forty-two feet high, with a basement and terrace, having a colonnade, now fallen, of sixty pillars, with richly carved stone railing and gateway. In these topes were stored by the immediate followers of Buddha sacred relics of the Master. One of these topes, heretofore unopened, and undisturbed for more than 2,300 years, was recently opened, and the relics were found preserved in perfect condition. The wealth of Christendom would be freely given to gain such unquestioned evidence of the real existence of the alleged founder of Christianity.

The interest expressed on this subject since the commencement of the interesting articles by Dr. Brown, will justify another from his pen relating to Buddha and his history in our next.

Every man is a volume if you know how to read him.—Channing.

Do not confine your children to your own learning. They were born in another time.—Talmud.

Man has a right to think all things, speak all things, write all things, but not to impose his opinions.—Machiavelli.

Passion is the drunkenness of the mind.—South.

Stirring Up the Pulpiteers.

SOMETHING STARTLING.

Noted Woman Writer in Sensational Attack on the Bible—Old Testament Called Book of Myths, Poetry and Fables—Louise Seymour Houghton Scores King James Translators for Ignoring Hebrews' Jawbone Joke.

All theological Chicago to-day—and, it is expected, all the pulpits of the country to-morrow—similarly—is discussing with much heat the latest book product from the University of Chicago Press—an attack by a noted woman biblical student on the truthfulness of the Bible (as set forth in a late Chicago American).

The author, Louise Seymour Houghton, has for years made exhaustive research into the Bible in the original text. The title, "Hebrew Life and Thought," hides her extraordinary conclusions admirably.

A Few Statements.

Although couched in the most conservative of language and without assailing the divine inspiration of the written word, Miss Houghton does not mince matters. In effect she says:

"The story of the creation of the world is poetry—nothing more."

"That the Old Testament is a storehouse of 'Jack the Giant Killer' myths and fables."

"That even Jehovah is made to speak seriously of animals which never could have existed."

"That the 'sun never stood still' story is a legend to revolve the story of Joshua's battle to the contrary notwithstanding."

"That the world-famous miracle of the jawbone of an ass, out of which gushed forth a fountain is simply a reflection of the dull wit of the translators of the King James version of the Bible—men so dense that they could not see the clever Hebrew pun included in that tale."

"Passages from this latest of disses from the 'old fashioned' faith in the Bible follow:

Genuine Myths.

"That there are genuine myths in the Old Testament is certain," she says, "though all of them are used in a spiritual way. Mythical animals play a larger part there than our English translators permit us to recognize, though not so large as in most mythological systems. The Leviathan (Job xli:1-5; Ps. civ:26); the dragon (Amos ix:3); the 'serpent' is properly translated 'dragon,' and it is Jehovah Himself who is speaking. So, Ps. lxxv:13, 14; Isa. xlvii:1, etc.), the phoenix (Job xxix:18, revised version margin), the night hag (Isa. xli:21), none of which ever existed out of mythology, are all there and all are treated seriously."

"The birdlike or beastlike creatures, the cherub and the seraph, appear to be mythical—not angels, but personifications of processes of nature; perhaps the protean cloud, the zigzag lightning—the word seraph appears to mean a flash of fire; what, precisely, the word 'cherub' means is not known."

"In the book of Job (xli:1-5) Jehovah himself is described as making reference to these myths for purposes of instruction; we generally say He is describing the crocodile and the hippopotamus, though we know perfectly well that the descriptions are not at all those of these creatures and that

the change. We can't get rid of the old until its falsities are known, are corrected, and the better are substituted. Let the grumblers grumble, the right will triumph in the end.

The First Churches Were Essenic.

"I say unto thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

These words are credited to Jesus, though evidently inserted by some party who wished to boost Catholicism into prominence, by showing it was built on a rock, petros, from which Peter, being the Greek for rock. But observe specially, it was a promise for the future. The church was to be built, but was not yet in being.

Open now to Matt. 18:17, and read: "If he shall neglect to hear thee [who complains of a brother for a grievance] tell it unto the church; but if he neglects to hear the church, let him be unto thee as a heathen and a publican."

This language implies "the church" was already in being, yet none had been founded by Jesus on his apostles at that time, and not until after the reported crucifixion. Where, then, the church to take action in the premises?

It has been shown in these columns that the Essenes had been in being for more than 200 years in Palestine when Jesus was born; that they had churches, preachers, deacons, bishops, and used baptism by immersion as a door or mode of entrance into that church. Who can doubt that these churches, to which complaints were made, were Essenic, and that Jesus was a member, as also was John the Baptist a member and had been a "fore-runner," that is had preceded him in membership, and he had baptized this orthodox God and made him a fellow-member?

The Rest Christian Authority Quoted.

The Encyclopedia Britannica, article "Bible," Vol. 3, p. 643, says:

"Can we say of all the New Testament books that they are either directly apostolic, or at least stand in immediate dependence on genuine apostolic teaching which they honestly represent? Or must we hold, with an influential school of modern critics, that a LARGE PROPORTION OF THE BOOKS ARE FORGERIES, written in the interest of theological tendencies, to which they sacrifice without hesitation the genuine history of Christ and his apostles? As a matter of fact, EVERY BOOK IN THE NEW TESTAMENT, WITH THE EXCEPTION OF ST. PAUL, is at present more or less the subject of controversy, and interpolations are asserted even in these."

That article from which the above extract, came from the pen of Professor Wm. Robertson Smith, LL. D., a Scottish biblical scholar. His attention had not, probably, been directed to the incontrovertible evidence that Paul lived and wrote his Epistles many years before the birth of our "Savior." And this is why those Epistles were filled with "interpolations," as the extract states, so as to adapt them to Christian needs.

they precisely correspond to the dragon and other mythical animals."

Calls Creation Poetry.

Perhaps the one statement of all the others which will create the greatest discussion is that in which Miss Houghton dwells on the biblical version of the creation.

"If the first chapter of Genesis is not mythology, neither is it science. We have got beyond the time when it is even thinkable that the world was made in six days; and happily we have come to the time when we begin to see that to interpret the word 'day' figuratively as 'period' or 'season' or anything else than 'day,' so long as we interpret literally all the rest of the passage in which the word stands, by a dishonest juggling with words."

"There can be no question that the writer of this chapter meant by 'day' a period of twenty-four hours. The fact of a Sabbath divinely ordained at this time as a memorial witness against any other interpretation, since it is based upon the assumption that the six days, as well as the seventh, were literal days."

"But if neither myth nor science," she goes on, "what is this description? It is poetry; an epic of creation, cast in the same mold as the great Assyrian-Babylonian epic, though conceived in so different a spirit."

Just a Hebrew Pun.

"The miracle of the water gushing forth from the jawbone of the ass with which Samson slew the Philistines occurred at a place called Lethi."

"Now, let me mean jaw, and the rapture of Samson in ringing the changes upon the word is evident; even to his calling the place in the end Mount Jawbone (Ramath lehi)."

"The story tells how the hero thirsted, and God miraculously provided a fountain for him, which sprang up in a hollow—not of lehi the jawbone, but of Lethi the hill."

"The translators of King James' version, who with all their gifts, were entirely without the Hebrew sense of humor, and who seemed always to think that the more difficult a thing would be for them to do the greater the honor to God when He does it, preferred to give the grotesque picture of a fountain perennially gushing out of a jawbone, though even they had to leave it in Lethi the hill in the next verse."

"The recognizing of certain passages as merely poetry or folklore she regards as of great importance, especially in doing away with difficulties. The story of the sun standing still until Joshua won his victory is classed as a poem."

"The intelligent mind," she says, "absolutely cannot picture to itself such an event as the sun standing still—that is to say, the earth ceasing to rotate—for a single moment of time."

Other U. of C. Critics.

Others who have criticized the Bible at the University of Chicago are: Professor George B. Foster, whose work, "The Finality of the Christian Religion," created a sensation. In this book Professor Foster denies the credibility of miracles, and declares the evidence of immortality is insufficient to make a basis for moral life.

Professor Richard Green Moulton, who called the Bible the "Worst Printed Book in the World," and made an entire rearrangement of the scriptures which he published.

the change. We can't get rid of the old until its falsities are known, are corrected, and the better are substituted. Let the grumblers grumble, the right will triumph in the end.

The First Churches Were Essenic.

"I say unto thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

These words are credited to Jesus, though evidently inserted by some party who wished to boost Catholicism into prominence, by showing it was built on a rock, petros, from which Peter, being the Greek for rock. But observe specially, it was a promise for the future. The church was to be built, but was not yet in being.

Open now to Matt. 18:17, and read: "If he shall neglect to hear thee [who complains of a brother for a grievance] tell it unto the church; but if he neglects to hear the church, let him be unto thee as a heathen and a publican."

This language implies "the church" was already in being, yet none had been founded by Jesus on his apostles at that time, and not until after the reported crucifixion. Where, then, the church to take action in the premises?

It has been shown in these columns that the Essenes had been in being for more than 200 years in Palestine when Jesus was born; that they had churches, preachers, deacons, bishops, and used baptism by immersion as a door or mode of entrance into that church. Who can doubt that these churches, to which complaints were made, were Essenic, and that Jesus was a member, as also was John the Baptist a member and had been a "fore-runner," that is had preceded him in membership, and he had baptized this orthodox God and made him a fellow-member?

The Rest Christian Authority Quoted.

The Encyclopedia Britannica, article "Bible," Vol. 3, p. 643, says:

"Can we say of all the New Testament books that they are either directly apostolic, or at least stand in immediate dependence on genuine apostolic teaching which they honestly represent? Or must we hold, with an influential school of modern critics, that a LARGE PROPORTION OF THE BOOKS ARE FORGERIES, written in the interest of theological tendencies, to which they sacrifice without hesitation the genuine history of Christ and his apostles? As a matter of fact, EVERY BOOK IN THE NEW TESTAMENT, WITH THE EXCEPTION OF ST. PAUL, is at present more or less the subject of controversy, and interpolations are asserted even in these."

That article from which the above extract, came from the pen of Professor Wm. Robertson Smith, LL. D., a Scottish biblical scholar. His attention had not, probably, been directed to the incontrovertible evidence that Paul lived and wrote his Epistles many years before the birth of our "Savior." And this is why those Epistles were filled with "interpolations," as the extract states, so as to adapt them to Christian needs.

THE GOOD AND THE BAD AS FACTORS IN EXISTENCE.

To do good and be good should be the religion of humanity. Kindness is always a sublime virtue, one to be commended very highly. To exercise a forgiving spirit on all occasions is something that should receive unbounded praise. Those who are hard-hearted, who never yield to a kindly spirit in the various walks of life, and who on all occasions are unrelenting, always demanding their pound of flesh, are unspiritual, selfish, exacting, and never really accomplish anything for the advancement of humanity—they are too much like the granite rock—not susceptible to the higher vibrations.

But while those who are truly spiritual are constantly seeking to do good in all the various walks of life, trying to elevate some one beneath them, at the same time they are continually peering into the dark hideous places of life in order to determine the character of the dismal evil lurking there, and the best method to eradicate it, or undermine it.

The one who never looks for evil in any of the various departments of life, is certainly not fit to be called a reformer in ANY SENSE OF THAT GLORIOUS WORD, for he does not fully recognize the true status of society, and is in no condition of mind to grasp the great problems of life.

The one who knows nothing of evil, can not have a full appreciation of the good, for the FORMER IS CONSTANTLY TRYING TO UNDERMINE THE LATTER, and in consequence is an important factor to consider, a factor that can not possibly be dispensed with in the calculation for future progress and growth.

Hence the stand assumed by some that YOU SHOULD ALWAYS LOOK FOR THE GOOD, AND NEVER FOR THE BAD, is one that never can in the least advance the world to a higher plane of existence. It is absolutely indispensable that one should be on the constant lookout for that factor in life which has a DESTRUCTIVE tendency towards everything that is CONSTRUCTIVE.

The one who is constantly looking for the good, constantly dwelling on that phase in life, and will not consider the evil that is rampant, is not even half a reformer—he is a non-descript when considered as a factor in the world's progress; he does not count for anything.

There is no half-way house when one is working for the redemption of the world, for the two prominent factors in existence must be considered at every point of view, whether one is in the light or in the dark; whether in the dens of vice or in company with an angel—the same law holds good.

We are led to this line of thought by considering the dark places not only in the ranks of Spiritualism, in connection with its phenomena, but in all other phases of life. For years a certain class of people have been fed on rotten food—just the same as Spiritualists have to a certain extent been fed on bogus tests, regarding the same at the time as true spiritual food. Just read the following and then you will see the absolute necessity of being constantly on the outlook for evil that is stealthily undermining the good. The Chicago Chronicle says of the "Rotten Food Laid Found":

The king of Chicago's dealers in putrid meat and diseased food was caught in the toils of the law yesterday when "Fish" Murray, chief food inspector, ran to earth William Davidson, 124 Illinois street, on whose trail he has camped for ten days. The extent of Davidson's business and the unsanitary conditions of filth under which it has been carried on amazed the indefatigable inspector, who estimated that at least 50,000 persons must be feeding daily on the rank products of the Illinois street caterer.

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ONSET CAMP.

It Seems to Have Been on a Tidal Wave of Success.

Monday was conference day, and as usual many of those present told of their experiences. These meetings are a source of pleasure to the people and we hope much good is received from them.

Tuesday, the meeting opened with a selection by Miss Alice Holbrook, after which Mr. Harrison D. Barrett, speaker of the day, read a poem, "The Onset Camp," which was the western camp. He took for his subject, "Buddhism and Christianity." He compared Buddha and Jesus, and what they did for the children of men. He interpreted their work from a spiritual standpoint. Love was the basis of all their work. No nation will ever rise higher than the ideal of its citizens. The whole theme of the lecture was Divine Love, and if we could enter in this state of serenity, life would, indeed, be worth living, and we would reach a state of noble and divine life. He urged all to open their hearts to receive this Divine Love, in order to benefit all who come in contact with each other. The meeting closed with music and benediction.

Wednesday was G. A. R. day, and a very large audience was present. Seventeen Poets, and 24 W. R. C. were represented. Mrs. C. Fannie Allyn then said: "We are proud to have Dr. G. A. Fuller with us, and proud his to make the address of welcome." Dr. Fuller said that the Onset Bay Grove Association extended a hand of welcome to all the organized societies assembled, and why should not they welcome the G. A. R., men who have done so much for their country. We feel that we should do more than ever for them, and as we see that the ranks are thinning, our hearts are touched more than ever with the noble sacrifices of life and limb.

Miss Alice Holbrook sang "The Little Bronze Button," which was well received. The children then read their lesson on patriotism. A tribute to the flag was given by the Misses Hoppe, Crossman, Buck, and others. The children then sang "The Little Bronze Button," which was well received.

"Old Glory," written by C. F. Allyn, was next on the program. Recitations by Porter Allyn and Tilly Cohen. Comrade Young read a poem. Speeches were made by Commander Hagerty of Wareham, and Commander Wood of Middleboro. Mrs. Fitch of Davenport, Col. gave two readings, which were finely rendered. Rev. Mr. Macgillivray of Bridgewater, spoke eloquently on the topic of the day, Patriotism. H. D. Barrett spoke eloquently also, and told many interesting stories that had been told him while traveling through the South in connection with the subject. Mrs. C. F. Allyn closed the meeting with an original poem. This closed one of the finest meetings this year.

Thursday, Mr. H. D. Barrett was once more the speaker, and he took for his subject, "The Best of the Gift is the Giving." He was ready to receive good, and always be ready to give out good. We can secure a great deal of good from all classes of people. If we only strive to do good we will receive it. The lecture was one of great eloquence. The argument was decided in favor of doing good. The ultimate result was, that we receive so much unconsciously when we are giving our life for others. The best of any gift is the giving. If we only give our best unselfishly, we will all gain a reward unlooked for.

The meeting closed with congregational singing and benediction by Mr. Barrett. Thursday evening the children of the Onset Lyceum gave a very fine entertainment and the only well-filled bank credit was due Mrs. C. Fannie Allyn for the same. The Lyceum closed on Friday afternoon amid "three cheers" and "good-byes." The children are all devoted to Mrs. C. Fannie Allyn, their conductor, and were very sorry that closing time had come, but if all goes well they will reassemble under her efficient management. Another year Mrs. Allyn showed her appreciation to her leaders, musician and guardian in a gift to each, which was received and appreciated by each one.

Saturday, Miss Susie C. Clark was the speaker of the day. Dr. Fuller, in presenting Miss Clark, said that the platform this day was decorated by Dr. Prentiss, in white, and truly it was a beautiful sight to see thirty white and green bouquets. The tribute was paid to the memory of Miss Clark's mother, who has just passed to the unseen world. Miss Alice Holbrook sang two beautiful selections, after which Miss Clark read. Rather than the poem "The Valley of Silence." She then took for her subject for the afternoon lecture, "The Valley of Silence." She gave a fine description of the Mountain of Prayer and also of the mystical Valley of Silence. The lecture was a masterpiece, and one of Miss Clark's best. The meeting closed with singing and benediction. Sunday, Aug. 22, being the closing day of the meeting, there was a large concourse of people in attendance. The day opened with a beautiful sunrise, and continued fine and cool during the entire day. The steam and electric railroads brought hundreds of people to the camp. Saturday and Sunday there were fully ten thousand people here on the grounds.

The Bridgewater Band gave three fine concerts in the auditorium. At 10:30 a. m., Mr. Harrison D. Barrett, president of the N. S. A., occupied the platform. After the singing by Miss Alice Holbrook, Dr. Fuller, the chairman, introduced Mr. Barrett, and he received a reception such as only a New England favorite could receive. It was an ovation. This is the first Sunday for three years that the people of Onset have had the privilege to listen to Mr. Barrett, and they enjoyed it very much. If appreciative applause means anything, Mr. Barrett preceded his address with a poem entitled "Comforted." After another song by Miss Holbrook, Mr. Barrett took for his subject, "Proofs of Immortality."

Another large audience was in attendance at 2 p. m., to listen to the last address of the season, given by Rev. F. A. Wiggins, of Boston. Miss Holbrook opened the meeting with singing, after which Mr. Wiggins offered a soulful invocation. He then took for his subject, "Home," by Spirit John McCullough, and gave an address that should have been heard by the thinking people of the country. Mr. Wiggins is one of the most popular speakers that come to Onset, and it is always sure of a glad welcome. At the close of his address he held a seance, reading many ballots, and giving proof of spirit return. In the evening he held a seance in the Arcade to the largest crowd of the season at a seance.

This closed one of the most successful seasons at Onset. There has been more people here the past season than any of the seasons for 10 years, and the management is well pleased. The following mediums and musician have been engaged for the next season,

Scintillations=

As They Emanate From Henry Morrison Tefft.

"THE TRUE PILOT IS THE MARINER WHO NAVIGATES THE BOTTOM OF THE SEA EVEN MORE THAN THE SURFACE."

"SOCIETY NEVER ADVANCES. IT RECESSES AS FAST ON THE ONE SIDE AS IT GAINS ON THE OTHER. ITS PROGRESS IS ONLY APPARENT LIKE THE WORKERS ON A TREADMILL."

It is right and proper to glorify and magnify the attributes of man, but there are certain elementary and primal truths that we must remember. The strongest intellectual men the world produces are often possessed of the most irrational illusions—we call them irrational.

Moral and religious reformers do not always prove themselves exempt from the common frailties of life. No philosopher can explain the problem of good and evil. Neither can exist without the other. "In the very essence of the soul, pitched in the very core of it, is some extraordinary poison. How else could it be? Our knowledge of goodness is only possible because we have knowledge of evil. This is a terrible paradox which wrecks ethics and has shaken so many brains. Good exists and can be known only because evil exists."

Self-interest is at the bottom of all compacts, associations and relations existing between individuals and peoples. Friendship is a fiction, love an illusion, and natural affection rests on no surer basis than association. It would not do to publicly analyze the heart of the purest man. Many a person would refuse to appear in public if he knew how plainly the very bone and marrow of his life and character was carried upon his face. That every word, act and look told the secret of his heart.

Emerson says, "Your character speaks so loud that I cannot hear what you say." Adorn your soul with beautiful thoughts the same as you do your house with pictures, statuary and frescoes. It is more important to beautify your mind than it is your body for no brilliant man or woman was ever deemed ugly or common-place.

A large majority of people are monotonous and uninteresting. Their lives run in a narrow channel. They never add anything to their stock of ideas, vocabulary or thoughts. What ever is studied, mechanical, uniform, never pleases. The stagnant pool never sparkles. Manners, habits, conversation that has no variety in time becomes tiresome. Man is a contradiction; life in all of its relations is a paradox, a mystery. The richest part of our experience comes through pain and anguish.

"Strength is born in the deep silence of long suffering hearts. Not amid joy."

The tree that grows alone where the elements have the fullest scope, and play their wildest parts, becomes the most firmly rooted in the ground, not the one that stands sheltered and protected by a thousand others. John Bunyan in prison, Dante in exile, Hugo in banishment, produced immortal works. People learn the value of liberty through oppression;—great truths are impressed upon the soul through suffering.

There would be no beauty in the photographer's picture if there was no darkness to develop it. The finest fruit, the most beautiful flowers often grow in the deepest shade. Opposition, untoward circumstances develop men. The reason that the profession of law brings out stronger characters than either medicine or theology—is because the lawyer always speaks in the presence of his antagonist while the doctor stands alone at the bedside of his patient and the preacher's word goes unchallenged from the pulpit. The man of positive convictions is always respected even though he is considered to be in error.

There are in some people's method of thought two currents;—that which runs on the surface, and the subterranean;—that which talks to one thing—what they really think or believe or intend to do is another. When any matter or subject is under consideration there is a class of individuals that always speaks from prejudice, fear or fancy and never from conviction. Conversing with a person of this order, is like talking into empty space;—he doesn't believe or disbelieve anything.

"He wires in and wires out, Leaving the people still in doubt, Whether the snake that made the track Was going west or coming back."

To be successful a man must believe in himself, in his cause and in the people. One must have an abiding faith in his own ability and resources. Dr. Parkhurst says: "The great workmen of history have been men who believed in giants." Faith is one of the strongest elements of the human mind. Concentration of purpose is a lever that removes and overpowers all obstacles. The steady gaze of the lion tamer controls the action of the raging beast and makes him obedient to his master's will.

You cannot weigh thought, magnetism, electricity, or sound, yet they are all substance. We think in words, talk in symbols and walk in shadows. The invisible forces around us are more powerful and constant in their action than the visible. We are whirled along through life, partly according to our will, more often against it but always on an irresistible current over which we have had but little control. No great truth, reformation, or change was ever willingly accepted by mankind. It is claimed that every wide-spread movement is "the lengthened shadow of one man." Every reformer was once considered a fanatic, a crank. Every reform, invention or system of thought was at first believed to be irrational and unsound. Some of the greatest musicians, artists, reformers, and warriors the world has ever seen have been possessed of unbalanced minds.

Someone has quoted Aristotle as saying, "No great genius was ever born without some mixture of madness, nor can anything grand or superior to the voice of common mortals be spoken except, by the agitated soul." If a man is abnormally developed and strong in one particular direction he is correspondingly weak in another. No one person possesses all the talents.

The universe exists only by the perfect balance of opposing forces. Every element, principle and atom of matter has a purpose. The poet builds up and the critic tears down. The critics often make such a compound of a man, that it is difficult to determine what ingredients in his character predominate;—whether he is more a genius than fool, more a knave than an honest man, more a saint than sinner, more a true physician than quack.

It has been truly said all nature is dual, that "action and reaction are equal." One condition of life balances another. This law follows along through all the lines of

life, thought and action. Business, social and political institutions all have to carry ballast—all have to be checked, antagonized and opposed. The organization of labor unions was a necessary movement in order to offset the combination of capital and keep a perfect balance in the social order.

Give a man power and he will become arbitrary, selfish and unjust. The same is true of any body of men, and it makes no difference whether their interests are along secular or religious lines. The nearer political parties are balanced the better it is for the country, and experience has shown that not even the church, itself, can be trusted with too much authority. It is said that lightning lurks in the dewdrop as well as in the thunder cloud. In the last analysis selfishness enters into all the acts and words of men. Who created man with all his contradictions and the world with its medley of beauty and ugliness, its joys and sorrows, its tears and laughter?

The funeral paegeant and the bridal party pass each other on the same road. The song and the dirge mingle together and are borne along by the same breeze. But the discord of life is only apparent—not real. Upon a broader view nature and life are harmonious.

"Not chaos-like together crushed and bruised, But as the world, harmoniously confused, Where order in variety we see, And where, though all things differ, all agree."

The various parts of music, bass, soprano, tenor and alto when properly arranged produce harmony. Each individual, power and principle is playing a part. It needs the warrior with his sword, the statesman with his parchment, the theologian with his creed, and the philosopher with his logic and reason in the general chorus of voices. The electric storm cleanses the air, the revolution purifies society and government, and the reformation helps to bring the church back to its primitive glory and righteousness.

Good and evil seem to be co-ordinate forces; neither ever gains a lasting victory. Civilization dies out in one corner of the earth but until the seed is planted in another. What is accepted as articles of faith in one age becomes fable in the next. All matter is continually returning into the common crucible to be revivified, remoulded and again given form. So with the social fabric;—there is a natural tendency to return to primitive conditions,—to barbarism.

Truth oscillates. The pendulum swings backward and forward. "The truth that was a restless Problem has today grown a Bellef burning to be uttered; on the morrow, contradiction has exasperated it into mad Fanaticism; . . . to-day is not Yesterday, for man or thing. Yesterday there was the oath of Love; to-day has come the curse of Hate." The patriotic sentiment of a country in time dies out; hope fades. "Where there is no vision the people perish." There is a point where poverty becomes degradation. As people become poorer they retrograde in morals, character and purpose.

The world moves. No objects, principles or morals are stationary. Everything is restless, moving, changing. First magic, then mythology, then religion, then science. Doubt comes with age and experience and a wider knowledge. When young we believe all we read and about all we hear,—but the trusting faith of childhood never returns. Some claim that fear is at the bottom of all religions and that sorrow gave birth to the belief in immortality.

When a person is well he can easily believe in "Mental Science," "Christian Science," and "Metaphysical Healing" and "Homeopathic" pills, but when he is sick he sends for the doctor that gives the biggest dose. It is easy for those that are prosperous to be honest, upright, and chivalrous but want and misery change the character and lives of men. The drug that cures one individual kills another. The famine that starves one nation feeds and fattens the one that has the food to sell. Heat melts certain articles and hardens others. Sorrow, disappointment and grief soften some hearts and harden others.

Religion broadens and expands the minds of some and narrows and contracts others. There is the reverse side to every question. Whatever advance society makes in one direction, it loses in another. As our civilization increases, so does pauperism, insanity and crime. It has been correctly stated that "Every good in the world is offset by an opposite, which is evil. Light is offset by darkness; heat by cold; virtue by vice. This antithesis runs through nature. It is found in the outer world; it is found in the inner world—that is in man himself."

Norwich, N. Y. HENRY MORRISON TEFFT.

THE BOOK "ABRINZIMAN."

"Read It and Be Warned"—That Is the Advice of the Reviewer.

To thoughtful, even unreligious minds, the liability of a soul to a day of reckoning in another realm where either happiness or horror awaits them, has ever been a question of absorbing interest.

First and foremost, it is from the nature of things, so excessively personal. From ancient days we have had those among us who have declared their absolute knowledge of this future existence. Some have always scoffed, and some have always believed. I confess to be among the latter, I believe, and therefore, this so-called true account of the one earth-life and the one atonement for this one earth-life, was so fascinating that, from the time I took up the book to read until the last page was turned, I was utterly oblivious to time or place, so filled was I with the vivid, living word-pictures of the adventures of Abrinziman, the unscrupulous, daring, passionate and yet noble soul. The story alternately horrifies and entrances. That the gifted authoress really saw what she so graphically describes will not be questioned for one moment by those who know ever so little of this to us, as yet, future condition. To those who know nothing of the unseen realms that surround us, we would say, Read the book! Perchance the reading thereof may change the whole of this future for them. That the story of Abrinziman might deter others from much future suffering, seemingly for this alone was it written. Therefore, dear fellow-soul, read and be warned, while 'tis yet day. For sale at the office of The Progressive Thinker. Price, \$1.00.

LOOKS LIKE A HOODOO.

Unhappy Portent in Startling Incidents at Time of Norway and Sweden's Separation.

Stockholm.—Those who take an interest in occult phenomena will find much to their taste in the "Annales de Sciences Psychologiques" just published, in which are reported several strange occurrences which took place when Norway was separated from Sweden.

On November 18 last, we are told, a number of officers were assembled in the hall of the Casino of Akerhus, waiting for King Haakon to make his entry. Suddenly a cracking noise was heard, and before anyone could turn round, a full-length portrait of King Oscar fell from the wall to the floor. The picture was picked up unharmed, but the crown on the top of the frame was smashed to atoms. A few days afterward a reception

was being held at the house of Mr. Hagorom, a former prime minister, and the guests were talking of the accident at Akerhus. Some one said that evidently the Casino walls needed repairing, when suddenly a life-sized marble bust of King Oscar which stood between the windows of the room, fell to the floor and was broken to pieces. Several other occurrences of a like nature are reported, and there can be no reason to doubt the good faith of the "Annales."

"Science and the Future Life." By James H. Hyndes. Is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared of late years. It is scientific in its method, profound in its logic, and above all sympathetic to the truth whatever it may be, and whatever it may be found. Price, \$1.50. 10 cents postage extra.

"Continuity of Life a Cosmic Truth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

Columbus and His Hopes.

A Graphic Picture Drawn of the Influence of Hope, in a Lecture Delivered by Attorney William A. Hoffman, at the Unitarian Church, Sidney, N. Y.

It is rather difficult for us to realize the fact that at the close of the 15th century, 400 years ago, the world as known to Europeans, was confined to Europe, a small part of Western Asia, and a narrow strip along the Northern coast of Africa. Of the teeming millions and venerable civilization of China and India, the innumerable tribes of Africa and the two Americas and the islands of the sea, Europeans knew nothing.

The civilized world at this time had very little knowledge of the earth they inhabited, or the universe in which it moved. Europeans seemed to be bound up by their own ignorance and the superstition of the age offered little encouragement to the pursuit of truth and investigation. The knowledge they possessed they were taught to believe was the sum of human achievement, and to seek for more knowledge was blasphemy to the Church of God.

When we contrast the learning of our time with the learning of the time of Columbus, we are amazed at the wonderful progress made in the ascertainment of the truths of God's laws. The old beliefs, born of ignorance and superstition, have given place to the enlightened facts of truth; yet in the religious world we find a large part of the Christian believers of the present time still supporting the superstitious doctrines and creeds produced by this age, that knew so little of actual truth.

When Columbus landed upon the shores of the New World, the compass had been invented a short time before, and the printing press had begun its work, and the great so-called Revival of Learning was in progress.

The printing press multiplied and disseminated the ideas that the advanced thinkers had produced, and the so-called "Renaissance" way of thinking was begun.

The Revival of Learning, as it is known in the history of this age, was really the revival of the Greek type of thought, whose ideas were earthly and concerning manhood, rather than the theological type of heaven, saints and angels.

The printing press sent the new ideas among the people and created the desire and aspiration for more truth. The new thought led the mind from the world to come back to the world of life.

The voyage of Columbus opened up the new and larger world with all the possibilities that have been achieved, and finally destroyed the old world of the 15th century.

It created a new heaven and a new earth, and transformed the whole order of European thought. Columbus deserves to be ranked as one of the greatest educators of the world's history, for he emancipated mankind from the narrowness of its own ignorance and taught the great lesson by his work that human destiny like divine mercy, embraces the whole world.

Behind him he had left medieval ignorance, encumbered with superstition and paralyzed by theological assertions that passed for learning. Before him lay the new world with the promise of the potency of civil and religious liberty, free education and popular enlightenment.

In the time of Columbus Spain was the greatest power in Europe; England was a petty State. But education and free thought and the liberty of the English people replaced the stagnant Spanish institutions and made the world what it is to-day. The greatest advance in progress during this period was made in England. The cause of constitutional liberty there arose, was persecuted by the established conventionalism of the times, but was not annihilated. The bravest of its champions started out with nothing but hope for the new land and laid the foundation of a nation where liberty and consequent blessings might be established.

The predominant spirit of the age in which Columbus lived has hopefulness; hope for better conditions out of the new plane of thought; hope for the realization of the dreams of its philosophers; hope in the possibilities of the newly discovered lands; hope in the achievements of science, art and invention.

Columbus was animated by hope; hope for the discovery of a Northwest passage to the east; the hope of discovering new lands whose people could be converted to Christianity and the finding of vast wealth for the Spanish nation to use in a great Crusade for the recovery of the Holy Land. His hope was for humanity, not for himself.

He traveled from one Court to another seeking aid for his enterprise, and he did not give up hope after years of weary waiting, until age began to bend his form and whiten his hair. He died without realizing the immensity of the importance of his work. Since his time men have hoped to discover the Northwest passage he sought to the East, but these hopes were not realized until the 1905 of our own time, when it was found to be worthless. In the attempt to find it many new lands and peoples were made known.

This shows us that when men hope and seek to realize that hope, they accomplish things. Perhaps not what they sought, but more often what is greater benefit to humanity.

Take hope out of the world and but little remains, and but little will be accomplished.

The great Revival of Learning of the 15th century may also be called "The Revival of Hope."

We are no longer possible to imprison and torture the world's master thinkers, who are hoping and striving for the good of humanity. But there is still prejudice and opposition to be met, which is the outgrowth of superstitious ignorance of the past, which so long stood in the path of human progress.

We find it in the creeds and dogmas of religions, that amid the progress and enlightenment of the 20th century they still remain as they were in the 15th century.

Could we not expect better ethical and moral ideals in the religion of today, if we were to hope, they are in the ascertainment of truth?

Progress in religion has been opposed by obsolete medieval creeds and ideas, so that the reformer who has had hope for the betterment of mankind, has been denied the aid of the great body of the Church.

Hope is universal. The hope of a life beyond the grave is so strong that it has been a belief of all mankind, past and present.

Hope is the motive power that makes continual endeavor possible.

One can bear any condition in the present by hoping for alleviation in the future.

Hope is the last to leave us. When disappointments come and all else fails, hope stands by us to the last. It tempers present misfortunes by its faith in the future.

We live where our hopes are. When hope is gone, all is gone.

Josh Billings says: "The man whose only hope is simply to live, is of no more importance in this world than an extra rat is."

Life has a purpose and destiny, a future to accomplish, a work to do, a victory to achieve. We must have courage and hope to meet our disappointments and strive on with undiminished hope if we do our part in life's work.

Youth is always rosette with hope; the disappointments of manhood succeed the delusions of youth. We must retain our hope amid this change from hopes to realizations if we would not have old age a heritage of despair. Fortune is the man who passes from childhood with undiminished hope. Courageous hope has accomplished much in this world.

Many men who have seemed to have so little prospect of hope's realization have yet given much of value to the world.

When Milton wrote "Paradise Lost," the light of the world had closed to him forever.

However the master of music, was deaf and unable to hear, his masterpieces of musical composition, Beethoven, the man whom all loved for his friendly qualities wrote words that charmed the world's readers when disease was sapping his strength; Grant hoping and striving to write the story of his life before Death claimed him, wrote a great work that was mortal and immortal, examples of the mastery of courageous hope.

Hope and aspiration lie back of all human endeavor. Man was born dissatisfied, or else he would have made no progress. He has always hoped for better material conditions, better mental conditions and his hoping has made him reach them.

The instinct of progress was not implanted or developed to be unrealized. To give up hope of a day when vice and crime shall cease and wrongs be righted; when sorrows shall be unknown, and joy be realized, would be to lessen the chances of the dawning of such a day. Let us hope for such a day, and inspired by that hope, strive earnestly for its realization.

The Lyceum at Lily Dale, and the Imprecable Ceremonies Connected Therewith.

One of the most beautiful and interesting entertainments at Lily Dale was given by the children and teachers of the Lyceum Friday evening, Aug. 10. The rostrum of the large auditorium was beautifully decorated with ferns and flowers. The seats for the children were arranged as to form a circle elevated in the rear, which contained the larger pupils which gradually descended to the footlights where the smallest children sat, and in the center of this beautiful representation of the Sunflower sat one of the sons of man who directed the execution of program.

This Sunflower, the emblem of spiritual unfoldment, and the beautiful spiritual enlightened faces of the children in their various doings, recitations and dances, showing the individual expression of a higher state of development from the youngest to the oldest.

There was no prosy rendition, all was an intelligent expression of life, harmony and beauty.

The rendition of some negro melodies by Auntie Hampton was a quaint and refined expression of the sympathetic and poetic relation of the race, and brought out most demonstrative encores. The dancing by a master of the art, Mr. Keeler, was a deep lesson for all. It showed the power of the spirit over the physical, in the keeping of perfect time and rhythm with the music. Last but not least was the drama of a mother's love portrayed most beautifully by Mrs. Cadwallader, representing the mother, and a little child, who were assisted by some of the misses of the lyceum, representing the spirits of Love, Truth, Ambition, Fame, Duty and Death. The mother, in her intense love for her child called upon each spirit representing the several principles, requesting each to so guide her darling as to bring it happiness, love and fame. Even death was asked to place the child in the care of all, granting to her all the various experiences of love, truth, ambition, fame, sorrow and death, recognizing the truth of each as a necessary unfoldment of the soul leading to a full and perfect life.

After each had presented their different petitions to become the guides of the child of love, the mother endeavored to place the child in the care of all, granting to her all the various experiences of love, truth, ambition, fame, sorrow and death, recognizing the truth of each as a necessary unfoldment of the soul leading to a full and perfect life.

The evening, August 17, the grand march through the park by the lyceum children and the exercises in the auditorium show the interesting efforts of the teachers to bring out the best expression to a higher unfoldment. Miss Marie C. Brehm of Chicago, addressed the children for a few moments. She told them she would tell them a story, and asked them what they would like best to hear about, and at once in a chorus of voices they exclaimed "More about the little Swiss Republic," which in itself denoted quick intuitive and progressive trend of the young friends.

M. L. POPE.

The Forest Home Camp, Mich.

The camp closed August 19, although the elements were against large Sunday gatherings, owing to the first two being rainy, and we yet have to depend on the locust grove to hold meetings of any size. The last Sunday the heat was terrible, and very dusty, and it would seem no one would venture out unless they were very much interested; still people came through all difficulties, and as each year we close our camp, and take a retrospective view of the days gone by, and have watched the general trend of interest manifested, we can but exclaim, we have gained, and are gaining each year, though slowly.

The leaves were, and we feel repaid for all of our anxiety as to how our expenses would be met. Good true souls rise up and lend a helping hand, and we come out victorious, ready to go on with the good work as long as we can catch a glimpse that our audiences are learning. Patience is our watchword. We claim our platform workers were of the best, and hope they were fully appreciated to have been fully received and camp closed successfully.

RUTH EASTMAN, Sec'y.

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Susan Cardwell, Lincoln, Neb., writes: "I am 72 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

My oldest opinion of Actina is that it is the most marvelous discovery of the age. It cured my eyes, and cured my wife of astigmatism."

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STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Avarice, Greed, and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities, and exposing the concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

The Poetical and Prose Works

ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the very reading and are a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however valuable we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors that The Progressive Thinker is set up on a Linotype, and about four must make special effort to write in a simple, unadorned, and to the point manner, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Some items thirty-line long are cut down to ten lines, and ten lines to five lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say "The Secretary or Correspondent writes" and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

On account of being compelled to go to press earlier than usual on account of Labor Day, many items will have to be omitted until next week.

Our Rockford, Ill., correspondent writes that Dr. Geo. E. Warner, president of the Illinois State Spiritualist Association, will lecture at the Odd Fellows' hall, South Main street, that city, on the evening of Sunday, September 9, to the spiritualists of the city. It is possible a good medium will be in attendance. As this meeting will be the first for the coming lecture season, it is hoped a large attendance will be present from Belvidere, Peconia and Janesville, Wis., as well as from the city.

H. L. Chapman writes: "Now the camps of this vicinity are over, and our home meeting will not begin for some weeks. I should be pleased to serve as a society from South Bend to Erie, Pa., on the Chicago and Grand Trunk road, at any point I can reach on Sunday morning train, and return Sunday evening. Charges for first lecture and poems will be railroad expenses for self and wife. Address H. L. Chapman, Marcellus, Mich."

F. M. Dyer, 822 Oakland avenue, Ann Arbor, Mich., would like to purchase "The Discoverer Country." Address him as above.

Mrs. John Brown writes from Ft. Collins, Colo., speaking favorably of the good work being done there by Rev. E. E. McCarthy. Letters will reach Mrs. McCarthy if directed to the General Delivery, Denver, Colo.

Mrs. Hamilton Gill has returned from her trip to Chesterfield and Vicksburg camps, and will be pleased to see her friends at home, No. 891 Adams street, Chicago.

O. N. Cantrick writes for the general address of our cause the world round, and hope for better things here."

J. C. F. Grumbeine opens his lecture season in Faelton Hall, Huntington Chambers, Boston, Sept. 9, at 11 a. m. There will be only the morning service during the entire season.

Mrs. C. Kirchner writes: "The cool weather has been the cause of the increase of attendance at our outdoor and week-night meetings. Noticeably last Sunday afternoon, quite a large audience (particularly strangers looking for the truth) greeted our president who delivered a short but interesting talk. The experience meeting was a grand success, followed by very convincing tests by Sisters Hild and Kirchner. In the evening a very large audience greeted Sister Hanson, who has gained in the heart of a great many by her able manner through her guides of convincing the skeptical. After her talk Sister Hanson gave some very beautiful demonstrations of spirit phenomena as well as did Mrs. Kirchner. Our Tuesday evening meetings are always well attended, as Mrs. Kirchner reads poems, and on Wednesday evening Sister Combs reads articles. Thursday evening, developing class. Friday evening, popular lectures along psychic lines, by Orlando E. Miller, Ph. D. He will be our speaker for Sunday, September 9, evening. In the afternoon we will have an experience meeting, followed by tests. Miss Elizabeth Harlow, fresh from the camps, will be with us for a series of lectures, commencing Friday evening, Sept. 14, and on Sunday, Sept. 16, afternoon and evening, also on Friday evening, Sept. 21, and Sunday afternoon and evening, Sept. 23. We have made special arrangements for seats so we can accommodate the numbers who will come, and the gifted lady. Come early and get good seats."

Jane Goodman writes from Hamilton, Canada: "I am sorry that the impression has gone abroad that the Hamilton Spiritualists do not pay their mediums. Now this does not apply to the First Spiritual Society. I am pleased to say, as we always pay what we agree to, and sometimes with mediums for engagement, we have been told that they understand we do not pay our mediums."

B. C. Taber, M. D., writes from Dallas, Tex.: "In reading the article by J. H. Mendelhall, I wish to state that it clearly confirms my views relating to what the world calls matter. Professor Lockwood clearly elucidates that

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

matter, so-called, is simply the conserved forces of a spiritual universe, as spirit itself. When Spiritualists fully understand this, some remarkable phenomena will not look so strange when limited spiritual power is brought into action. When this is fully understood as Prof. Lockwood explains it, Spiritualism will take the stand as based on the only true philosophy of all existence. The power of spirit over matter is limitless, for matter is entirely under its control, being its fully conserved forces."

Eva L. Stewart writes: "The Hyde Park Occult Society was highly entertained last Sunday evening by remarks from an ex-clergyman of the Methodist church, Dr. Geo. E. McNeil, who has only a few months been interested in Spiritualism. He told of instances of spirit return through the mediumship of Mrs. E. G. Guckert, our medium, gave a message to everyone in the hall. All wonder how she has the strength and power of endurance to do so. Her little guide is very interesting, and all acknowledge the messages. In going through the audience she came to a group and held them in a trance, and she said that there was another medium there, and Mrs. McNeil had to acknowledge that she was the medium. Dr. McNeil will speak for us again in the near future."

Under date of Aug. 24, Mrs. Carrie M. Hinsdale, president of the Texas State Spiritualist Association, writes as follows: "I have just returned from Hubbard City. The meeting was held in a beautiful grove, and Mills Bros., who own the park, have established a permanent camp ground at that place. We had a good meeting, and people were interested enough to come two miles to attend the services. Mrs. L. S. Gardner of Beaumont, whose independent state-writing has convinced many skeptics in the thirty years she has been a medium, attended also. She convinced some, and gave many more something to puzzle over. Mrs. Gardner has never been a public medium, and this was the first time she has used her mediumship publicly, but I sincerely hope it is not the last time. Two weeks from to-day (Friday) the state convention meets at Beaumont. I am sure we will have a good meeting for I have had many letters making inquiry."

Jessie S. Pettit-Flint writes: "We notice extracts from Mr. Daguer's notice to the public, and mention his own fine address given at New Era camp, as well as that of Mrs. A. S. Dunaway of Portland. Mr. Barrett was at his best, and Mr. Love as president of the association, did excellent work, being most ably assisted by his wife and her mother, Mrs. Pratt. Mrs. Irene Smith is an eloquent speaker as well as a fine medium. There were many good mediums present. Mrs. Ladd-Pinnick, Mrs. Lapworth and Mrs. Noyes were message-bearers, and it seems to me that it was an exception to meet any one on the camp ground who did not possess unfolded psychic power, or else some phase of mediumship. It was my first Spiritualist camp of ten days only—and was a revelation of kindness, sympathy, harmony."

A. P. writes of Vicksburg camp: "The elements seem to be all in tune for the most pleasant week of Vicksburg Spiritualist camp during the season. Seemingly perfect days and evenings have inspired the campers with social ideas and the speakers caught the inspiration and have been flooding the listeners with a world of good thoughts. Mrs. Belle Fuller of Grand Rapids has been the speaker of the week and is followed for the remainder of the season by Harrison D. Barrett. Mr. Barrett is president of the National Spiritualist Association, and is one of the ablest speakers on our rostrum. Surely no one could listen to his lectures without being benefited thereby. Joseph King of Piquette, Mich., has been the speaker of the early part of the week. His peculiar phase of mediumship makes him very popular that of transfiguration and materialization. We had with us two trumpet mediums, Mr. Finney and C. J. Barnes. Many trances readers were also on the grounds. Friday evening the campers enjoyed a musical and literary entertainment given by the talent on the grounds. Mrs. Lora Holton, musical message medium, and psychometrist, has been with us and assisted us at the meetings and entertainments with satisfactory results. Miss Mattie Woodbury and Mrs. Hamilton Gill also did good work."

Titus Merrill writes: "A tribe of Indians two centuries ago passing from the turbulent waters of New York Bay came upon the east bank of Budd Lake. They exclaimed, 'Sus-sa-quawanna,'—placid, peaceful waters. We have taken that name for our camp—Sus-sa-quawanna Camp-meeting Assembly."

Mrs. L. V. Jackson writes: "I finish my camp work at Snowflake, Mich., Aug. 23, and Saturday evening I am going for fall and winter months. Will make terms to suit. Can be addressed at Horton, Mich."

After having been closed for some time, the Spiritualist Church of Indianapolis, Ind., will reopen the first Sunday of September, with Georgia Gladys Cooley, who will serve them as lecturer and test medium for the month of September. Nearby places showing her services week-nights, can address her in care of General Delivery, Indianapolis, Ind.

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TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, September 9, 1906: "The Kingdom of Nature."

Gem of Thought.—
"Brave Admiral, say but one good word,
What shall we do when Hope is gone?
The words leaped as a flaming sword,
"Sail on, sail on, sail on, and on."
—Selected from Joaquin Miller's famous poem, "Columbus."

For information concerning the Progressive Lyceum, authorized Lesson Paper, The National Spiritualist Association, address John W. Ring, Green Mountain Falls, Colorado.

Mary B. Hill writes: "The Band of Harmony social, held at the home of Mrs. Hattie Peet, was a most enjoyable affair. Everyone seemed to partake of the inspiration of the hour, and all joined in making the social a success in every sense. The next social will meet with Mrs. J. Koehler, 222 Irving avenue, before Jackson Box, Sept. 10. There will be progressive euchar in the afternoon, playing from 2 to 4 o'clock. Six prizes. There will be other entertainment for those who do not play, and Mrs. Koehler is arranging for a highly entertaining evening. Don't fail to be present, as this is the last of the summer socials. In the homes. The following Band of Harmony will meet Sept. 20, in Masonic Temple, Room 512, and will be the home-coming and reception of Mr. and Mrs. Richmond."

Dr. Louis Schlesinger, the medium, lately passed to spirit life at Los Angeles, Cal. Full particulars next week.

The many friends of Miss M. B. Hedrick will be pleased to know that she will hold a euchar at the home of Mrs. J. Koehler, 222 Irving avenue, before Jackson Box, Sept. 10. She will leave Brooklyn, N. Y., Sept. 30, and until then she will hold a euchar at her home, 55 Herkimer street, every Tuesday and Friday at 8 p. m., dating from Sept. 4. Those who wish to attend would do well to engage chairs in advance, as Miss Hedrick will accommodate only a limited number at each euchar. Chairs may be reserved by letter, or phone 2622 J Bedford.

Resolutions of Respect.

At a special meeting of the officers and trustees of the O. S. A., called by the president, F. D. Dunakin, and held at his home in Cecil, O., August 25, the following resolution was adopted:

Whereas, our esteemed sister co-worker and ex-president of the O. S. A., Mrs. Carrie F. Curran, recently ascended into a higher sphere of activity, therefore, be it

Resolved, That the Ohio Spiritualist Association through its officers and trustees do herewith express sincere appreciation of her excellent work in and for the cause of Spiritualism and the general welfare of humanity; that her name and her resting place be inscribed on the roll of the Spiritualist press for publication.

F. D. DUNAKIN, Pres.
D. A. HERRICK, Trustee.
ELIZABETH SCHAUS, Secretary pro tem.

Re-Embodiment.

Our esteemed friend, R. A. Daguer, does seem to be in deep water in his article entitled "An Important Question" in the August 25th issue of The Progressive Thinker. Reincarnation or re-embodiment can be explained in a very few words. First, it is simply a natural law. Life, being causation of manifested formation, expresses itself through material that is subject to evolution, and the evolution or continuous change in matter compels life to re-clothe or re-embody, for the law of life is to express, and life must have matter to express through. The experience we have through this expression has nothing whatever to do with the law of re-embodiment. It is not a moral law, but a natural law; and one coming is like unto another. As space is immeasurable, so time, as reckoned by eternity is endless. We count not by formation or experience when dealing with this question, but with causation, which is without beginning and without end.

JESSIE S. PETTIT-FLINT.
Corvallis, Oregon.

The Wentworth Meeting.

The Wentworth Association of Spiritualists held its 37th annual meetings on August 25 and 26 in the same old grove between Antwerp and Hicksville, Ohio, and although the rain poured in torrents on Saturday, the people did not allow it to dampen their enthusiasm, and all came back on Sunday, and many more, so that it was a good-sized audience. The morning to the morning to listen to our brother, D. A. Herrick, of Akron, who in his address paid eloquent tribute to the workers of the past whose lives were dedicated to truth, equality and progression. During lunch another storm approached, and it became necessary to hurry the good things back into the baskets; this done everybody sought shelter in the many vehicles also under a tent where ice cream and watermelon were being served. After the storm the afternoon-meeting was opened by the "Glee Quartette" from Sherwood. The first address of the afternoon was delivered by the writer. After another song Brother Herrick again gave beautiful expressions of truth to his most appreciative audience. Psychometric readings by the writer followed and the meeting was closed with singing.

The rain at noon kept away many who had intended to be present; those who were there did not attempt to get away, but made the best of the situation and remained to the close.

The Wentworth Association is composed of farmers living in Defiance and Paulding counties. Their annual meetings are attended by people who come for thirty miles and more, and are always an inspiration to the speakers who address them.

I would like to correspond with Spiritualists who live where societies exist, especially in Ohio; also with secretaries of societies.

ELIZABETH SCHAUS.

Toledo, Ohio.

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IT ACTUALLY APPEARED.

Confirms the Story of the Ghost of the Big Hollow.

To the Editor:—I was very much interested in the account of the Ghost of the Big Hollow, sent to your valued paper by Abbie A. Averill, of Lynn. I have passed through the road, mentioned and have heard the story which was in the main stated correctly by Mrs. Averill, with the exception of the very interesting fact that the courageous investigator whose name was Linco, went, as soon as he had received the communication, to a Justice of the Peace and took oath regarding his conversation with the spirit. Mr. Bryant and the affidavit was duly recorded by him.

CYRUS EMERY.
Prophetstown, Ill.

Mass-Meeting at Greenwich, Mass.

The Massachusetts State Association will hold a mass meeting in the Spiritual Church at Greenwich, Mass., on Tuesday, September 25, afternoon and evening. Good talent has been engaged and it is hoped that all Spiritualists will attend. The meeting will be free.

CARRIE L. HATCH, Sec'y.

The California State Spiritualist Association.

The eleventh annual convention of the California State Spiritualist Association will be held Sept. 7, 8 and 9, 1906, in Burbank Hall, 542 So Main street, Los Angeles, Cal. The state secretary can report an increase of 20 societies during the last year, and considerable interest is manifested by old societies as well as the new ones, to make this convention second to none. And while the San Francisco fire destroyed all the property of the state association, it did not burn away or destroy the courage of its directors, and the outlook financially is good. The interest strong, the harmony most excellent, and much is expected of the eleventh annual convention.

MRS. M. E. G. HOWE,
Secretary C. S. S. A.

PASSED TO SPIRIT LIFE.

Obituaries to the extent of ten lines only will be inserted free. In excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Mary E. Blanchard passed to spirit life on August 16, at Calais, Me., at the age of 55. She was a believer in psychic phenomena, and has contributed to the columns of The Progressive Thinker. In Boston, a Public Library may be found her books of fine poems entitled "Psyche and Other Poems." Her last serial was published in the Boston Banner of Light. It is a beautiful story in which she sought to portray the theory of reincarnation as taught by Theosophists.

JOHN M. STOCKMAN.

SPECIAL NOTICE TO ALL TRUE MEDIUMS.

A Prominent Spiritualist of Michigan Appeals to all Mediums to Assist Him in Getting Out an Important Work.

The undersigned having completed manuscript for a book of some three hundred pages, the title, "Donald McLane," the subject discussed, Spiritualism in Michigan fifty years ago, its struggles with orthodox Rev. Donald McLane, its bitterest enemy, proves to be a criminal, and is under a false name. He is sent to Jackson prison for fifteen years. As an ex-convict and outcast, McLane is met by the man—a Spiritualist—whom he attempted to ruin in the years that had past. The Spiritualist, a prominent character in the story, provides food, clothing and good employment in his own factory. The criminal, the ex-convict, the homeless tramp, through the wise and humane treatment by the Spiritualist becomes a good citizen and a worthy man.

I appeal to the true manhood and womanhood of all true mediums—and their name is legion—to aid me in the publication of this work. I trust you will subscribe for a volume for your selves, and solicit subscriptions by announcing my appeal from the rostrum. Five hundred subscriptions at one dollar each will be required to bring out the work. Address me at once at Dozwagiac, Mich. C. F. COLE.

PRAYER.

Pray if you can, but prayer never can Produce one useful thought in mind of man.

Keel to the great unknown, but learn That man is never raised by bending low.

Ask God to give, but learn that useful Are ever valued more than God's commands.

That one poor cot on earth is valued high Above the greatest mansion in the sky.

Sing! sing, ye host! your God perchance may hear, Your long-sought Christ on earth may appear.

Your God may speak; Christ condescend to give To ignorance the pow'r to think and live.

Faith in a dream produces nothing good, Religions die when they are understood.

As nations rise and fall, creeds come and go— Each church is but a monument of woe.

The fear of God will damn the truest heart Which bends to think, and play the many part.

But love of truth will raise the living dead. Above the creeds and failures of the dead.

—Sylvanus in the Argosy Journal.

"Harmonies of Evolution: The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book most interesting. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Price, 35.

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THOS. HARDING EXPLAINS.

He Addresses a Letter to the Truth Seeker, Presenting His Views on Various Subjects.

To the Editor of the Truth Seeker, New York:—I have received a copy of the Truth Seeker of August 11, which you were kind enough to send me, and for which I thank you. I have read it with interest and care, so I hope you will give me credit for good intentions if I offer a friendly remonstrance. Fearing you might misunderstand my position, however, I will say that I am not connected with any religious or Spiritualistic society. I simply "paddle my own canoe," and no other person or set of persons is responsible for my opinions or expressions.

In your concluding editorial of the above date, you refer to Spiritualism as a "religious denomination" by the name Spiritualism. I suppose you mean belief in the existence of spirits and their ability to communicate with this world's people. You say: "The Spiritualists are a good people to meet with" (which of course they are whether you like or not); and at their religious meetings they give more for the money than any other denomination."

My dear Sir, spirit communication belongs to the world at large, and not to a sect or set. It is common to the people, like the pulse, and some don't pray, don't get letters, and some don't. Praying does not advance nor swerving retard it. It is not necessary that one should be pious in order to enjoy it. It comes, conditions permitting, to all alike, whether priest or Levite, learned or ignorant, good or bad.

It is true that some who were accustomed to emotional religious meetings and doubtless do, desire to prolong and intensify their old-time pleasant feelings and try to establish a new church with Spiritualism on the corner stone; but the world of thinking people refuse to endorse that, declaring "We have too many churches already."

This new wine cannot be put into old bottles. Why, Sir, a certain lecturer told me that he wanted to see spiritual lecturers wear gowns like the priests of Catholic and Episcopal churches; it was plain to be seen that the man wished to get inside of one of the gowns himself. How true it is that "men are children but of larger growth." Mother Nature has furnished the laws by which mortals may communicate with each other and spiritual people of another condition may also send their greetings. It is a natural affair, not a religious

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents, that to give all equal hearing would require the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby a terse, which of all things is the least desirable. Correspondents must be weary of waiting for the appearance of their questions and write letters of inquiry. The supply of material is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I can, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

David Kaplan: Q. I. What are we here for? 2. What power brings us here? 3. Where does that power come from? 4. Why does that power have a better system so all could have equal rights and inspire us to do good only?

A. These questions bring forward some of the obscure problems which lie at the foundation of things. Over them the greatest minds of the past have speculated in vain. Modern science has cut some of the strands of these gorges, and Spiritualism has straightened many of the most tangled places. At least it has answered what we are here for—what life means, and what should be our strongest and highest endeavor. Man is the last term in the chain of beings which has been evolved on the earth, and it would seem that all creative energy and intellect for that reason, beyond the mortal man, is the yet higher term—spirit. Then, according to the theory of evolution, man exists in this life, because through and by this means he comes into existence, is evolved and sustained; and he lives this life that he may enter through the portals of death another plane of existence.

The other questions have been more forcibly stated by some inquiring mind. Why does not God kill the devil? Why does not the infinitely good eliminate all evil? If there is an all-powerful God, why does he not order the universe along the lines of right and justice?

All these questions arise from the belief that there is an intelligent power outside of nature, directing and planning as a man would do. With this belief, there is constant antagonism, and a succession of fog-banks. To come to a full understanding of the subject the mind must be free from the bias of educational tradition—a state scarcely possible to attain. If one would see the earth as a revolving globe, or the solar system in its beautifully balanced revolutions, he would have to go out into space far enough to take in the general view, and let the details go out of sight. So, in reaching a correct view of the nature of things we must rise above them until the horizon broadens and the details are obscured. Then we find that the laws which govern things forward in ceaseless activity, resides within, and struggles against imperfect environments. The universe is not perfect—never was perfect, but is constantly attempting to gain perfection, and substitute harmony for discord. Whatever opposes our immediate desire, or oppresses us, we call evil, but the evil to us may be ultimate good, or good to some other form of life. We look on death as the culmination of all evil, yet without death there could not be a spirit life.

We cannot answer why creation was not projected after some other plan. All we can know is that it is, as it is, and that through the series of imperfections, constant approach is made to perfection—or harmony. Instead of being all-powerful, this directing energy is limited by its environments of matter.

The answer to the last question is answerable on the same line of thought. Wrong flourishes because man is imperfect. Right flourishes because of his ignorance. Generation after generation, he will arise to his own. The tiger and hyena are dying out of human nature, and human qualities are taking their place. "Equal rights" means the capability and deservingness of their possession. It would be of more advantage to the lion than the lamb, to turn them together with equal rights—the right of the lamb to devour grass, of the lion to devour the lamb. Absolute equality of rights, the power "to do good only," presupposes equality, moral and spiritual, and the elimination of the animal desires and selfish propensities.

The evolutionary movement is slow. Some say in pessimistic mood, there is no progress, rather retrogression, child looking at the hands on the dial of a clock says they stand still, yet they sweep over the hours, and the sun moves in the heavens. Slow! Nature is never hurried. A thousand years is as a day and if the end is accomplished, time is not an item to be considered.

Let us be assured that although the night is dark there will come the glory of morning; though the storm-clouds blacken, the sun is shining above the clouds.

The brute is perishing out of man. The age of pure spiritual thought is coming.

The Right will triumph, and to "do good only" will be the choice of every human soul.

Were I tortured by disease, or by the hands of brutal superstition; that if the shaking earth demolished my home, or the hurricane scattered my harvest; if pestilence robbed me of

those most dear, yet would I say, these evils will cease to be in some beautiful day, when we know better how to live this earthly life, and in the light of knowledge it will be found that the only happiness is from doing the right, of being good for the greatness of the joy it brings.

John A. Rushfeldt: Q. I desire my children to learn the philosophy of Spiritualism. Is there books giving this instruction, and where can they be obtained?

A. No book has yet been published for instructing children in Spiritualism. The want has been deeply felt in the lyceum work. The beautiful teachings of Spiritualism can be made as interesting to children as fairy tales, and the fear of death obliterated from their minds by its religion of joy.

The greatest demand for a publishing house which would meet the wants without the necessity of first counting the cost, has not been met in the progress of Spiritualism. Every religious and secular order except Spiritualism, have ordered funds for the publication of their literature and for propaganda work. Some of the largest printing establishments in the world are maintained by such endowments. There have been many wealthy Spiritualists who have left their fortunes to ungrateful heirs or secular charities, who might with an insignificant part of their wealth established such a publishing house. Writers who give their thought and time, know very well, that however worthy their manuscript, unless they can furnish the money for its publication, it will never appear in print. Take as an example the volumes of A. J. Davis—out of print and hopelessly awaiting some generous response. The cost of a new edition of these thirty-four volumes is great, and the sales, though constant for this class of books, is slow. It is not for individual enterprise to undertake; but if there was a spiritual publishing house, a center of diffusion for its literature, the advantage to the cause and to the reading public would be incalculable.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea. The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man by a mediator. How came these ideas? What is their meaning? What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish terror of savage man at the elements. From the beginning its unfolding is traced from age to age; from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philosophers of the Bible, the Border Religions Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind. The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfolding is traced under the following headings: The Christ-Idea of the Jews; Jesus of Nazareth; The Prophecies of the Messiah; Conception and Generalogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resurrections of the Dead; The Life and Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired for the placing of the book in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in Banner of Light wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

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It Is Full of Impressive, Suggestive, and Soul-Inspiring Thoughts, Such as Those Only Give Who Are in Close Touch With the Angel World.

THE HAPPINESS HABIT.

A Spiritualizing Address Delivered Before the Los Angeles (Cal.) Fellowship.

I might well take as a text this morning some words that one of our little maids frequently quotes:

"Just being happy is a fine thing to do, Looking on the bright side, rather than the blue; Sad or sunny musing Is largely in the choosing. And just being happy is brave work and true."

It is possible (as set forth in Fellowship) to draw fine distinctions in definition between happiness, joy, peace, contentment, satisfaction, and similar words; but to-day, by the word Happiness I mean to include them all. Every person knows what it is to be happy. I have met some individuals who, either by inheritance or experience, had arrived at the place where they scarcely knew what it was to be miserable, but I have never seen or heard of one individual who did not understand the meaning of happiness by personal experience.

But while this is true, there are few who know the secret of the habit of happiness. One of man's greatest possessions is the habit of making habits. This tendency may work so that the man becomes the slave of harmful thoughts and deeds, but the same principle will produce inestimable treasures of character and satisfaction. Of all the desirable habits, none is better worth cultivating than happiness.

If I were asked to give reasons for practicing good-cher, I would say:

1. It is a rational habit. John Wesley used to say, "I dare no more fear than I dare courage and wear."

Many of us know the beautiful words of Jean Ingelow:

"So take joy home, And give her time to grow, and cherish her; Then will she come and oft will sing to thee."

When thou art working in the furrows, Or wedding in the sacred hour of dawn. It is a comely fashion to be glad—Joy is the grace we say to God."

2. It is a health-producing habit. I remember when I was a lad, I learned a roundelay that ran like this:

"Laugh and grow fat, is a saying of old; Whether or not 'tis a cause of obesity, This I believe, that the physical man Laughter demands as a kind of necessity."

This statement of the old song is proving to be good science. Some of our modern physiologists are telling us that a wholesome laugh actually produces an increase in vital activity. We all know by experience the power of complete relaxation to relieve the physical system. This is the secret of sleep, where we lay aside for a time every burden, and abandon ourselves unconcernedly to the beneficent, uncomprehended influences within us and surrounding us. A good laugh is like what our mothers used to call "a cat-nap." It surprises us out of our selfish concern and worry, and some of the wisest of us are very tired, seems to bear the weariness away on invisible wings.

3. It is a character-producing habit. It is of interest that we use the term, "good-natured," to mean gentle and kindly, thus identifying the spirit of cheer with moral worth.

Nietzsche well says, "Since man came into the world, he hath had too little joy. That alone, my brethren, is our original sin."

And when we learn how to have more joy, we best get accustomed to its cause pain and to invent pain unto others.

4. It is a useful habit. I have heard of a drunkard who was cured by his wife's smiling.

A newspaper reporter tells the following incident: A young girl boarded one of the Broadway cars one very rainy day. She seated herself in the middle of the car, paid her fare, and after a glance around at the various expressions of worry, ill-temper and care on the faces of those about her, she settled herself comfortably back in her seat and began to gaze smilingly out of the window. At first only one or two noticed her cheerful expression, and they turned unconsciously and followed her eyes to see what there was outside that amused and pleased her so much, but saw nothing but the gray skies and the downpour of rain. The curiosity on the part of these few, however, attracted the attention of the other passengers to the smiling, happy girl, and they seemed to be forced to smile, too, out of sympathy. As the car rolled along the girl's smile perceptibly broadened into a silent laugh, as though at some extraordinary happy thought, and the pleased expression on the faces of her small audience deepened also. Finally the girl smiled at the conductor, who smiled back at her. As she waded through the puddles in the street, still smiling, the wind overheard her say: "Well, I wondered if I could cheer them up, and I did."

I do not believe it is a good doctrine, taken literally, to say that we should weep with those that weep. To allow my brother's misery to make me unhappy is only to add to the weight of gloom that presses upon him. What he needs from me is neither a tearful sharing in his grief, nor a light, thoughtless treatment of his sorrow, but a confident, though sympathetic attitude, as though I perfectly understood the causes of his trouble and yet knew that after all he was not really harmed, and that "no man ever spoke of his grief as lightly as he might."

Mental gloom is apt to be catching, and so also is good cheer, and one bright look bestowed upon a friend in time of sorrow may not only awaken gratitude, but chase the shades away.

"There was a man who smiled, Because the day was bright, Because he slept at night, Because God gave him sight. To gaze upon his child; Because the little one Could leap and laugh and run; Because the distant sun Smiled on the earth, he smiled."

"He smiled because the sky Was high above his head; Because the birds were free; Because the past was dead. He never wondered why The Lord had blundered so. That all things have to go."

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to "keep to themselves." Twenty-five cents. Can be had by mail, or by buying this little book. Anyone that has the care of children should read it. Price 25 cents.

THE WRONG WAY HERE BELIEVE

The over-arching sky, "He tolled, and still was glad Because the love was free; Because he loved, and she Shared all the joys they had. Because the grass was green, Because the sweet winds blew, Because that he could hear And hammer, he was glad."

"Because he lived, he smiled, And did not look down; With bitterness or dread; But nightly sought his bed As calmly as a child; And people called him mad For being always glad With such things as he had; And shook their heads, and smiled."

But some one says, This may be all very good as pure philosophy, but how we can overcome our sadness and be always rejoicing?

The answers are very simple:

1. Make a business of it.

2. Little Dorothy came running to her mother one day, saying, "Oh, mamma, I think I must be full of glory! I have swallowed a sunbeam on the teapoon."

It is a possible thing to do all that we do in the spirit of joy, so that we can swallow sunbeams and become full of glory from every experience of life.

Any valuable personal development requires practice, and we can learn almost anything, and certainly the practical secret of good nature, by devoting ourselves to living in trust and hope.

2. Aim at character.

Things can never satisfy the human soul. All things are incomplete, imperfect and transient. The demands of the spirit cannot be satisfied with anything, no matter how completely we may seem to possess them. It is only as we discover the Eternal and Changeless Reality lying within and back of all things, and give ourselves to union with this, that we can be at rest.

"Nothing can bring you peace but the triumph of Principles."

When we discover this, then we understand that things and circumstances are mere instruments and gymnastic apparatus for the development of the soul, and our ambition is no longer to obtain things, to do great deeds, or to speak words of power, but simply to be.

This is what we call character, and when we have attained this settled attitude of the mind, then we welcome all varieties of things and experiences and come to realize that all things work together for good to them that love God; that is, to those who are absolutely truthful and unselfish in their daily lives.

"It is only by aiming at blessedness that we can attain happiness." It is possible to so train one's thought that nothing can overcome us, or even frighten us, but so that the hardest conditions of life will produce the most beautiful and desirable results.

3. Make the best of unpleasant things. I have heard of a man who said he would not grumble because roses have thorns, but would be thankful because thorns have roses.

We will never learn the happiness habit perfectly until we lose the habit of condemnation. To just exactly the extent that we criticize people, things, conditions and ourselves in a bad manner, are we unhappy.

Emerson never, in a great prescription for the happiness habit, when he says, "Do not bark at the bad, but chant the praises of the good."

Some of the greatest people in the world are continually talking about their own infirmities, as though they were causes for self-esteem, and they are adding to that in this way they are adding to their own misery and making life unpleasant for others.

Jan MacLaren preached a sermon on the text, "Finally, my brethren, rejoice in the Lord," in which he took occasion to say that "the public parade of our griefs or discomforts is an inexcusable injury inflicted upon our fellow creatures." He adds:

"Cover it up, I beseech you, and speak not of it to any man, and you will be in your home and you will be a stranger, unless he be a doctor or a clergyman, I tell you plainly you are a coward. Consuming your own smoke is a duty of life, and blackening the blue sky for your neighbor by public lamentations, either over your sins or over your sorrows, is a downright sin. The more deeply your wound, conceal it the more carefully with every honorable pretense. If you have wept in secret with tears of blood, smile before the world and show a good face." He might have said still further that if we "smile before the world and show a good face," we will be content to "weep in secret with tears of blood."

To quote again from the literary treasures of a little maid:

"The inner side of every cloud Is bright and shining; And so I turn my cheek about And always wear them inside out To show the lining."

As Fra Elbertus says, we need to learn that night is as important as day and winter as summer.

Thus we come to feel that there are no conditions in which we may not practically be victors, by the cultivation of the habit of happiness.

James Hopper writes of the San Francisco earthquake for Everybody's Magazine, and tells the following story: "We were sitting at the women came to the gate. They were pulling along the street a sheet of corrugated iron upon which lay an old woman with both feet clamped. We bore in and she actually smiled as we laid her upon a cot."

The Happiness Habit brings courage, determination, and victory.

A young man who knows the secret of a cheerful and confident spirit was one day rebuked by a pessimistic wise-acre who said to him, "You may feel cheerful enough now, but if you keep on acting in this fashion, you will one day meet your Waterloo." The young man replied, "If I can continue to live in the spirit of confidence and good cheer, why I meet my Waterloo, my name will be Wellington."

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to "keep to themselves." Twenty-five cents. Can be had by mail, or by buying this little book. Anyone that has the care of children should read it. Price 25 cents.

IMMORTAL VISITORS.

Float in, angel friends! I have called you;

I need you the most of all things! Heaven's joys have not utterly thrilled you,

And you know how the mortal love eludes.

I try to hush down my soul's calling, And hunt in the old days for peace, But the far-call goes heavenward, appalling

In frenzy, and will not surcease.

Embalmed in my love everlasting, Are sheaves of old treasures I keep, And time goes on killing, and blasting,

And waking, and putting to sleep. Forever and ever the shifting, Of idols, of burdens, of hopes— This moment I plead for uplifting

To you, of Heaven's evergreen slopes.

I know what you used to be, clearly; Your hearts were wide open to me; I loved you, and you loved me, dearly, No face could be sweeter to me.

But that does not wholly appease me; I starve for the facts of the Now! Deep longings insatiable seize me; You live!—tell me just where, and how!

Float in! I am waiting to greet you; The old home is looking its best; The old pictures hang here to meet you,

'Twas here you oft welcomed the guest.

The work of your once busy fingers Is visible yet, and will stay, For your physical impress still lingers

Although you were taken away.

How happy we have been together! Oh, let us be happy again! Come, bringing good cheer, and fair weather,

I explain me your land to my ken. I may ask too much, but believe me, I would not exact, but I long

For the where, and the how you'll receive me.

When I rise to life's victory song, BERLIN HEIGHTS, OHIO.

EMMA ROOD TUTTLE.

"The Evolution of the God and Christ Ideas."

Many friends have inquired about the above-mentioned book, and if the named number of subscribers had been obtained.

A generous response has been made, even more than I anticipated. The cost of issuing the book will be much greater than was expected, and I shall be grateful to those who desire the book, if they will at once send their names. The number of the first edition will depend on the number of subscribers. Price to subscribers, \$1; after publication the price will be \$1.25. Even the latter price is low. The concession is made to subscribers because they are helpers and partners in the publication. Your name on a postal card is sufficient.

HUDSON TUTTLE.

Berlin Heights, Ohio.

UNIQUE SPIRITUALIST MEETINGS.

They Are Held in a Tent and Are Doing a Good Work.

Mr. and Mrs. C. O. Bethel of Winfield, Kansas, assisted by Mrs. Lula Jones of Sedalia, Mo., have been holding meetings in a large tent for the last ten days, in our home city of Blackwell, Okla. Mrs. C. O. Bethel giving lectures and tests, Mrs. Jones assisting with the tests.

The lectures were exceedingly inspiring, proving that the powerful spiritual bands which accompany all such speakers are of the educational character. The attendance increased each night until at the last lecture the estimated number was over five hundred. Blackwell has never had the principles of Spiritualism so clearly and forcibly expounded to her people as has been done by this talented lady.

In order to help defray their expenses, these people gave moving picture entertainments (two in number) which included, among other representations, a Flower Parade, Skeleton Dance, Vesuvius in Action, the Shadow of the Cross, and scenes of the San Francisco disaster.

The Bethels are the first who have traveled through this part of the country holding Spiritualist meetings in a tent. They go from place to place, assisting local societies and organized Spiritualists in spreading abroad the grand knowledge that our spirit friends still live and are striving to let us know that they are with us and are helping us in our earth life.

May the good work continue.

MRS. J. D. COOK.

THEIR METHODS DETECTED.

Legerdemain Again Branded Into Requisition at a Seance.

Chattanooga, Tenn.—Two alleged Spiritualists have been put to grief here.

Raymond Harkins, who has operated in Atlanta, Knoxville, Nashville and all over the country, it is said, was the Spiritualist medium in an alleged seance here and John Curl was his confederate. The seance was being held in a dark room with several spectators seated about. Voices of all sorts from the dark depths, trumpets, conch-shells, and other things, came about the room as if stirred by spirit hand; breaths from the land of paradise fanned the cheeks of the visitors—all went solemnly on in which "Dr. Baker" lectured, a little infant supposedly talked to Chief Medium Harkins, Professor Graves appeared purporting to be a friend of the Littleton family of Winchester, and the awfulness of the suspense which pervaded that room cannot be described, according to the statements made by a trio including a reporter. But the seance came to a sudden end, Chief Medium Harkins went down in a Waterloo of defeat and Curl, his "understudy," fell broken-hearted at the feet of the three when they flashed two big calcium lights into the very faces of Harkins and Curl. Harkins was seen to be talking through a megaphone and Curl was turning a grand organ in one corner of the room.

The Spiritualistic couple had been in the habit of charging each visitor 50 cents for each and every "sitting," almost every night for weeks until the thing became so palpable a fake that a determination was reached to investigate the whole matter.—Atlanta (Ga.) Georgian.

"Mediumship and Its Development, and How to Masterize or Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, 25 cents. "Big Bible Stories," cloth, 50 cents.

"An Infamous Dynamite Roman Catholic Conspiracy, Exposed and Exposed 'Romanism Exposed.' Two pamphlets by Rev. J. G. White, author of 'Starting Facts.' Price, 10 cents each, or two for 15 cents.

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Science of Spirit Return. By one of the scientific minds of The Progressive Thinker corps of contributors. Rich with profound thought. By Charles Dawbarn. Price 10 cents.

Sixth and Seventh Book of Moses. Translated from the ancient Hebrew. Price, \$1.

Social Upbuilding, including Co-operative Systems and the Happiness and Ennobling of Humanity. By E. D. Babbitt, M. D. Price, paper, 15 cents.

Some Glimpses of Occultism Ancient and Modern. A series of lectures by C. W. Leadbeater. Price, \$1.50.

Spirit Echoes. Poems and Short sketches. By Mrs. Mattie E. Hull. An attractive little volume, neatly bound in cloth. Price 75 cents.

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Spiritual Harp. A collection of vocal music for the choir, congregation and social circles. By J. M. Peebles and J. O. Barrett; E. H. Bailey, musical editor. Price \$1.25. Postage 14 cents.

Spiritual Songster. A collection of thirty-eight inspirational songs adapted to popular music, for the use of congregations, circles and families. By Mattie E. Hull. Price 10 cents.

Starting Facts or Deeds of Darkness Disclosed, Relative

Immortality, Future Existence and Mediumship.

Dr. J. M. Peebles delivered a characteristic lecture at the Chesterfield Camp, on the above subject. It was eloquent and full of genuine sympathy for Mediums, and in that respect he is fully in accord with all Spiritualists. The Doctor, however, severely criticises the Doubter, the Skeptic, the Fraud-Hunter, those who have been deceived by certain mediums in our ranks, who possibly may be honest one day, and the next resort to legerdemain or trickery, often deceiving the very elect, therefore we ask the reader to not only peruse with extreme care his lecture, but also read carefully the Object Lesson on our next page—first, reference to the late exposure of the Nichols Sisters—considered by many as excellent mediums, and also the communication from Mr. McArthur, the President of the Missouri State Spiritualist Association, who, though the firm and lasting friend of all honest mediums, at the same time he keeps his eyes wide open as a hunter for deception, and he finds it too, as set forth in his article—a most flagrant case of "genuine" deceit.

[This lecture was largely inspirational, delivered from hint-notes half as large as the palm of the hand, penciled on a scrap of paper. In dictating it to my stenographer, I recall and give the gist of the discourse, yet not the exact wording; neither did I read the letter that I have injected in part into it, but the substance is the same as delivered in the camp auditorium.—J. M. P.]

The Lecture in Its Full Essentials.

The world abounds in contraries, one cause, two forces, positive and negative. Do we realize the tremendous import of the word Spiritualism, the direct antithesis of materialism? Do we realize that Spiritualism is connected not only with spiritual beings incarnate and incarnate, but with the very soul of all things visible and invisible—that it has to do with life and progress in all their various aspects?

The devotees of Spiritualism, with scarcely an exception, postulate God as the uncaused Cause; or Absolute Spirit, which spirit or spirit presence is the life, the consciousness, the wisdom, the purpose, and the will of the universe, governing the same by immutable law.

Spiritualists, as President Harrison D. Barrett recently affirmed, are Theists. That is, there is one absolute Existence, one Infinite and Eternal Mind in synthesis with all things. There are but few atheists in the world,—few who believe that at the helm of those vast starry spaces there is no supreme guiding Power that makes for order—for evolution and the ultimate good of all.

Man a Spirit Now.

We who tread this fair earth in bodily form are spirits to-day. And such noble human spirits, conscious, fraternal and aspirational, do not grow up out of crude unreasoning matter, something as do fungi from muck-heaps. Our origin is divine. There is a purpose in our appearance, an adaptation in our constitution, and an evolutionary force at the core of our being, which often does not manifest by any outward perceptible phenomena. And man, according to Paul's teachings and the Greek poets' inspiration—"We are the offspring of God," is a son of God—a spirit vested in flesh, and the logic runs thus, spirit—spirituality, spirit beings, spiritual-mindedness, spiritual phenomena, the latter proving a future conscious existence beyond the shadow of a doubt. It is therefore invaluable.

Is the Word Spiritualism at a Discount?

Uncalled for and strange as it may seem there are a number of writers and speakers in our ranks, who desire the word Spiritualism to be stricken out, or changed—but changed to what? If pressed for an answer they differ diametrically in their replies. Some desire the word Spiritualism. A lady lecturer in Columbus, Ohio, "receiving" (purported) communications from the planet Venus," prefers the word Soulism. Others desire the word Liberalism. And others still have suggested Naturalism, and Occultism, and Astralism and Psychism. And it may be expected soon that others, suffering from the pride-lymph of respectability, may propose the compound, high-sounding word, meta-psychic-researchism. How is that? Personally I have no love for any "ism," as an end—as either a scientific or theological finality. And yet, owing to the imperfection of language, it becomes necessary to use suffixes as symbols of ideas. Suffixes are both pointers and modifiers. And in my opinion Spiritualism, as the reverse of Materialism, is just the right word relative to the continuity of life and immortality.

If Spiritualism is not respectable with the highly intelligent in your vicinity or city, make it so by your practical life of goodness and wisdom.

For many, many years I have been the settled Spiritualist speaker in Battle Creek, and the Young Men's Christian Association of this city engaged me twice to lecture for them upon "Foreign Travels"; have also lectured for the Woman's League; for the Nature Club, and for the Unitarian Conversational Club. These facts are named simply to inspire the employing of settled speakers and of urging reform work, socially, with every liberalizing or benevolent movement that tends to the uplift of humanity. Our city press (four dailies) exercises the same liberality towards Spiritualists that it does towards Baptists or Methodists, or any religious denomination.

"But," says some one, dissatisfied with the cult, (preferring the words, Occultism, Naturalism, Altruism, Astralism, etc., to Spiritualism) "there are so many frauds, and the word Spiritualism has been so abused. Granted—and so has the charming word love been abused; and so has the soul-inspiring word liberty been abused and made to serve monarchy and political graft. Shall we therefore cowardly shrink from the use of these words in books and speech? Perish the thought. Beloved, be calm, "keep an even mind," as A. J. Davis long ago advised, considering any heaven-conceived fact. The word Spiritualism (the antithesis of materialism) will live and glitter like a brilliant diamond on the historian's page for long ages after our fleshly bodies have mouldered to dust.

Man a Trinity.

The trinity runs like a golden thread all through nature. Look at the tree—there is the trunk, the blossoms, the fruitage—a trinity. Everywhere we see cause, means, effects. Essential man in his make-up is a trinity, physical body, soul-body, immortal spirit. The phrase "immortal soul" should be discarded. The soul or soul-body is the partied intermediate between the material body and the conscious spirit. This interior form is called by Theosophists the astral body; by transcendentalists the etheric body, while Paul termed it the "spiritual body." The better term is soul-body. To this end, the Roman Marcus Aurelius while urging that life was a unit,—that the sensations were subjective, taught also that the "soul (the soul-body) was a refined corporeal organism."

Prof. Schubert, a follower of Schelling, states that "the soul is the inferior part of every intellectual nature, the inferior organism, while the spirit is that part of our nature which tends to the purely rational, the lofty and the divine."

Soul (Nephesh, in the Hebrew) has been a sort of verbal vehicle for many ambiguous ideas. In Biblical language, souls are born and souls die. "The soul that sinneth, it shall die," it speaks also of Him who was able to "destroy both soul and body," but the destruction of the spirit, breathed from the Infinite was never taught (if memory serves me) by any classical scholar or any of the early Christian writers.

It is the spirit that survives death. It is the spirit that is, and is to be, immortal. And the positive foundation of

immortality can be logically predicated and substantiated only of the three factors, self-consciousness, co-related to Infinite Consciousness, pre-existent spirit, and tenuous invisible substance.

This life does not give sufficient time for the adjustment of errors and malicious-planned wrongs in the social and moral channels of sowing and reaping. Remorse, with the lowest classes, often merges into a sort of personal Utopia. They smile while they murder; hence a disciplinary life hereafter is necessary to adjust the character-equilibrium between cause and effect, retribution and reformation, justice and mercy.

To-day's highest delights are found in the widening fields of knowledge, in solving the mysteries of nature, in conquering intruding environment, in the projection of good thoughts, in the reaching upward for loftier ideals; but these ideals are never attained in this life; therefore the moral necessity for a future life where ideals are attained and faith ripens up into fruition.

But Where Are the Demonstrations of a Future Life?

Theories do not suffice. Biblical testimonies whether Brahmanic, Jewish, or Christian, are not sufficient. The Sastra, Hindu books, considered of divine authority, teach that the Pitris' ancestral spirits, whom they invoke, commune with the living. The Old and New Testaments abound in visions, trances, apparitions, transfigurations and converse with angels and spirits. They also treat of the tree of life and its fruits and of the "bread of life that cometh down out of heaven." If people were fed with bread—living bread, symbol of truth, that came down out of heaven in the past, why not now? Is God dead? Are the angels asleep? Are our risen friends paralyzed? If Moses and Elias long unfished, appeared and talked, why may not a present-day Moses and Elias in spirit life, talk to us on mountain and prairie?

None can live on the echoes of the past—on the history of bread a thousand years old. As well strive to fill the athlete's arteries with the blood of those old Jewish patriarchs given to polygamy as to expect the cylinder libraries of Babylonia and Mesopotamia, the hieroglyphs of Egypt or the bibles of Iran or Israel to give us a now-a-day demonstration of a future life. They served well their generation, but the present cannot feed upon Hebrew records of psalms, dreams and visions.

Poor Topsy "expected she grewed." Churchlike sectarists believe that they grow, or were miraculously made from the "dust of the ground"; and they expect (or at least hope) to go to heaven at death, but they know nothing, positively nothing, about it—nothing about life beyond death's portals; nothing of golden streets or "worship at the foot of the great white throne." They walk by faith and doubt, and stumble while they walk in the by-ways of theological darkness, and can only say of the future,

"It is a tongueless secret, locked in fate;
We do not know; we hope and wait."

What shall they do? Whither shall we all go for light? Where is the way? One way—Quaker-like—turns to the light within; the other path winds towards those illumined, whose interiors have been opened to the "light that shineth in darkness."

Do restless inquirers, still pressing for knowledge, again ask which way shall we turn? When, icy, speechless death enters the home, to whom shall tear-dimmed mourners apply for words of comfort and proof palpable of a reunion in a world where death is unknown? Thanks to the mighty ones above us THE VICTORY IS WON—ETERNITY WITH ITS OPPORTUNITIES AND INFINITE POSSIBILITIES LIES BEFORE US. OH, HOW GRAND, HOW GLORIOUS THE IDEALS THAT LIFT UP AND STRETCH ON THROUGH A NEVER-ENDING FOREVER!

And now, by and through whom came this knowledge—this blessing above all blessings?

Mediums, psychological sensitives, called in ancient times seers, visionists, oracles, and the "Lord's anointed." Not understood, they were persecuted, hunted, and some went to the stake, testifying to the power of the Christ-spirit and immortality. And sad to say, the moral worth of mediumship is not appreciated in this Mammon time of materialism.

What Constitutes Mediumship?

Physiologically considered it is organization relating to the muscles, plexuses and the nervous system; and spiritually it is a gift, just so far as spiritual intelligences aid in unfolding it. And here I must repeat for the hundredth time that "medium" is not the proper word to use. As a word it neither suggests nor enshrines any moral quality. It may mean a thousand things. Revolvers and cannons are mediums of war and destruction. A wheelbarrow is a medium for dumping garbage; iron hinges are the mediums on which doors swing; money is the medium for establishing trusts and practicing grafts, and lying tongues are mediums for slander. The proper words to employ when referring to mind, or to a future life, are psychic, sensitive, psychic sensitive or sensitive intermediary.

The most-satisfactory psychic influences are personal. Every man's house is his castle, and in that castle should be a shrine—an altar for religious meditation, spiritual unfoldment and angelic converse. Within such consecrated walls is the place to develop sensitiveness and clairvoyant vision. Forget not that the highest sensitive unfoldment is from within. It is the coming—through aspiration in the silence—into a conscious relation with the invisible hosts—the Mahatmas of the celestial realms. Reaching this state, psychics—while avoiding obsessions—become co-workers with the wisdom angels of eternity. Though all may be influenced more or less by environments, consciously or unconsciously, all can no more become sensitive for direct intercourse with the spiritual world than all can become mathematicians or musicians. The gods know their own and they assign them their positions.

Are These Soul-Sensitives Appreciated?

Do they appreciate themselves and their heavenly gifts? This is questionable. Do they realize that they are the sensitive palms on the hill-tops that feel the first passing breeze; that they are the suns and stars that, catching the first radiance of the morning, reflect the warming, brightening influences to grasses and grains, fields and forests—that they are the message-bearers from worlds invisible,—and they have the moral right to demand the bringing into the seance-room the incense of sincerity and justice.

All sensations when reduced to the last analysis are spirit sensations, and thoughts, though not things in the coarse avowed sense of that word, are spiritual forces, potential forces which in connection with purpose and constructive skill become creative. They may bless or curse. They may prompt in a seance gathering or effectively destroy the seance, conditions necessary to the hoped-for results.

Permit me to further say that a suspicious, vicious thought, a hard, coarse word, a disagreeable odor, or the positive criticism of a sneering egotistical critic may annul the conditions that refined spirits require for visible phenomena.

To illustrate, permit me to refer to the following narrative of facts:

Something over twenty-five years ago I lectured on the Sundays of the three winter months in New Orleans, attending medical lectures and dissecting two evenings in the week in the Charity Hospital with Dr. Veazie and other physicians. Through a Spiritualist friend I heard of a remarkable young sensitive, Albert B. Willard, living in the suburbs of the city. With another gentleman, Dr. Ambrose, a Spiritualist, I called upon this young man, a tall, frail, light-haired youth, rather retiring in manner. Unfortunately it was not their regular seance night, but we had a pleasant conversation with the family, formerly rigid Presbyterians, but through their son's mediumship they and some of the neighbors had become Spiritualists. But there, as in every community, there was a set of super-smart people—scientific materialists. These wanted more tests. His previous phenomena of materializations and independent voices had made a number of converts. His tests were ungainly, but a party wanted more, so they strapped him, tied him, put flour in his hands, and put a sticking plaster over his lips, and they still got fine physical phenomena. And yet, under the plea of more evidence wanted, they insisted on sewing him up in a sort of bag, fettering his feet, tying his wrists, putting him into their home-made cabinet, with a small thread around his neck, the ends projecting through an opening behind, throwing a netting over the cabinet, nailing it to the floor—and this, all this toggling machinery to prove that there was not a particle of muscular movement of the slave-maneuvered sensitive.

All being ready—a verse sung—and while spirit hands were thrust out through the sides of the cabinet, up above and over the top—there came the coarse, sepulchral voice, "Now go to hell—to hell." This language was not only rough, but unnecessary, because those constituting the party were already in "hell," the hell of suspicion, defiance and inharmony. These investigators, so-called, were the fraud-promoters. Thoughts, with will and skill behind them become creative. The persistent suspicious thoughts of this rope-tying, lip-plastering party opened the door for the entrance of those undeveloped, earth-bound spirits. Like attracts like. The tying and conditioning of this medium was cruel. The father should not have permitted it. I say cruel, because put a common street dog under those conditions and he would howl and manifest all the fight of the animal.

Suffice it to remark that the result of this seance (as I had it from the lips of two or three responsible Spiritualists) was this: The father interposed, forbidding any further sittings—and so was lost to us what possibly might have been a D. D. Home.

Turning the tables, should not investigators be investigated before entering a seance-room? Investigated as to their habits, their motives and their competency to comprehend something of the hypnotic, mesmeric and the finer invisible forces?

Is Suspicion the Safest Position?

A banker said to me, in substance, not long ago: "There are but two principles guaranteeing success in this age; one is look out for yourself first, and the other is consider every man a rogue until proved honest." Are not such words a revelation—voiced words from a cankered selfishness. Is not a man-distruster a bad man-helper? Did ever a libertine believe in the virtue of woman? Are sensitives supposed necessarily to be depraved? Do they above all others need to be suspicious and watched? Are they human wolves, to be fettered, chained, bound? birds to be snared, or shot on the wing? I say shot, for better to be shot and killed outright than to have their reputations ruined and their usefulness wrecked for life. Do you think that I am defending fraud? You know better. No man abominates it more than myself. I am defending humanity, of which you, reader, and myself are component parts. "When falls the Coliseum, then falls Rome," was the saying of a Roman general; so when falls mediumship, physical and psychic, impressional and inspirational, then falls Spiritualism, for inspiration through vibration is like the sunshine to the seed, warming and unfolding the spirit germ within.

Sensitives want the hand of confidence—want the considerations of justice and fraternity, and no veneer of friendship nor journalistic spasm of cordiality to-day, that dooms and damns to-morrow. Ignorance in this age of the world is almost unpardonable. Mistrusting Spiritualists and investigating materialists should study physiology, phenology, physiognomy, sarcognomy, the cosmic laws of vibration, the recondite laws of suggestion, the nature of the soul-body, and those finer occult forces propagated in the interstellar ether, as preliminaries to the proper study of that sacred truth, Spiritualism, through intermediate sensitives,—that Spiritualism which Hudson Tuttle recently pronounced "pure and crystal as a mountain stream." And it must be clear to every deep student of moral science and philosophy that the pure Spiritualism, the pure Christianity of the Christ, and the higher pure Theosophy as enunciated by the erudite G. R. S. Mead (B. A., M. R. H. S.)—all the opponents of chilly materialism—are in perfect accord; three voices, three names, yet one triangle—eternal truth.

There comes fresh to my mind now the thought of a talented lady and mediumistic sensitive whom Mr. Francis, of The Progressive Thinker knew in his youthful years, Miss Rhoda Fuller of Kelloggville, N. Y., connected on

the mother's side with Millard Fillmore, the thirteenth president of the United States. Her writings, (automatic at first, and as interesting as spiritually uplifting) were much like the automatic spirit writings of the talented Mrs. B. P. Underwood, and both were similar to those of the daughter of a circuit court judge (Swedish-born)—name refused to the public—who wrote automatically with both hands at the same time, meanwhile conversing with other persons. Her tests were marvelous; but soon some "smart" Spiritualistic critics and suspicious cronies got in their neighborhood babble, accusing her of memorizing the subjects and essays that she automatically produced. It was crushing. At this crisis the stern, dignified judge positively forbade investigators from further entering the residence, and his daughter from any further psychic sittings. And so the world, through suspicious slander, lost the benefit and fruits of precious gifts relating to futurity and the soul's endless unfoldment. Professed Spiritualists are often accused of being the worst enemies of Spiritualism.

Who Are to Fix the Conditions for Spirit Phenomena?

The legitimate answer quickly comes by inquiring, who produces the phenomena? If the immortals can and do produce the phenomena through their instruments as agents, then they alone have the inalienable right to decide upon and arrange the conditions.

When a contractor purposes on spring-time to purchase an autumn crop of potatoes, who determines the conditions for raising them? Suppose the contractor should say, "You must plant them in the old of the moon, seven eyes in a hill, and in sandy soil in the southeast side of a receding hill; the hills seven feet apart, and you must cultivate them with spade instead of the hoe or cultivator," what would the farmer be apt to say?

Arranging with a chemist for the production of an especial compound, do you dictate as to the melting-pot, blow-pipe, crucible and acids?

Going to an art gallery for a photograph, do you fix the conditions, the pose, the shadows, and insist that it be developed in the light before your eyes as one of the conditions? If so, you would be taken for an imbecile or an insane man. And yet you—many of you—go to a seance for messages and you decide—insist upon the conditions of a wire or wooden cabinet, the sensitive strapped or tied, the feet in sacks, flour on the hands, a cord around the neck, and a netting thrown over the whole toggling machinery—and then you ask the angels to come and give you loving messages! What consummate arrogance in anyone to doggedly determine the conditions for spiritual manifestations. What do you know of angelic conditions and methods? What do you know of ether, the auras, the finer constituents and electro elements of the spiritual world? What do you know, O mortals, of those laws and ethereal forces that the angels employ in their manifestations and holy ministries? Your test methods of chaining or tying these sensitive instruments to the verge of pain and physical slavery, gives just the conditions for the entrance of the lower haunting intelligences, of Andrew Jackson Davis' diakka, that delight to infest, deceive and play their tricks. Down on this trifling with matters so serious, so sacred as immortality, and up with sincerity, conscientiousness, aspiration and a religious enthusiasm for the good and true!

Sensitives, when about to sit for phenomena, should see that the room is clean and well-aired, having, if possible, flowers, music, spiritual readings or invocations; then listening clairaudiently to their invisible teachers. They should further adjust the fixtures (light being always preferable to darkness) and location of sitters as the spirit intelligences suggest. All this done, the sensitive should kindly, yet firmly, say: "THESE ARE THE SPIRIT GUIDES' CONDITIONS. IF ANYONE PRESENT IS NOT SATISFIED WITH THEM, YOU WILL DO YOURSELVES THE PLEASURE OF WITHDRAWING AND ATTENDING TO YOUR OWN BUSINESS."

To Investigators.

Be candid—be real, sincere seekers after the truth, remembering that spirits are not unfleshed mortals and are not infallible. Use your reason, your highest judgment, and if naturally skeptical and critical, be charitable—be charitable, considering the varied potencies of invisible influences. Forget not the might of ideas, the impelling power of thought in your investigations. Good thoughts multiplying, are self-succeeding. They invoke and invite both the visible and the invisible, and yet, good thoughts like good eyes, being fallible, may be perverted through prejudice. Only good thoughts should be taken into a seance-room, or into the silence of the home.

Church prelates when immersed in theological tangles often say—"Let us go back to Christ." The phrase "forward to Christ" would be far better and more appropriate, for he established no new sect, propagated no creed, but simply said: "By this shall all men know that ye are my disciples if ye love one for another." Yes, sectarists of all creeds—forward, forward to the Christ. And would it not be for many Spiritualists, indifferent or envious, to go "forward" to Prof. Hare, Judge Edmonds, Senator Talmadge, Prof. Britton, Prof. Kiddie, Mrs. Britten, Mrs. Conant, A. E. Newton, Dr. Crowell, S. J. Finney, J. O. Barrett, and other heroes and heralde of those times when brotherhood was the rule and frauds unheard of. Cycles overlap and many inspired souls are born too soon for either appreciation or peace. The world of religious thought is in a state of flux. This age is one of transition. Thought as well as climate is changing. The whole round of life is in a kind of commotion. That Hydeville "rap" has echoed around the world and the two worlds visible and invisible, are coming daily into closer mental and moral contact, something like prairie fires and pouring rains accompanied by winds, hailstones, thunder and lightning, but after the storm comes the calm. The Divine Mind is at the helm. Opportunity, Equality and Brotherhood are the magic words from the heavens. The wise seeing and hearing, conduct themselves accordingly.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

THE NIGHT WIND.

Over the chimney the night wind sang
And chanted a melody no one knew;
And the woman stopped as her babe
she tossed,
And thought of the one she had long
since lost.
And said, as her teardrops back she
forced,
"I hate the wind in the chimney."
Over the chimney the night wind sang,
And chanted a melody no one knew;
And the child, who said, as they closer
drew,
"The same witch that is cleaving the
black night through—
And we fear the wind in the chimney."
Over the chimney the night wind sang,
And chanted a melody no one knew;
And the man, as he sat on his hearth
below,
Said to himself: "It will surely snow,
And the fuel is dear and wages low,
And I'll stop the leak in the chimney."
Over the chimney the night wind sang,
And chanted a melody no one knew;
But the poet listened and smiled, for he
Was man and woman and child, all
three,
And he said: "It is God's own har-
mony,
This wind that sings in the chimney."
—Bret Harta.

Reproof should not exhaust its pow-
ers on petty fallings.—Anon.

QUESTIONINGS OF THE SPIRIT.

Where is that other world divine
That from the mountain height is
seen?
Is it beyond the earth's confine,
Where stars and suns may inter-
vene?
As yet I own no treasures great
Which ought in love to come from
there,
Though willing still to watch and wait
While searching for them every-
where.
When we our work on earth have done
And death has closed our weary
eyes,
Have we another life begun
Somewhere beyond the bending
skies?
And when we reach that other shore,
Of which the wise so often speak,
Shall we return to earth no more,
For those we know, to love and
seek?
Do angels come from there with love,
When mortals need a trusting
friend?
Will they return from homes above
And teach us how we may amend?
Those are the questions man must
know.
Ere he on earth can feel content,
Ye who the answers can bestow,
Oh, swiftly have them earthward
sent.
P. A. JENSEN.
Los Angeles, Cal.

REINCARNATION.

O, little soul, from out the azure sea
Of endless time's limitless space,
Once more to earth you come, once
more
To tread life's round of grace.
From out the depths of all the Uni-
verse,
Canst thou not tell us of Life's mys-
teries?
From whence we came, where we shall
go
And all that was and is?
Canst thou remember naught of that
last life
When thou wert bound upon the
Wheel of Fate,
In that, thy preycious birth or of the
time
From which thou cam'st so late?
O, little soul, I will not vex thee thus.
Thou hast thy right to live this life
In peace,
To laugh and crow within thy moth-
er's arms.
My questionings shall cease.
May naught but peace and plenty
crown this life!
May happiness within thy pathway
spring!
May fate be thine! To all high
things may
Thy name and glory cling!
—A. Eastman Elwin, in Metaphysical
Magazine.

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Another Object Lesson.

It Is to Be Carefully Considered After Reading Dr. Peebles's Lecture—
The Exposure of the Celebrated Mediums, the Nichols Sisters and
Mrs. Milleron's Spirit Pictures, at St. Louis, Mo.

THE NICHOLS SISTERS HAVE AGAIN BEEN EXPOSED AND ARRESTED. THEY HAVE BEEN THE LEADING MATERIALIZING MEDIUMS IN CHICAGO, COINING MONEY DURING THE LAST TEN YEARS, AND EXPLOITED IN GLOWING TERMS BY WILLARD J. HULL, WHO PUBLISHED IN HIS PAPER THE ROGUS SPIRIT PICTURES TAKEN AT THEIR ROOMS, BY A ROGUS SPIRIT ARTIST (NOW COMPELLED TO GIVE UP HIS NEPHEW'S WORKS), THUS ADVERTISING THE BUSINESS OF THE SISTERS, WHO HAVE BEEN PATRONIZED REGULARLY BY A LARGE CLASS OF INSATIATE GULLIBLES, WHO NOW ADMIT THEY HAVE BEEN DECEIVED.

OH! ANGELS OF HEAVEN, HOW LONG—OH! HOW LONG, MUST SPIRITUALISTS SUBMIT TO THIS KIND OF LIEGEDEMAIN!

We are delighted to publish the eloquent lecture delivered by Dr. Peebles at the Chesterfield camp. It will hold the attention of the reader throughout. The fact, however, that he has not an approving word for the honest skeptic, the one who is seeking light after some great bereavement in consequence of the death of a beloved wife or child, and who can not be otherwise than a doubter, a skeptic, a fraud-hunter, perhaps, though honestly and conscientiously seeking the truth. If no one should enter a seance room who is a doubter, a skeptic, and get good results, then how is Spiritualism to be advanced?

The venerable Doctor speaks of the seance room—how the skeptic and doubter retard and pervert the manifestations. But he makes no marked discrimination between the genuine medium and the fake—the seance room where all is genuine spirituality and the seance room where the fake element predominates, occupy the same position in his lecture—it is the seance room he refers to.

There is a medium in this city (and perhaps a hundred others) who prefers to sit for the doubter, the one looking for fraud, the confirmed skeptic and those who come with deception planned to entrap her, and they will always get the truth in return—the absolute truth and never a falsehood, and leave her presence feeling grandly happy.

The talk that to resort to strict test conditions attracts evil influences is only proved to be true in the modern fake seances. The most perverse critic, the most confirmed doubter and the inveterate fraud-hunter may be actuated by STRICT HONESTY, BY UNSULLIED PURITY OF CHARACTER, BY THE MOST EXALTED ANGELIC ASPIRATIONS, AND DO THOSE CHARACTERISTICS ATTRACT DIABOLIC, EVIL SPIRITS AND DANGEROUS OCCULT INFLUENCE?

Away with such a thought!

He has no words of condemnation in his lecture for those who masquerade in artificial togery, who trifle with the holiest emotions of human nature, and who, dressed in a garb made with human hands, parade the floor as a spirit—an insult to the angel world, a travesty on spirit return.

And how can such be exposed only by the doubter, the skeptic, the fraud-hunter, and never by the insatiable gullible?

To illustrate: A few days ago, a seance room—a "holy" place—where the honest fraud-hunter, the honest skeptic, the honest doubter should not enter, was raided by the police of this city.

For ten years the Nichols sisters have been holding seances at No. 184 Sebor street.

Their manifestations have been regarded as DIVINELY ANGELIC, AS PURELY GENUINE, regarded as the most REMARKABLE MANIFESTATIONS of spirit power that ever occurred, yet every manifestation that ever took place in those rooms was simply the result of human agencies. The spirits were READY-MADE to fit any case of bereavement; the paraphernalia was all of earthly origin, prepared by skillful hands; the star-lights on the celestial heads that were on two bony human shoulders, were simply miniature electric lights. The glow on the garments consisted of a preparation of PHOSPHORUS.

Don't go there—don't approach the Nichols sisters—don't go to their seance as a FRAUD-HUNTER, for if you do, you may be told to "Go to hell!"

Read the following from the Chicago Chronicle of September 3, and apply the same to Dr. Peebles's lecture:

Detectives from Chief Collins' office and the Desplains street station had an encounter with "spooks" yesterday afternoon. As a result a large number of spirits that have been haunting certain localities of the West Side for the last two years or more have been "laid." Placing the "hants" in a condition of innocuous desuetude was not accomplished, however, without a severe struggle, in which blood flowed and welts were raised on the heads of "plain clothes" officers, who were thus reminded of the value of the helmet of the uniformed policeman.

The scene of the raid was a brick building at 184 Sebor street, which is just east of Halsted and a block north of Harrison street. The medium arrested is Miss Jennie Nichols, who, with her mother, Mrs. Catherine Nichols, and her sister Sarah have been gleaming a harvest of dollars from the

THANKS—A THOUSAND THANKS—TO THE HONEST SKEPTICS, DOUBTERS AND FRAUD-HUNTERS WHO ENGINEERED THIS EXPOSURE.

READ THE ACCOUNT CAREFULLY, AND EVERY HONEST MEDIUM WILL REJOICE THAT THE CLIMAX HAS BEEN REACHED, AND EVERY WELL WISHER OF PURE AND UNDEFILED SPIRITUALISM WILL RAISE THEIR HATS TO THE PROGRESSIVE THINKER FOR THE GRAND WORK HE HAS BEEN DOING. BUT FIRST READ THE ADDRESS BY DR. PEEBLES, THEN PERUSE CAREFULLY THE FOLLOWING, AND COMPARE THE TWO. IS IT NOT, SPIRITUALISTS, ABOUT TIME TO CEASE THIS DIATRIBE AGAINST THE HONEST, CONSCIENTIOUS SKEPTIC, DOUBTER AND FRAUD-HUNTER?

gullible residents, mostly of the West Side of the city, during the last two years. The establishment of the Nichols family occupies parts of two buildings, the mother and her two daughters living at 186 Sebor street, next door to 184, on the second floor of the latter address, being located in a hall which they used for their public seances.

Plans Are Well Laid.

The raid was made on the authority of a warrant which was applied for by Miss Maud Miller, a young woman who was induced by the blandishments of other mediums to come to Chicago from her home in Portland, Ore. Miss Miller, who is employed in a barber shop in Clark street, is slightly deaf. She became interested in Spiritualism and thus came in touch with the Nichols outfit. She had written to another Chicago medium and received letters in answer signed Professor Venanzo.

It was explained to Miss Miller that the wonderful cures which the medium professed to be able to make were brought about while the patient was in a trance. In a letter which has been turned over to the police "Professor Venanzo," which is the name by which an accomplice of certain Chicago mediums signed such communications, explained that because of stress of business it would be impossible to undertake to cure Miss Miller of her deafness unless she was prepared to put up at least \$50 in cash.

The letter stated that if she would send to "Professor Venanzo" \$100 the medium would undertake to go to her home and cure her there. If she did not wish to pay that much money she could come to Chicago, pay the medium \$50 and be cured "while in a trance."

Sergeant Barry of Chief Collins' staff and David Carroll, a "plain clothes" man traveling out of the Desplains street station, were detailed to assist Woodridge in serving the warrants and making the raid.

Detectives Attend Service.

Barry and Carroll planned to effect an entrance to the "seance" to be held yesterday afternoon. Inspector Revere was informed and asked to give a detail of six officers, who, headed by Detective Woodridge, went to the hall on Sebor street. Barry and Carroll had preceded them and succeeded in convincing Jennie Nichols, who was the master of ceremonies, that they were interested in Spiritualism and desired to witness the materializations.

When we went to the hall," Sergeant said, "we walked in and found twenty-eight or thirty others there before us. Jennie Nichols was busy arranging the spectators in seats. She took a great deal of care about placing them. Carroll and myself entered and signed our names on the register. This was a book in which everyone who is admitted to a seance is required to place his name and place of residence. I signed my home address at 142 Ashland boulevard. "The most of those in the hall were women and children, although there were several men, most of them old. We have the names of many of these people and they will be called as witnesses. They will not be given out until the case comes up, however. Several of them are well known."

Calling Up the Spirits.

"Before the seance opened Jennie Nichols conducted those who were in the hall through the main room and the one at the rear, before which the place was placed. Everything was all right so far as could be seen. The cabinet from which the spirits were to come stood across one corner and opposite it was a door leading into one of the two rooms in the rear of the hall. We examined the cabinet and the rooms carefully, but found everything all right. After we had been through everything the doors were locked and we returned to our seats. Miss Nichols' making other changes in the arrangements of the seats, and then the place was darkened."

"When the place had been made almost entirely dark Jennie Nichols, the medium, began pacing back and forth in front of the curtain. She rubbed her hands over her head and eyes a number of times and began to chant: 'Come, O queen, O queen.'"

"When she began to call on the 'queen' the spectators began to get excited. Most of them appeared to be thoroughly familiar with the proceedings and several of them said, 'Oh, I hope it's the king.'"

"Then the medium pulled a cord which was attached to a light encased in a small case, the one small opening of which was covered with several thicknesses of white paper. When she pulled the string the room became darker than ever."

Spirits Begin to Move.

"Before she began her incantations the medium had requested everyone present not to cross their feet and to try to assist her to bring the spirits before them. She said that it would probably not be possible to bring a spirit for everybody, but that if all helped her the spirits would appear by many in the audience would surely appear."

would glide back and forth in front of the curtain, then an entirely different one would appear. Altogether there were spirits of about ten men and children 'materialized.'"

"As the apparitions moved slowly in front of the curtain, in the spectral light which made it impossible to detect more than faint outlines of the form, women rushed forward crying out that it was their husband or their child that they saw. They stretched out their hands to clasp the forms of their departed, but Jennie Nichols and her male assistant would take them by their hands and tell them they must not touch the spirit or it would fade away. You could get within six inches of the figures and peer into the faces as they passed and for, but everyone was restrained from attempting to touch them. In the ghostly light of the room the closest inspection could not determine that the figures were frauds so clever were the disguises."

Keys Up the Spectators.

"While we were waiting for the 'materialization' a woman I knew entered the room. I put my handkerchief up to my face for fear she would recognize me. They wanted to know what was the matter with me and I said I guessed I had something in my eye. They wanted to take it out and I had to put my handkerchief away. I thought she might have discovered, but the woman, Mrs. Ella Hoobler, 319 West Madison street, said nothing. After we had arrested the Nichols woman Mrs. Hoobler told me she had recognized me when she first entered the room, but she thought I was 'bug in the game' and said nothing."

"After about ten materializations of husbands and children had keyed the spectators up to a high pitch, Mrs. Hoobler asked for the spirit of her daughter Helen. In a few minutes the figure of a young girl clad in white from head to foot appeared before the curtain."

"Oh, Helen, my Helen!" Mrs. Hoobler exclaimed, rushing to the apparition.

"Oh, mamma!" came the answer in a shrill falsetto voice.

Jennie Nichols and the big assistant seized Mrs. Hoobler's hands just as she was about to clasp what she believed to be the spirit of her daughter. In her arms.

"You must not touch it," Jennie Nichols told her, "or the spirit will go away."

"The poor, almost frantic woman knelt before the apparition. I thought it was time to get busy," I whispered softly to Carroll: "Watch out, there's going to be a pinch, then I threw on the flash light and whistled for the squad outside to come in."

"Just as I did this the 'spook' in front of me looked so realistic that for the life of me I couldn't decide whether I was going up against a real spirit or not. But I took a careful look and grabbed for it. Even when I had hold of it and knew it must be flesh and blood it seemed so slimy, with the white stuff rubbed over it, that I felt my hair rising."

"Just about this time the medium outfit got busy. The big man who had been helping Jennie Nichols hold the hands of the people who were trying to grab the spirits of their dead, told me a blow over the head with the butt of a club that knocked me to the floor. Jennie Nichols put out the light entirely, grabbed my flashlight and began pounding me over the head with it. We went to the floor in a rough and tumble scuffle, and the crowd on top of us yelling and screaming."

"In the next room Carroll was busy too. He got hold of Mrs. Catherine Nichols, the mother, who had been helping with the show, and he was beset by spectators who were incensed because the seance had broken up."

Other Officers Arrive.

When Detective Woodridge and his detail broke down the doors of the hall and made their entrance into the place it was pitch dark, and they had to strike matches before they could separate the combatants. In the melee the large man who had played a prominent part in the proceedings escaped, but the officers have his name and they say he will be arrested shortly. He is the accomplice, who is said to be the son of prominent west side people.

After a semblance of order had been restored in the place the premises were searched and a most astounding outfit of disguises discovered. Before this development, the spectators, who had been held in the place, were very angry with the officers, saying that they had been attending the seances for the last two years; that they knew Jennie Nichols as a medium had shown them the spirits of their dead. When the officers produced Sarah Nichols, to whom Sergeant Barry had held when he seized the "spook," and discovered her wearing a pair of sandals slippers with red laces thick for soles; a pair of men's trousers and the white shroud and painted picture face of a young girl, their anger began to turn to chagrin.

Women Refuse to talk.

At the station the women refused to talk. Sarah Nichols, the "spook," had been a house dress before she was taken to the station. Jennie Nichols, the "medium," was dressed in a neat black gown of rich material. The mother appeared in a black skirt and a white shirtwaist. The latter is a gray-haired woman apparently about 60 years old. She wept copiously. Sarah Nichols also wept. In the scuffle after the arrest her ear had been injured and it was bleeding when the trio was booked at the station.

Jennie Nichols was the most composed of all. She held a palm leaf fan in front of her face and above it twinkled a pair of shrewd blue eyes. As she and her relatives were led from the private room at Harrison street, she even laughed, although her mother and her sister were in tears and her victims were denouncing her for having robbed them through their credulity of hundreds of dollars, which many of them could ill afford to lose.

The Chicago Examiner says of the sisters:

A woman in the rear of the room arose and walked as the spectre came forward. The woman cried:

"Oh, that is my daughter."

There to see that no such thing happened as that which was reported.

"If you touch that ghost, or even walk with your feet crossed while approaching, you will drop dead," said the man in sepulchral tones. The ghost, in the instant, faded away.

Another ghost immediately followed, however, and Mrs. Ella Hoobler, 319 West Madison street, was sure it was her daughter Helen, who had died in infancy. The ghost was full grown.

"Sweetheart, how are you?" The woman wanted to get to her "child."

"Be quiet," said the mighty variety who guarded the realm of nocturnal mystery.

"Ghost" Talks Back.

A squeaky voice that sounded like a phonograph in a bad state of repair, came from the garments of the ghost:

"I am all right, mamma; I am happy," said the ghost.

Detective Sergeant Barry blew his whistle.

At the same time he seized the ghost by the wrist and then there came a materialistic seance that was not on the bill. The mysterious bouncer hit the sergeant over the head with a billy, felling him. His electric light, which had been flashed on the ghost, fell from his hand, and the ghost grabbed the weapon and went to work on the officer.

The other detectives managed to break down the door by this time and came to the rescue. The "strong arm" man knocked down Woodridge and Mulvihill and escaped. In a corner were crouched the twenty-eight women, terror-stricken over the fight. After the officers got in the crowd surrounded the mediums and accused them angrily of being frauds.

Sarah Nichols is said to have performed as the spook.

Wigs, Indian disguises, hats, G. A. R. uniforms, tin horns, skulls and other things were found in the place. The women have been at work for a long time and are said to have made a large sum from their work.

Brother Peebles, you can fully realize how in the above seance, "a vicious 'greenable odor,' or the positive criticism of a sneering, egotistical critic 'may annul the conditions that render spirits require for visible phenomena.'"

Your words, my good Doctor, exactly fit the case of the Nichols sisters, who have been following the materializing business in Chicago for ten mortal years, COINING MONEY OFF OF THE GULLIBLES, and a fully equipped, beautifully appareled and luminous spirit was caught—caught, too, by "positive criticism" and not by Dr. Peebles' opiate—an opiate that would reduce the investigator to an automaton.

The Nichols sisters will endorse every word the Doctor has said in regard to the "sacred" character of their seance—the fraud-hunter should not be allowed there. However, the sisters failed to test the sitters; they failed to investigate their "vicious thoughts," their "disagreeable odor," their "positive criticism," and all that sort of stuff; if they had done so, as Dr. Peebles suggests, a "finely fledged earthly spirit" would not have been captured.

Alas, Brother Peebles, your statement, that "THOUGHTS, WITH WILL AND SKILL BEHIND THEM, BECOME CREATURES," is true, every word.

What would have been regarded as a shining angel from the shores celestial was transformed by "thoughts with will and skill behind them" into a purely earthly form—what a magical change—and that form was encircled in the arms of a policeman and held.

Yes, the sisters wanted the best of conditions, so they opened their seance with sacred songs, divinely beautiful, to attract the angels, and it is too bad that Dr. Peebles could not have been there—at that "sacred" seance, at that "holy of holies," at that "heaven" on earth, and prevented those present from catching the spirit.

The bouncer was there; he was a stalwart, too, and he knocked down, it is alleged, those who grabbed the spirit, illustrating the great fact that as a "bouncer" he was a success.

"The mistrusting Spiritists and investigating materialists should study physiology," and kindred sciences, says the Doctor. Yes, if all that attended the Nichols seance, Sept. 3, had been engaged tending to their own business at home, studying, then this "holy seance" would have remained undisturbed. When! what next?

But stop a moment and read what Mr. McArthur, the efficient president of the Missouri State Spiritualist Association, has to say in reference to bogus spirit pictures, as follows:

A wit has said: "There is lots of difference between belonging to church and being a Christian." There is certainly lots of difference between apparently claiming to believe in Spiritualism and living it out.

I have the greatest pity and sympathy for the REPENTANT factor who is willing to give up his or her damnable work, but for those that whine and whine for pity and sympathy and still continue to dupe the public in the name of Spiritualism, I have nothing but scorn and contempt.

A lady acquaintance who is an ardent lover of phenomena and who seldom misses a chance to attend a sensational seance, came to me (in the presence of a number of people whose names I can furnish if necessary) and proudly displayed a spirit (?) picture on which she claimed were the faces of her ardent father, her sister and a spirit guide.

She said she had obtained it at a Mrs. Milleron's circle, a medium (?) holding forth at 3906 Laclede avenue. I looked at it.

The face supposed to be that of her father (and whom she recognized, mind you) was a well-known cut of Admiral Geo. Dewey. The face of her sister I recognized as that of Gen. Almer, while her sister's face was that of a well-known actress.

After a great deal of work I succeeded in convincing her that she had been humbugged, and she declared that she would never attend another circle at Mrs. M.'s, but when I asked her \$2, to show to Prosecuting Attorney Johnson, she refused. In vain I pleaded with her that it was her duty to save others from being gulled as she had been. She declared that Mrs. M. was at least partly genuine, and she did not wish to assist in any war waged against her.

One sad (to me) feature is that I cannot personally investigate. Our city is teeming with circles of this kind, and I finally got into all mediums being taxed and classed as professional fortune-tellers, because my position on this subject is too well known, and I would be refused admittance. I have been denounced by every fake in town, and even many people whom I respect and honor as honest Spiritualists look upon me as a medium "knocker and persecutor."

Not long ago one man said that some people (meaning you, truly) come in from orthodoxy to kill Spiritualism (how weak he must have considered it) under the guise of a friend. To those who know me no answer to this charge is necessary. I have been a member in the ranks but three short years, although an ardent student of psychology for ten. From the time I became convinced through a personal experience that Spiritualism IS A TRUTH, I have raised my voice to proclaim it, and went down in my pocket to help spread it. My services, poor as they are, have been and are at the disposal of all Spiritualist societies that needed such help, without cost of any kind.

At the present writing I am engaged for six weeks ahead. So that if I have preached against commercial mediumship in our ranks I have at least taken a dose of my own medicine. And I am poor in this world's goods at that. That I am not an enemy of mediumship is evidenced by the fact that three of my intimate friends are mediums and public workers. My position on mediumship and all questions may be summed up as follows:

I VENERATE THE TRUE PSYCHIC AS ONE POSSESSING THE MOST SACRED GIFT IN THIS EXPRESSION OF LIFE. I BELIEVE THAT, TAKE AWAY THE GENUINE PHENOMENA AND THE PROOF OF MIND'S IMMORTALITY IS GONE AND OUR MOVEMENT IS DEAD. I BELIEVE THAT THE DEVELOPMENT OF MEDIUMSHIP IS OF SUCH IMPORTANCE TO HUMANITY, that the material cares of life should be tenderly and lovingly removed from the path of those cultivating that gift, and their thoughts and life should be solely and wholly to the spiritual. Our Hindoo friends have proved this to be the only way to acquire spiritual mediumship.

I love the genuine spiritual medium so well, I respect her office as a medium between the living and the absent so highly, that my soul cries out in protest against the crimes that are being daily committed in her name, causing the honest medium to hang her head in shame for her fallen sisters and brothers, who have succumbed to their greed for gold and thereby brought dishonor upon all. My blood boils at the misrepresentation that are being foisted upon the honest investigator in the name of mediumship, and while I live and can raise my voice I must if I am true to the cause I love, cry out in protest; you shall not press upon the sacred brow of mediumship this crown of shame; you shall not bring into disrepute and brand as false by misrepresentation the truest, holiest thing in life. If this be persecution, I am guilty; if demanding cleanliness and purity in our ranks is orthodoxy, then I am orthodox.

PAUL MCARTHUR.

St. Louis, Mo.

Spiritualists, we appeal to you everywhere to read Dr. Peebles' lecture carefully and what follows, in connection therewith, illustrating the two sides of an important question. He fails signally to recognize the important fact that every exposure of a dark circle the medium or a confederate dressed in artificial togery, posing as a spirit, has been caught and from thirty to fifty, one after another, have been exposed in this manner—exposed after practicing years of deception—exposed by those whom Dr. Peebles would have "investigated," and driven from their self-imposed tasks, as if "wolves in sheep's clothing."

Had the two sensitives, the Nichols sisters, followed scrupulously the advice of Dr. Peebles, their seance would never have been raided. They should have used his exact words, "kindly" yet "firmly," as follows:

"THESE ARE THE SPIRIT 'GUIDES' CONDITIONS. IF ANY 'ONE' PRESENT IS NOT SATISFIED 'WITH THEM, YOU WILL DO YOURSELVES THE PLEASURE OF 'WITHDRAWING AND ATTENDING 'TO YOUR OWN BUSINESS.'"

Had they driven the raiders from their "sacred seance," their "holy of holies," their "home for the angels," by using Dr. Peebles' exact words, then a full-fledged spirit would not have been captured, and they could have continued to "do business at the old stand."

From early youth we have seen spirits and had visions. Even our spirit has been separated from our body at night, and a lost article located. IN VISIONS WHICH COULD

NOT BE MISTAKEN, THIS ORDEAL THROUGH WHICH SPIRITUALISM HAS PASSED WAS REVEALED TO US. We realize throughout the BEAUTY AND GRANDEUR OF SPIRIT RETURN. We highly honor, and in a measure reverence, the honest medium, and that they may shine forth more resplendently, and receive more patronage from the public, we have ENDEAVORED TO EXPOSE THOSE WHO KEEP ON HAND BOGUS TESTS, READY-MADE SPIRITS AND ARTIFICIAL TOGGERY, with which to do their especial line of work. And now the result: IF MEDIUMS LIKE THE NICHOLS SISTERS CONTINUE IN THE FIELD OF WORK AS USUAL, LAWS, STATE OR MUNICIPAL, WILL BE ENACTED THAT WILL PROVE INJURIOUS TO THE HONEST MEDIUM, THE CONSCIENTIOUS WORKER FOR THE SPIRIT WORLD; AND HE WHO FROWNS ON HONEST SKEPTICISM, ON THE TRUTHFUL DOUBTER, ON THOSE WHO IN THE PURITY OF HEART BECOME FRAUD-HUNTERS IN ORDER TO PROTECT HONEST MEDIUMS—WHETHER A DOCTOR, A LAWYER, AN EDITOR OR A CIVILIAN, WILL LOSE CASTE IN THIS TWENTIETH CENTURY TIDAL WAVE NOW SWEEPING OVER THE COUNTRY, DEMANDING A HIGHER DEGREE OF HONESTY AMONG ALL CLASSES.

SPIRITS PREDICT DAY OF DEATH.

Dr. Schlesinger Warned by His Dead Brother—Had Been Repudiated by His Daughters for His Faith in Spiritualism, but Remained True to Belief.

Having been informed by his spiritual guide, his brother Ben in the spirit world, that he would pass away in thirteen months, Dr. Louis Schlesinger died yesterday at 12 o'clock, true to the prediction. He fell into a quiet sleep on Sunday forenoon, Aug. 26, but did not cease to breathe until Monday about noon.

Dr. Schlesinger was aged 75 years and was one of the oldest Spiritualists in the United States. He was afflicted with a stroke of paralysis July 14, and has been falling since that time, and died at the Orthopedic hospital, having been in Los Angeles only a few months.

Dr. Schlesinger was born in Liverpool, England, of Jewish parents. At the age of 13 he ran away from home with an older brother and came to New York City. He was first married when 19 years old, his wife having died many years ago.

He came to California thirty years ago, leaving two daughters in the east, who, being Jews, discarded him as a Spiritualist, to which he was converted by that noted Spiritualist, Charles Foster, about thirty-five years ago in New York City.

Soon after coming to San Francisco he married Mrs. Julia Fish, they having two sons, Louis, Jr., and Wallace, the former being engaged in business in Spokane and the latter residing in Los Angeles.

Dr. Schlesinger had traveled all over the United States and visited every large city as a platform medium. The funeral will be held from the chapel of Overholzer & Mills, Wednesday at 10:30 a. m. Prof. W. C. Bowman will officiate. The remains will be cremated at Evergreen cemetery, the ashes to be placed in the tomb temporarily. The family will go to Spokane and the urn will be sent to that city—Los Angeles (Cal.) Herald.

ANGEL LOVE.

Oh! weary, half-famished, and pining for Love
In this world that might list to the angels above,
And learn how they live, how they labor and love.

Ever calm, ever patient and tender of speech,
Their thoughts flow in union, as waves to the beach,
And pure are the lessons they joyfully teach.

They pity earth's children half-starved from their birth,
For the love that would brighten their homes and their hearth,
For the love that would make them bright jewels of worth.

They tenderly pity the offspring of shame,
But their hearts never censure, their lips never blame,
But in love for the lowly, they hallow God's name.

So pity and love them, oh, child of the earth!
And thy heart shall have gladness, thy soul shall have mirth,
And thou'll know where the fountains of joy have their birth.

Some minds are like streams flowing on to the sea
Thru the world where the sunshine lies placid and free
Where the clover wind-wafted, coquets with the bee.

Some are like mountain rills, dashing along
Over rocks and thro' valleys with laughter and song,
But checked, they plunge on down abysses of wrong.

But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find,
Or make in their progress grand canons of mind.

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Ancient and Modern Healing.
The names Essenes and Therapeuts are equivalent to healer or doctor. They of those ancient sects, practiced the "laying on of hands," after the manner of present-day magnetic healers. They mistook the source of that power, inherent in a healthy constitution, and credited it to the Holy Ghost, Ghost, Gas, as its derivation is spelt when traced. It was displayed in a wonderful degree on the pentecostal occasion, related in Acts. It is the source of power at the Methodist camp-meetings, and in all revival meetings.

Precisely the same arts were practiced by the apostles in performing their great cures, as are now successfully practiced by magnetic healers of the present time. Open to Acts 3, which read to verse 12:

A man, lame from birth, was carried daily to a gate of the temple where he requested alms. Seeing Peter and John entering the temple, he asked a contribution. Then, verse 4, we quote:

"Peter FASTENING HIS EYES ON HIM with John, said, Look on us."

And the beggar gave heed, unto them expecting to receive something. Then "Peter said, Silver and gold have I none; but such as I have I give thee. In the name of Jesus Christ of Nazareth, rise and walk." And Peter took him by the hand, lifted him up, and immediately his feet and ankle bones received strength, and he, leaping, stood up and walked.

And Jesus went about in all Galilee "healing all manner of sickness and all manner of disease among the people."—Matt. 4:23. And after his resurrection, the last words said by the Master to his disciples, according to Mark, were: "Lay hands on the sick, and they shall recover."

Now observe, the Essenes and Therapeuts, as their names signify, practiced the art of healing, principally by the laying on of hands as Peter did, by "fastening his eyes" on his patient, gaining his attention and confidence, then, by suggestion, substituting his own will force in place of his patient's. Moderns do not cure in the name of Jesus Christ, as do demagogues, and ignorant pretenders who claim to derive their authority from that source, but from their own power, because of superior mental and physical ability, else, as in case of healing spiritual mediums, from invisible sources.

The Holy Inquisition.
It is generally known that so late as 1875, a crowd of defenders of the Holy Inquisition sprang up in the Catholic church, led by Father Weiser and the Innsbruck Jesuits who, in their journal 1877, expressed desire for its restoration? Though the priesthood in America are silent on the subject, it is believed by the well-informed, that the dungeon, the fagot and the stake still employed in some districts of Italy, in Spain, and probably in Mexico, for the punishment of recalcitrants, though done in secret, and within the walls of monasteries or nunneries. It would become public again if Catholicism were made the state religion, the purpose at which church prelates are laboring.

An Infamous Command.
Thus saith the Lord God of Israel: Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his neighbor.—Exodus 32:27.

That was running amuck with a vengeance at the command of the Lord God. It was murder and nothing else. The party directing the commission of a felony is an accessory before the fact and subject to the same penalty as he who commits the crime.

Which the Lord God was to believe the Lord God was a murderer, or that Moses had who wrote it? But in either case the book would be errant and orthodox, which alleges to the contrary, would be at fault.

How can we adore such a God? or put confidence in such a book?

Passion is the drunkenness of the mind.—South.

Organize for Mutual Protection.

It is proposed to organize a federation of Liberals, of all anti-orthodox faiths, for mutual aid and defense against the usurpations of religious tyranny.

The idea originated, we believe, with Harrison D. Barrett, our able and very efficient president of the National Spiritualists Association, and is welcomed and endorsed by the leading Agnostic journals. It is hoped Unitarians and all forms of religious thought opposed to church usurpations, will join in the movement, and form an association against combined wrong which the powers of hell cannot overthrow. We are sure every "progressive thinker" will gladly join in the project. It is a long needed one, for the want of which the elements of which it will be composed, have been targets for the oppressor for so many years. United these elements will become a powerful force. Isolated and alone they are easily crushed. Tolerant of conflicting thought must be the cornerstone, and this must be sustained at all times. In union is strength, in division discord and destruction.

Count The Progressive Thinker with the movement, and classify its hundred thousand readers as a unit for the right.

Blatant Willings of the Priesthood.
The preachers make themselves active telling of the great need of a day of rest for the laboring man. The student of nature knows the nights were designed for rest. The sun with its light retires from sight. The animal and insect tribes seek repose, and if not disturbed by the noise and din of man, sleep, tranquil sleep and quiet rest, with repair of wasted tissues and exhausted energies come to all. Commercialism and mechanical arts have made inroads on the night, and countless thousands are barred from these God-given privileges. And yet, during a long life we have never heard a word from the pulpit demanding, or even requesting the observance of this eternally established law. Instead they are even falsely demanding rest for a day which is not different from other days. All nature is as active on Sunday as Monday. Had God designed the day for rest it would have been so marked as to be easily distinguished from all others.

The truth is, Sunday was devised by the priesthood, as a day of exclusion from productive industry, to the end they could exploit their creeds on that day, and gain for themselves a reward for their useless labor. They do not heed the command they hurl at others as divine: "Six days shalt thou labor, and do thy work, and thou shalt rest on the Sabbath." The preacher violates the command as interpreted by the church, every time he enters the pulpit, and he ought to pay the penalty, else cease his blatant willings because others toil while he works.

Honest But Not Brave.
A mean story is told of a Nemaha clergyman, who he inherited a large lot of property his voice began to fail him, and he left the ministry.—Kansas City Star.

This is not the first case of the kind that has come to our knowledge. The voice is frequently alleged to have failed when the dominion finds himself unable any longer to defend an obnoxious creed. Without the necessary bravery to announce and defend his honest convictions, he retires from the field, and seeks quiet in obscurity. Martyrs are not made of such men.

The Dark Ages.
Replying to a correspondent, the Kansas City Star says:

"The Dark Ages comprised the first two-thirds of the Middle Ages, and were characterized by extreme intellectual apathy and gross religious superstition. The sway of the church was universal, and learning was at the lowest ebb."

Strictly correct, and well told in brief for a secular paper. Other facts may be related in connection: Nearly all our modern churches are laboring with might and main to revive the superstition of those barbarous ages, and seem intent on suppressing knowledge which shows what instrumentalities ushered in those ages of almost beastly ignorance. Until recent years they had entire control of all our great institutions of learning; and to-day they want the Bible, with its gross departure from historic truth and good morals, adopted in the public schools, the effect of which would be, to restore the superstition and crimes so universal when the patriarchs were dominating Judea, and who, in their assault to capture cities, "left alive nothing that breathed."

The world has had enough of such an age commencing about A. D. 400, with such a religion, such ignorance, and such a people.

OHIO TO THE FRONT.
One of the Leading Workers Appointed as Missionary.

To the Editor:—Our executive state board met at our residence, a short time ago, and appointed Mrs. Elizabeth Schauss of Toledo, O., as principal state missionary, giving her full power to conduct the missionary work in the state as she thought best, and to choose her own assistants. We instructed her to solicit subscribers for The Progressive Thinker, wherever she can do so, as one of the best and surest ways of getting the truths of Spiritualism before those who are seeking after knowledge in the spiritual philosophy. Whatever you can do to assist our sister missionary, as an editor of one of the greatest Spiritualist journals in the world, will be gratefully received by the executive board of the O. S. A.

FRED D. DUNAKIN,
President O. S. A.

Mass-Meeting at Greenwich, Mass.
The Massachusetts State Association will hold a mass meeting in the Spiritual Church at Greenwich, Mass., on Tuesday, September 25, afternoon and evening. Good talent has been engaged and it is hoped that all Spiritualists will attend. The meeting will be free.

GARRIE L. HATCH, Sec'y.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills us the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Art holds fast when all else is lost.—From the German.

The Essenes.

Dr. G. W. Brown Tells Us They Had Churches and Church Officials.

Number Four.

I have been asked for my authority for saying the Essenes had churches, bishops, elders and deacons, and that the members of those churches were baptized by immersion.

Eusebius Book II, Chap. 17, 3rd paragraph, Methodist publication of 1835, telling of the Therapeuta of Egypt, identical with the Essenes of Palestine, save that of Egypt bore a Greek name, says:

"After describing what kind of habitation they [the Therapeuta] have, he [Philo] speaks thus of the CHURCHES."

The word "sect" used by Whiston, the translator of Josephus, is equivalent to the word church.

Meredith, in his "Jesus of Nazareth," says, p. 435, note:

"Long before the Christian era, there existed CHURCHES, or religious communities, precisely the same as the Christian churches which afterwards flourished, in everything but the name. The question for the ecclesiastical antiquarian, therefore, is—How came these in existence? Are our present churches modifications of these ancient establishments?" He then shows they are.

Rev. Meredith was of the church of England. He was discoursing on the Essenes, and had said a few lines further back:

"It is not expedient to extend this note further than just to intimate the use of the word church, in the Gospels, may be owing to the fact that these Gospels, of the existence of which before the end of the second century, there is no evidence."

That word "church" occurs Matt. 18:17, and is credited to Jesus long before any Christian church had been organized: "Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen."

If there were churches among the Essenes before the ministry of Jesus, then they must have had officials to superintend and manage those churches. Josephus says they had curators, the signification of which is overseer, the same as bishop. In his Wars of the Jews, book II, chap. 8, sec. 5, he says of the Essenes, "Every one is sent away by their curators [overseers or bishops] to exercise some acts wherein they are skilled."

And further down the page: "A PRIEST says grace before meat."

The "purifications" mentioned by Josephus all know were baptisms by immersion which were frequently repeated in the Jordan where these Essenes were located. And we have the right to believe from connecting facts, that John the Baptist was a member of that sect, or church, and that Jesus was initiated and became a member of the fraternity.

Chambers' Encyclopedia, article Essenes, says:

"Christianity stands in so close connection with the Essenes, that John the Baptist and Christ himself have been pronounced to have originally issued from their ranks."

Mosheim, the author of our best Ecclesiastical History, in his "Historical Commentaries," Vol. 1, in his lengthy Introduction, Chap. II, Sec. 12 says:

"The monks of Christianity, a description of men who first appeared in Egypt, seem to have taken for their model the manners and scheme of the life of the practical Essenes: indeed the account given us by Josephus of the latter corresponds so exactly with the institutions and habits of the early votaries of monachism, that IT IS IMPOSSIBLE FOR ANY TWO THINGS MORE NEARLY TO RESEMBLE EACH OTHER. These solitary characters, who came to be distinguished by the appellation of hermits, appear to have copied after the theoretical Essenes or Therapeuta."

Had the learned Mosheim investigated the subject more fully, with the lights of present knowledge, instead of near 200 years ago when he wrote, he would have found these monks were not imitators of the Essenian monks, but the veritable personages he supposed were copyists. Later researches by scholars, with fuller knowledge of Oriental learning, has changed the aspect of modern thought on this subject.

On p. 369n, of "The Prophet of Nazareth" we find the following frank admission:

"Whatever part Jesus of Nazareth took in introducing Christianity into Judea, one thing is clear, namely, the earliest form of Christianity, of which we have any account, was a mixture of the religious tenets of the Essenes and of the Pagan monks; and the monks did the most towards propagating Christianity. These monks lived in huts, caves and cells. Hence, one of the most ancient names for a church, or the place where Christians assembled that we find was cava—a cell or cave.

We frankly own to astonishment at the vast amount of literature in our possession relating to the Essenes and Therapeuta, enough, properly edited, to make a very large volume. We have two authors in our library who have made this Egyptian and Judean sect, with different names, both meaning healers, or doctors, their subject, but they wrote as Christians, and seem to have labored to divert attention from those features agreeing with Christianity, in the interest of their creeds.

And now one single passage from Paul's Epistles where there are many,

which his compilers, copyists and translators neglected to adapt to the needs of Christianity and make it modern Christian creeds:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?—I. Corinthians 15: 29.

This was a conundrum that puzzled the eminent Dr. Adam Clarke. He wrestled with the subject in his Commentaries on the New Testament, and commenced by saying:

"This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters."

With the knowledge that baptizing for the dead was practiced by the Essenes, and that Paul was writing to an Essene church at Corinth, which city was colonized from Asia Minor, then it would not have been so confusing for the Commentator to have interpreted the passage.

The greatly lamented Max Muller, the ablest Oriental scholar of modern times, in his "Chips from a German Workshop," devotes an entire chapter to Buddhism. On p. 190 Scribner's edition, Prof. Muller said:

"It never rains but it pours. Whereas, for years, nay for centuries, not a single document of the Buddhist religion has been accessible to the scholars of Europe, we witness in the small space of ten years, the recovery of four complete literatures."

Why this absence of knowledge of the Buddhists? The Professor tells us on p. 193:

"At the beginning of the 16th century the conquerors of Ceylon are reported to have burnt every Buddhist book they could discover, in the hope of thus destroying the vitality of that detested religion."

Why was Buddhism a "detested religion?"

Because it was found to be a religion 500 years older than Christianity, with almost every feature in common with Catholicism, less the determination of the latter to destroy all literature which would show the truthful origin of Christianity, and force its teachings on an "unwilling world; whereas the disciples of Buddha gathered up the history and the traditions of their Master, and stored them in those dome-shaped topees, where they remained 2,000 years unopened, and their literature unchanged, when it was given to the world.

Good reader, may we not have the pleasure of giving you one more article, mostly quotations, telling you about Buddha? As truth is always interesting we promise you an intellectual feast.

G. W. BROWN, M. D.
Rockford, Ill.

Abridged List of Clerics.
News from Hartford, Ct., where Congregational ministers are made, says the supply is falling off very rapidly. The alleged causes are said to be low salaries, and broader fields in which to gain support for families. While statistics were only made for Congregationalists the same condition is found true of all other Christian denominations.

When it is found the most learned of the clergy are prosecuted and generally dismissed for heresy, having learned how the system was built on that, while others resign the ministry and engage in other duties, how can it be expected honest young men of education will enter a profession from which they are liable to expulsion at any time, and frequently with a smirched reputation?

Not Pat on Hell.
Rev. Frank C. Bruner is reported in the "Oakwood Union Church" to have said in a recent discourse:

"The sugar-coated elements which have been blasting and mellowing the church and sending it on a full gallop to perdition ought to be annihilated. The church ought to be on the summit in religious experience, but in many places it has sunk so deep in the black mire of worldliness the gates of hell are prevailing against it. It has become a dead weight for the old slimy feet of infidelity. These men profess to be Christians and have no grace-life are responsible. The church's 'salt must regain its savor.'"

"The old slimy feet of infidelity" is good and probably original with Frank, as is "the sugar-coated element," evidently applied to that class of Methodist divines who skip hell when telling all about what they know of God. But why annihilate the hell-shouters? Why not send them to the everlasting bonnyows as was the Methodist custom only a few years ago? Even our Frank of earlier years, is not pat in the faith when he substitutes annihilation in place of damnation.

DREAM CATCHERS ELOPERS.
Deserted Husband's Vision Beats Detective's Easily.

Word comes from Pittsburg, Pa., indicating that even a dream can beat a detective. So James Cook believes. Cook's wife eloped on July 4 with James, alias "Brickshot," Frazier. Since that time he has heard nothing of her and knew not where she was. He made an information against Frazier, charging him with larceny and the fact detectives have been looking for him ever since.

Several nights ago Cook dreamed that the couple were in Harrisburg. He related the dream to Detective Captain Egan, but he laughed. Cook insisted on action, and to humor him the Harrisburg police were commiserated with. They found and arrested the pair, and they were brought back

ANDREW JACKSON DAVIS.

Mrs. Mary T. Longley, the Efficient Secretary of the N. S. A., Has Something Suggestive and Timely to say of Dr. Davis.

To the Editor:—In the issue of September 1 of your valuable paper appears an article on the splendid work that Andrew Jackson Davis has done for Spiritualists and for the world at large. No pen or voice can depict the immeasurable good that the published words of this great man have done for humanity, and we can endorse all that you have said concerning his career. But The Progressive Thinker calls upon Massachusetts to come to the rescue and raise a fund to save the books of Dr. Davis from becoming entirely out of print and lost to humanity; the article rather scores the "Old Bay State," as if it is culpable for the passing of these great works from human ken.

But why Massachusetts?

Why not New York where the great books of the Seer were given, compiled and largely published?

Why not all the world wherever the Davis works have given knowledge, comfort and inspiration to human lives?

A. J. Davis has passed a score of his later years in Boston, Mass., it is true, but these have not been given to writing and publishing any of the grand works that have made his name and fame; on the contrary his life in Boston has been given to medical work, in which he has achieved success for himself and blessings for his patients. But New York and other places have been as immeasurably benefited by his labors and inspirations as has Massachusetts, and I rise to ask why these states and all the world should not do something towards saving this published books of Andrew Jackson Davis to posterity? I doubt not Massachusetts will do her part, but let others who owe a debt of gratitude to this "Grand Old Man" of Spiritualism, do their part as well.

MARY T. LONGLEY.
Washington, D. C.

We are glad that Mrs. Longley has expressed herself so freely in this matter, and we now fully agree with her in regard to her statement that in the whole country owes a debt of gratitude to Mr. Davis, and should see to it that his works are again published at no distant day. Whatever difficulty there is in the way to accomplish that desired object should be overcome as soon as possible, that the gifted author may again see his grand works again prominently before the public, and accomplishing the good they were intended to do.

We realize the fact, too, that the Spiritualists of Massachusetts are among THE VERY BEST IN THE WORLD, and what we said was only intended to arouse them, to fully awaken them to the facts in the case, and we know they will fully do their duty in the matter. We do not know at the present time who has possession of the plates of his books, or who is the owner thereof, but that can be determined without much difficulty, and at no distant day we expect to see all of Mr. Davis' books again on the market.

Massachusetts has, perhaps, a larger number of Spiritualists in its borders than any other state in the Union. Its speakers and mediums are AMONG THE VERY BEST; and we are not sure but what it is the banner state of our glorious cause. The fact that Mrs. M. T. Longley claims the state as her home, gives it additional brilliancy and prestige. All hail! then, to Massachusetts and its great seer, Andrew Jackson Davis.

MASSACHUSETTS.
We have received letters from all parts of Massachusetts desiring The Progressive Thinker to become the Official Organ of the great movement in that state. The Progressive Thinker is by far the largest and most influential Spiritualist paper published—so acknowledged by Spiritualists generally. There are other states, however, to look after, and while it can not become a partisan for any one state, it will scrupulously LOOK AFTER THE INTERESTS OF ALL. The paper is the ONLY ONE THAT HAS MADE A STRENUOUS FIGHT FOR A CLEAN SPIRITUALISM AND HONEST MEDIUMSHIP, the good effects of which could be discerned at every camp-meeting this year. No other Spiritualist paper has come to its aid, hence it stands as the leading exponent of our cause in this country and Europe. With our large circulation and commanding influence the paper will bring to the front every State in the Union where Spiritualists are seeking recognition, and Massachusetts will by no means be neglected as it is acting an exceedingly conspicuous part in that Spiritualistic procession that is to redeem the world.

FROM THE N. S. A. SECRETARY.
Onset Camp, Exceptionally Prosperous This Year, Leads in Contributions to the N. S. A., a Former Proprietor of the Banner of Light Contributing One Hundred Dollars.

To the Editor:—At the request of Onset friends of The Progressive Thinker—who are numerous—I sent you from that camp recently, report of our N. S. A. special day there, in which I stated that we had received one hundred and seven dollars as result of our work. I now have a further pleasant report to make. In response to suggestion from Mrs. C. L. Hatch I wrote a friendly personal letter to my old-time friend, Mr. I. B. Rich, once so prominently connected with the Banner of Light, stating my errand to Onset, and asking him for a donation with which to swell the collection of N. S. A. day at that camp, and I received from him a generous response of kindly words and one hundred dollars for the Mediums' Fund. I am also pleased to report ten dollars additional from Mrs. George Mostow of Onset. We are grateful to all our camps for their special aid at days they annually grant to this association; each one is heartily appreciated by our officers and societies. Of course I like to write that Onset lead each year, for it is the camp of my early years of work and I am always at home in that charming spot by the blue, glad sea.

MARY T. LONGLEY.
N. S. A. Secretary.

There can be no civility without a deep morality.—Emerson.

YOU HAVE GOT RELIGION.

And How Are You Going to Get Rid of It?

Under the head of "Bryan and Religion," the Chicago Daily Journal says that "the United States is a Christian nation its people a people of deep religious conviction. This fact is worth bearing in mind when the causes for the evident esteem in which William Jennings Bryan is held by his fellow citizens are being inquired into. His return to America has been signalized by a reception which proves him to be one of the most popular of living Americans, and it is folly to deny that this popularity extends beyond the borders of mere partisanship. From his earliest boyhood Mr. Bryan has held profound religious conviction, and since early manhood he has been an avowed and devout church member. His approved high principles, made manifest through a life of integrity and morality, showing that religion with him is not a mere matter of going to church on Sunday, but an essential part of his personal character and equipment. Just as his homecoming may with justice be compared with that accorded Gen. Grant after his journey around the world, just so may his devotion to the precepts of Christianity bear just comparison with that of many of our greatest statesmen. From the beginning of the republic not more than two or three presidents or presidential candidates have enjoyed the confidence and respect of their fellows who have not been men of the strictest religious principles, as well as men of the highest personal character. Even in such cases as those of Jefferson and Lincoln who were not formally allied with any church, the belief in the moral order of the universe and in a divine Providence which works for righteousness was sincere and profound. It is idle for any man who looks toward a nomination for the highest office in the gift of the American people or for any candidate for high national office to ask for the suffrages of a religious nation unless he is himself a religious man. We have, by the blessings of Providence, absolute religious freedom in this free land, and no religious qualification is or can be exacted from our candidates. But experience has taught us that religious convictions do result in the establishment of elevated and noble ideals, whether in personal or official life and from Washington to Roosevelt we have not gone amiss in exacting this qualification regardless of sect, from presidents and presidential candidates and possibilities alike. And who will now say, looking back over our national history, that in this demand we have been unwise? We have yet to invent a higher compliment than that to which nearly every great American, not excepting Mr. Bryan, is fully entitled, that of "Christian gentleman." So much for the Journal.

Without taking into consideration as to what constitutes a "Christian gentleman," we will state that at the present time that factor known as Religion, is acting a very conspicuous and impressive part in the governmental and private affairs of the world; in fact, in all ages extending back to the remotest time, Religion has been a factor that had to be considered in almost every department of life. It is not very strange, then, that prominent statesmen, kings, queens, politicians and other magnates bring it into requisition to play its part in the intricate drama of life, or for the sole purpose of self-aggrandizement.

It is rarely that the politician does not deem it necessary to affiliate with some prominent influential church, expecting thereby to gain the favor of the people in a manner that will assist him in securing an office. Col. Ingersoll, however, was a notable exception to the general rule, he being constituted by the world generally as destitute of any religion, not considering it necessary in the walks of life, in any capacity whatever. Of course he was immediately in consequence relegated to the rear in politics, and was signally defeated in his aspiration to become a United States Senator.

It is not strange, then, that the ubiquitous Mr. Bryan, so exceedingly keen of intellect, and so extremely ambitious, should see the necessity of becoming deeply religious in order to assist in promoting his own welfare in the political fields.

It can readily be seen that religion is a factor that must be considered in connection with political advancement, and he who ignores it, invites defeat the same as the ever lamented Col. Ingersoll did. Being such a prominent agent in shaping the affairs of this world, selfish men, as well as those who stand on a high moral plane, seek its potent influence, foster it in various ways, expecting it to act an important part in their behalf when the auspicious moment arrives. Consider its influence in the U. S. to-day—ten millions of Catholics, about that number of Methodists, and millions of Presbyterians, Baptists, etc., all wielding an extensive influence in all departments of life.

Ignore Religion!
You cannot do it—all the time, lament the fact as you may, it is an influential agent that must be considered.

And why should it not be?

Is it because sometimes it is intolerant, extremely cruel, vicious, murderous and vindictive? yet whatever its aspect, it is here to stay until it is naturally evolved out of existence or placed on a higher plane of action.

Having played such an important part in the history of the world in the past, it is gradually advancing to a higher plane, leaving much of its rubbish behind as relics of superstition, ignorance, barbarism, and cruelty.

There is, however, one redeeming feature in all, or nearly all, religions—they have in some few respects exceptionally high ideals. Leaving the special odious doctrines and dogmas in the rear, their ETHICAL SIDE HAS SOME LOVELY FEATURES CONNECTED THEREWITH, and which cannot fail to exert a beneficial influence when rightly presented to the public. Take, for example, the bolsters, hallelujah, go-as-you-please Salvation Army. Its code of religious belief, consisting in one respect of a belief in an endless hell, an eternal burning fire, in which may be heard the walls of the tortured inmates, without end—no cessation thereof during all coming time—is a veritable monstrosity in all respects, deep-dyed lie, the quintessence of absurdity, but the ethical part springing therefrom like new verdure in the spring time, may be instrumental in doing a vast amount of good. It is therein that religion has its efficacy, its uplifting influence, its reformatory tendency, its purifying effects on the depraved, those who are on the descending plane of existence, going down to death and ultimate destruction if not redeemed. All that is essentially soul- uplifting in religion, is its ethical part—its dogmas are entirely worthless—they play no part really in elevating the world to a higher plane of life.

There is one definition of religion, that is very comprehensive, and on which any code of belief can be established. It is given by the Century Dictionary as follows:

"SENSE OF OBLIGATION—CONSCIENTIOUSNESS—SENSE OF DUTY."

How exceedingly easy it is to form a code of belief thereof, accompanied with ethics of a lofty, spiritualizing tendency, for ethics alone can redeem the world, placing it on a higher spiritual plane.

Many complaints have been made that the N. S. A. has been exceptionally in earnest in trying to foist upon Spiritualists generally a religion—yes, verily, a religion!

And why not?

Even the atheist has "HIS SENSE OF OBLIGATION—CONSCIENTIOUSNESS—SENSE OF DUTY," hence has a religion forced upon him in spite of himself. And what Spiritualist is destitute of "a sense of obligation—conscientiousness—sense of duty?"

So, Spiritualists, walk up to the rostrum and serenely take your seat thereon, fully equipped with a religion, and ready to do battle for the right on all occasions under the name of "Spiritualist." There is nothing odious about it—in fact it is a position to be envied—a position to be sought.

Under that definition, you are religious, just to that extent that your "sense of obligation, conscientiousness and sense of duty" is of a high order, of an ennobling nature, seeking the best interests of humanity, and trying to elevate some one beneath you. Therefore in the future do not be alarmed when you hear some one despoiling the fact that Spiritualists have a religion—THEY HAVE ONE, AND CAN NOT GET RID OF IT, IF THEY TRY. BY

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best advanced by the free exchange of views. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to handle, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine and must make speed equal to about 100 words a minute. That means rapid work, and it is essential that the copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES OF YOUR PAGES.—Send to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

E. W. Welsendanger of Comanche, Texas, claims to have positive proof that reincarnation is true, and states that if Mr. Dague will write him he will send him his book on "Reincarnation."

"I never believed in promulgations before, but I do now," said Christian Steiner of Pandoria, Ohio, who went to Marion to take charge of the body of his brother, Ellis Steiner. He then described a dream, in which he said he saw his brother's body hanging from a tree. "I awoke my wife and told her of it," continued Steiner. "She laughed at me and said it was all imagination. I then went to a Sunday-school convention at Pandoria, Steiner received a telegram telling of his brother's suicide by hanging."

Mrs. Jaquet, lecturer and test medium, was in the city last week, having just returned from Clinton camp. She goes from here to Mt. Vernon, Ill., where she can be addressed in Box 71. From there she goes to Cedar Rapids and LeMars, Iowa.

The Band of Harmony (auxiliary to the Church of the Soul) held regular meetings the first and third Thursdays of each month, 7:30 to 10 p. m. Ladies bring lunch. Coffee served at 6 p. m. All are made welcome.

The Church of the Soul, Rev. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 o'clock, in Hall 309 Masonic Temple (corner State and Randolph streets). Sunday-school at 10 a. m. All are invited.

Mrs. C. Kirchner writes: "At the Rising Sun Temple on Sunday afternoon, Sept. 2, a very forceful lecture was delivered by Mrs. W. Hild of North Chicago. She is a very eloquent speaker and gave out some very interesting thoughts which held the attention of her hearers. Sister Kirchner followed with some very beautiful spiritual messages. In the evening quite an audience listened again to Mrs. M. Price of Oak Park, who delivered a spiritual lecture which was characterized by her noble character. Sister Hild followed her with a number of clear-cut spiritual messages that were all recognized. Our speakers and mediums cannot be excelled by any in the city, as their messages are all of a high spiritual nature. On Tuesday evenings Mrs. Kirchner gives readings from flowers; Wednesday evening Mrs. Coombs reads from a book. On Friday evening, Sept. 14, Miss Elizabeth Harlow, that wonderfully gifted orator from Columbus, will deliver a lecture in the temple. Subject, 'Mother's Duty for the Spiritual Unfoldment of her Children.' She will also speak in the temple Sunday afternoon and evening, September 16. Come and hear this gifted woman, and learn the truth."

W. F. Schumacher writes: "The Spiritualistic Church Students of Nature, 461 W. North avenue, had a large attendance at its opening service Sunday evening, Sept. 2. The pastor, Mrs. M. Schumacher, delivered the opening sermon, after which she was presented with a large bouquet of American beauties, with an address of appreciation by the officers of said society. Mr. G. Michel of Milwaukee, Wis., made a few remarks and gave spiritual communications, assisted by Sister Buntrock, Sister Malchick, Sister Smith. All that hunger for soul food are invited to attend our meetings every Sunday evening at Flynn's Hall. The Progressive Thinker can be bought or subscription taken for same."

Mrs. DeWolf-Kizer, the test and slate-writing medium, is now in the city, and is located at No. 251 South Hermitage avenue, near Van Buren. Dr. D. D. Dennaway sends the following appeal: "Write the brothers and sisters of our noble cause who are able to do so, assist a poor young woman who is a shut-in and a great sufferer from a terribly injured back, to papers, books, clothing, or anything they can? It will be most highly appreciated, and each one will do a kind and worthy action. Send to Mrs. M. Brown, 1011 W. North avenue, Chicago, Ark. All who nobly respond will receive the blessings and pure thoughts, thanks and prayers from her physician."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

After a most enjoyable and spiritually successful summer tour, Mrs. Cora L. V. Richmond and Mr. Richmond will return to their home in Rogers Park in ample time for the opening of the services of the Church of the Soul, Sunday, September 16, at 11 a. m. Members of the church and friends will all be rejoiced to meet again. Subject of the address will be "Seed Time and Harvest."

Mr. Will M. Kellogg of New Boston, Ill., who was one of the officers at Clinton camp this year sends in a large list of subscribers from that place. Mrs. Flora H. Millsap, secretary of the Chesterfield camp, also sent a large list. The Progressive Thinker is being well received all along the line, and the coming year will be an exceptionally prosperous one.

Melker Rudholm writes: "The Church of the Soul will re-open its meetings, Sunday, Sept. 16, in Hall 309 Masonic Temple. Strangers are cordially invited to come and listen to our pastor's wonderful inspired discourses. Services commence at 11 a. m. Sunday-school at 10 a. m."

Charles Bolton writes: "I wish your readers to know that the Progressive Thinker of August 25, page 4, and read the letter from Dr. George, regarding a gentleman of Denver, Colo. It should arouse the sympathies of all able to respond by a small contribution to his aid."

Julius Wagner writes from Allegheny, Pa.: "The Spiritual meetings at West Diamond, Grand Army Hall, are well attended. Mr. Charles Morrow, a local medium, and Miss Manchester, have been giving some wonderful messages from spirit friends. The hall during the last four Sundays was well filled. Sunday, Sept. 2, the writer gave a short lecture entitled, 'Is Spiritualism a Science?' It was well received. Two Sundays previous I gave a eulogy on Col. Ingersoll. He is as much alive in the spirit world as he is in the earth plane. He has manifested many times since his transition."

Dr. and Mrs. Caird, direct from the Lily Dale Camp, are now located at No. 598 West Monroe street, Flat A, first floor. Mrs. Caird is well and favorably known in this city, having formerly lived here for many years. She is regarded as a most excellent medium. The Doctor will resume his practice here, combining his skill in the use of medicine with his powers as a magnetic healer.

W. F. Peck will serve the society at St. Joseph, Mich., during the months of September, October, and November, Ohio, during January and February. He will attend weddings, funerals and week-day meetings within convenient distance. Has a few Sunday dates open the coming season. Address 2509 Slattery street, St. Louis, Mo.

Sarah Waterland writes from Detroit, Mich.: "Sunday evening, Sept. 2, the First Church of the Soul, 46 Grand River avenue, had a most successful and well attended service. The opening of the doors to the public with Mrs. Laura L. Crawford for pastor for the ensuing year. The meeting was given over to the Lyceum children who participated in flag drills. The beautiful rites of baptism was tendered by Baby McCormick, and her life was consecrated to good. Thursday afternoon, Sept. 6, the Band of Harmony will open its school of music for the coming winter with more zeal than ever. Here all true workers will find an open door and a royal welcome at 193 Fourth street."

More than 5,000 peasants fled from Val Vedasco, on the Swiss-Italian frontier, during a great storm on Lake Maggiore recently. The superstitious villagers declare they saw an angel in the sky pointing his finger at the valley. They consequently believed the valley was doomed and in great terror fled from their flourishing orchards, gardens and fields, which were deserted.

W. J. Elmo writes: "Sunday, Sept. 2, the Spiritual Alliance Church, 3514 W. North avenue, was well crowded. We were agreeably surprised in having Mr. Thompson of the West Side, with us; also Madam Zazelle and Sam Foss, who gave messages which were recognized. Mrs. May Elmo gave an interesting talk, following with her wonderful tests and messages. We announce our socials and dances which will start Sept. 15, and continue every Saturday evening throughout the winter."

G. F. Perkins writes from Oakland, Cal.: "The cause is somewhat handicapped on account of so many merchants leasing so many buildings with halls used by lodges and Sunday meetings. Mr. and Mrs. Gillett have closed their meetings for the above reason. Mrs. Cowell is the only one occupying a hall on Sundays at present. And by the way, I have conducted their meetings for several years upon a scientific and spiritual basis, expressed in an intellectual manner. I have assisted with lectures, tests and songs for several months, and have no grievance at hand with regard to attendance and respectful attention. Mr. and Mrs. Home are planning to publish the Occidental Mystic in Los Angeles, where they had journeyed four days before the awful San Francisco disaster, which destroyed every visible witness of such an enterprise as a paper or home, including clothing, etc. They are brainy spiritual workers, and entitled to a liberal consideration. I am recording much of my old-time vision and expect to be heard from ere long. Should any of my old-time friends desire my address it is 872 Adeline street, Oakland, Cal."

FOR THE EDITOR, PROGRESSIVE THINKER, IN CHARGE.

Sunday, September 16, 1906: "Progression is a Fact."

Gom of Thought.—"Men are agents for the future. As they work so ages win. Either harvest of advancement Or the product of their sin; Follow out true cultivation, Widen Education's plan; From the majesty of Nature, Teach the majesty of MAN." —Chas. Swain.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Green Mountain Falls, Colorado.

Mrs. A. Sexsmith writes: "Sunday, Sept. 2, both afternoon and evening, the Christian Spiritualist Society held two very interesting meetings at their tent at Des Moines, Iowa. At the first meeting, Miss Thomas spoke briefly along the line of Soul Unfoldment, followed with messages by herself and Brother Schaefer. In the evening Miss Thomas took for her subject, 'Kind Words Never Die,' followed with messages which were greatly appreciated. Sunday, Sept. 3, was the closing of the tent meetings for the season, and the society feels that all those who so willingly took part in helping to make these meetings a success. The developing class closed last Sunday with over two hundred members. Miss Thomas will continue her meetings commencing Sunday afternoon, Sept. 30, at Conway Hall, Western avenue and Lake street, over the drug store. Entrance on the corner of Western and Lake streets, at 3 and 8 p. m. Good speaking and messages by different mediums. The music will be in charge of Mrs. A. Sexsmith."

Mrs. Geo. Williams writes from Cleveland, Ohio: "The Ladies' Spiritualist Temple Fund Society of Fullerton street, Cleveland, Ohio, kept up their usual activity during the summer months. Brother C. A. Sollinger, together with some other energetic members, managed to maintain enthusiastic and interesting meetings every Sunday during the heated term. Brother Sollinger officiated at all services, and delivered many forceful and instructive addresses. He was ably assisted by Brother Bloomfield, in a series of fine lectures and tests. Much credit is due to these workers, and also to Mrs. T. Cook, whose work as a test medium was highly enjoyed. The ladies of the Temple Fund meet every Thursday in the annex regularly. Active work is now going on, preparatory to the holding of another fair during the winter. The fall and winter work will be auspiciously opened by Rev. Carrie E. S. Twing, during this month of September. The very best lecturers and speakers that money can obtain will be engaged during the winter. The society is prospering with a sure prospect of wiping out entirely all the debts in the near future. A large attendance is desired for next Sunday."

Mrs. Anna L. Gillespie has commenced a three months' engagement at Battle Creek, Mich. She will answer calls for funerals, and give lectures in surrounding towns. Now is the time for you to hear this gifted lecturer.

Mrs. Emma M. Nutt-Moore, ordained speaker and medium, has located in Edmond, Okla., for the winter. She is open for engagements for fall and winter with societies needing the services of speaker and medium. Terms reasonable. She will also attend funerals. Address her at Edmond, Oklahoma, General Delivery. Maggie Henry writes: "At the Spiritual Mission Chapel (Old 77) we had large attendance. Our speaker, Prof. F. Stoller, makes the meetings very interesting by the many topics touched upon, answering the many questions pertaining to the philosophy of Spiritualism and life, asked by the audience. We also have good psychics to give spirit messages and psychometry readings by the very experienced and others, also by our speaker."

Mrs. and Mrs. Sprague are now on their way East, and will reach Chicago in time for the convention. Their last engagement was at Mountain Park Camp.

Marlette E. Skinner writes: "I wish to thank Mrs. Carlyle Petersilea through your grand paper, for the good letter in No. 876. I think it the best I ever read. It is so helpful to get such good advice."

Mary B. Hill writes: "The Band of Harmony will meet at Masonic Temple, Sept. 12, Sept. 20, from 3 until 10 o'clock, each to bring lunch. This being the home-coming of the pastor, Mrs. Richmond and husband, the Band of Harmony will tender a reception and hopes all members and friends will join in making this a joyful occasion and begin the work with renewed efforts and greater zeal."

Geo. E. Sly writes from San Diego, Cal.: "One of our mediums was arrested for taking out a license, and this morning was found 'not guilty' by the police justice."

James A. Patterson, secretary, writes from Denver, Colo.: "The Psychological Research Society of this city expects to open the regular season lecture on Sept. 23, by holding public services in the Normal School building. During the first four Sunday evening meetings, our missionary, Mrs. Alice Gehring will be the platform message-bearer. Madam Amelle Hill, the well-known musician, will assist with vocal and instrumental solos. Mr. and Mrs. Fred Fowler, whose voices under the direction of Madam Hill, have reached a high degree of artistic excellence, have promised to be with us on alternate Sunday days and will render solos and duets suitable to the occasion. Our first speaker will be one of three local members of the bar, who have agreed to lecture for us during the coming winter. These men will be followed by others of national reputation, with whom we are now in correspondence. Skeptics, agnostics, New Thought people, and others, who have become weary of the harsh and platitudes offered by the orthodox churches, are particularly invited to attend."

Dr. W. M. Forster writes from 709 Van Ness avenue, San Francisco, Cal.: "I am one of the unfortunate of the late disastrous fire in San Francisco. Having lost my offices and contents at that time, I suffered very heavily as I had a very complete outfit of all the latest therapeutic instruments and appliances, as well as a stock of medicines. I am now representing an investment of many thousands of dollars. After the fire I took a prolonged and much-needed vacation, but have resumed practice again at the above address, better in health and with bright hopes for the future of San Francisco. I have been traveling recording much of my old-time vision and expect to be heard from ere long. Should any of my old-time friends desire my address it is 872 Adeline street, Oakland, Cal."

John B. MacFarlane is the job of the present age. He has not overreached himself in his acquisitions from Nature's stores; he, like Job, is pious, innocent, well-meaning, and he is envied and brought into question before councils above as well as on earth; but the treatment meted to him will be unlike that of ancient Job, because a different time-mark is served by his career from that of ages ago, and as man learns the lesson contained in this particular parallelism, they will marvel how Divine Wisdom governs from within the external results to meet requirements of law and design in the regular order of the world's and man's progress.

The well-known South Side medium, Mr. Henry Hills, has moved to 3312 Dearborn street, Flat A.

W. W. Shope, secretary and treasurer, resides at 2013 Brown street, Philadelphia, Pa. The society he represents will be glad to receive applications from speakers and mediums to serve the society. Address him at once at the above number.

The Independent Society of Spiritualists of 1906 will open its meetings at the first Sunday of October, with Sarah A. Crossfield, who will serve them as lecturer and message bearer for the month of October. Nearby societies wishing her services for week evenings may address her at No. 723 S. Elm street, Muncie, Ind.

August 26, Mrs. Marlan Carpenter of Detroit, spoke for Lake Brady camp. Her morning lecture was upon topics given by the audience, "If We Die Shall We Live Again?" and "Within." Mrs. D. M. Herlick gave messages after the morning lecture.

As a preface to the afternoon services, Mrs. Carpenter read one of Ella Wheeler Wilcox's poems, entitled "Beyond." She spoke on the subject of "Religion," and gave many comforting messages from the spirit friends after the lecture.

On Wednesday she again lectured and gave messages for the benefit of the auditorium fund.

September 2 was the closing day at Lake Brady camp. There was a large gathering of people, fine weather and two fine discourses by Mrs. Carpenter, "When or Why Is Life a Failure?" being the principal topic of the morning; that of the afternoon was based on the poem by John Burroughs, "My Own Shall Come to Me."

Mr. D. A. Herrick assisted in the exercises of the day, also bringing greetings from the other camps he has visited during the season.

One interesting feature of the day was the presentation of a diamond ring to Miss Myrtle Cannon of Alliance. At the opening of the camp at Lake Brady, Mrs. D. A. Herrick was furnished books in which to jot down donations solicited for the auditorium fund; the one receiving the largest sum to receive the ring. Mr. Herrick made the presentation speech. The season has been quite a successful one, all running expenses having been paid, and the debt on the auditorium reduced some six hundred dollars. It is to be hoped another year will see the society again out of debt.

On Saturday evening at 8 o'clock, in the auditorium, in the presence of some thirty or forty people, Mrs. Carpenter performed the ceremony which made Anna K. Diefenbach and Joseph A. Glekner husband and wife. The contracting parties are both from Pittsburgh. They arrived here late on Saturday, but the friends did all that was possible in so short a time to make the occasion a pleasant one. The rostrum was decorated with gladioli and other flowers. Miss Myrtle Cannon played the wedding march. The ceremony was beautiful and impressive as the Spiritualistic ceremony always is; the congratulations were many and sincere. May their journey through life be prosperous and happy.

MARY L. BETTES, Caryatop Falls, Ohio.

SPECIAL NOTICE TO ALL TRUE MEDIUMS. A Prominent Spiritualist of Michigan Appeals to All Mediums to Assist Him in Getting Out an Important Work.

The undersigned having completed manuscript for a book of some three hundred pages, the title, "Donald McLane," the subject discussed, Spiritualism in Michigan fifty years ago, its struggles with orthodoxy, Rev. Donald McLane, its utterance coming from a criminal, and is under a false name. He is sent to Jackson prison for fifteen years. As an ex-convict and outcast, McLane is met by the man—a Spiritualist—whom he attempted to ruin in the years that had past. This Spiritualist, a prominent character in the story, provides food, clothing and good employment in his own way, and in the end, the ex-convict, the homeless tramp, through the wise and humane treatment by the Spiritualist becomes a good citizen and a worthy man.

I appeal to the true manhood and womanhood of all true mediums—and their name is legion—to aid me in the publication of this work. I trust you will subscribe for a volume for yourselves, and by which all Spiritualists, by reading my appeal from the rostrum, five hundred subscriptions at one dollar each will be required to bring out the work. Address me at once at Dowagiac, Mich. C. F. COLE.

Lessons on Nature's Principles and Forces—Chiefly on Electricity.

This present, is the marked time for the forth-bringing to man's view and understanding the queen of all sciences—Electricity.

Man beholds that the keynote of nature's rhythm, as well as of all creative processes, is the electric field from which all other notes take their pitch and movements. Man the student has already discovered that there is in nature a chemical and electrical balance, by which all co-relative force and substance activities are assigned in their proper order of degrees; that this record of procedure and order is made and kept by the vibratory system in space. By it also are marked the parallels by which at marked times in the world's history, internal workings for external effects are duplicated, that is, what has been will again be.

The present cycle of the world's unfoldments is the counterpart of that period in the world's history in which Job figured as the prominent factor. Take the history of Job as an allegory, an epic poem, or simply as biography of man's and nature's relations as actor and acted-upon, and mark the various scenes and by the comparison of it with to-day's manifestations, a great lesson may be learned.

Job was "in all magnate" (see Job 29th chapter, 6th verse). "When I washed my steps with butter and the rock poured me out rivers of oil." He waxed rich and great as a result of this oil. He drew so heavily on nature's deposits that he became a treasure house of fat statutes, and for that reason was the object of a debate before a great council in the world beyond and at which meeting, the world ruler or Satan also appeared, because Job came under his special jurisdiction. The narrative tells you what followed. Our object in citing this is to prove that now that which then occurred has a parallel and its recurrence (to-day) is a great mark in nature's circling course of advancement.

A GOOD SUGGESTION. The Writer Has "Evolved" Through Various Cults, and Finally Has Landed into the Banks of Spiritualism; and Makes Some Excellent Suggestions in Regard to Extending the Circulation of The Progressive Thinker.

To the Editor:—I have evolved through "Christian Science," Mental Science and Theosophy, and can truly say that, after several years of close analytical study, I find The Progressive Thinker and the premium books are teaching the highest and purest spiritual wisdom in the world.

A paper of such sterling merit should have at least 100,000 paid up subscribers.

If each sincere soul who is an admirer of your uplifting efforts to furnish them with such a spiritual feast from week to week, would show their appreciation by devoting just a little of their leisure time, and secure only five new subscribers before New Year's Day, 1907, see how easily and quickly 100,000 subscribers could be obtained for The Progressive Thinker. I, for one, will help you to get that many subscriptions, by sending ten new subscribers before New Year's Day, counting the three enclosed.

In Japan the education of each child up to manhood is of such character as to make him feel and realize that upon his shoulders rests the responsibility for the failure or success of the whole empire.

So it should be with each and every reader of The Progressive Thinker; they should know that there is a great responsibility resting upon their shoulders to carry this light of heaven to those who are both deaf and blind and groping in darkness in the forms of men.

Each should work while it is day, before the night cometh.

U. G. H. LIKES THE PREMIUM BOOKS.

A California Lecturer and Medium Expresses His Appreciation.

To the Editor:—The twelve premium books and The Progressive Thinker all arrived safely yesterday, and you will please accept thanks for the prompt delivery. I would have been greatly surprised had I not been told what to expect by my friend Dr. Stelle.

For some years past I have been doing missionary work with copies of The Progressive Thinker that were given to me by friends who had finished reading them, and I hope that it has gained you many subscribers, even if I was unable to become a regular subscriber myself. I always have, and always will work for The Progressive Thinker, and always grasp every opportunity to gain subscribers for it, and thus just what everyone ought to do, if they are in any way interested in the cause of honest Spiritualism.

Through the gateway of life we are a vision beholding. Though the light from life's lamps may now glimmer afar, Yet a truth is a knowledge to the soul that's unfolding. And it becomes to the mortal a bright guiding star.

JAMES R. LITTLE, Oakland, Cal.

SPECIAL NOTICE FROM N. S. A. HEADQUARTERS.

To Societies, Delegates and Visitors to the Convention in Chicago.

The N. S. A. Convention will open in Chicago, Oct. 16, 1906, at the Y. M. C. A. Building, large auditorium, 159 LaSalle street. N. S. A. Headquarters will be at the Palmer House, where the public reception will be held, free to all, on Monday, Oct. 15, at 8 p. m.

Special notice is hereby given to all travelers by railroad to this convention—secure your certificate tickets over your special line. If you railroad agent does not have the certificates, you can secure them at nearest town or city to your starting point. Bring certificates to the N. S. A. secretary at the convention for her signature. This will enable you to secure your return fare for one-third regular rate, provided you remain till Oct. 19, and have your certificate countersigned by the special railroad agent, for which you must pay 25 cents.

All railroad lines will grant you an extension of return limit to October 30, by depositing your certificate with the special railroad agents on Oct. 19, and paying him fifty cents for extension. This will enable you to attend the convention of the New Thought Federation.

Special Notice to Pacific Coast Delegates:—Certificate tickets will not be issued west of Denver, Colo., but all visitors and delegates to the N. S. A. Convention can purchase excursion tickets to Chicago and return, limited to October 30. Call for excursion rates from the Pacific coast.

MARY ANN GAREW, Wife, Mother, Spirit and Angel. By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried as if by a magic spell, to the other world, and sees the beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, 51.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

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MARY T. LONGLEY, N. S. A. Secretary.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Leatherette, 40 cents.

Other Excellent Publications

BY M. M. MANGASARIAN.

HOW THE BIBLE WAS INVENTED.

A New Lecture.—Price, 10 cents.

This little pamphlet should be placed in the hands of every American citizen. The attention of preachers, theological students, and all church members should be called to the wonderful story of the invention of the Holy Bible, which this lecture tells. See that at least one orthodox neighbor of yours reads this lecture.

MORALITY WITHOUT A GOD.

With letter to Right Reverend Bishop Anderson, of Chicago. Price, 10 cents.

JESUS CHRIST A MYTH

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

OL. 34. CHICAGO, ILL., SEPTEMBER 22, 1906. NO. 878.

The Children.

Our Duty to Them. Graphically portrayed—The Soul of Every Babe That Is Born into the World Possesses a Worth That Needs Development if Its Opportunities Shall Be Changed Into Actual Values. It is the Duty of Parents to See to It That This Is Done and the Right Kind of Parents Will Endeavor to Have the Better Part of Their Own Selves With an Exclusion of Their Shortcomings, Reared in Their Children. We All of Us Owe Much, in Fact Our Entire Being to the Past, for We Actually Are the Sum Total of Our Soul-life of All of Our Ancestors; and Here in Our Children—or for Those Who Have No Children of Their Own, Here in the Growing Generation—is the Place to Pay Our Debt. We Have Received the Torchlight We Must Hand It On.

How can we judge of a civilization, and is there any standard at all by which we may gauge its power and significance?

This question should not be impossible to answer and we believe that the replies given by different thinkers will be characteristic of their philosophy. It is a test question that will reveal the true nature of a system of thought. St. Francis of Assisi and his followers find his answer in the supremacy of the spiritual over the material understanding by the spiritual mode of thought, which is entered by the intellect. The philosopher of matter and motion measures the advance of society by the complexity of its phenomena; to him evolution is a progress from the homogeneous to the heterogeneous. We agree with neither and would say that culture is attained in the measure that truth has been actualized in life.

We insist that the actualization of truth is the only standard which can be used as a criterion but we will not deny that there are many indicators of progress which like straws in the wind are signs of the times, and most of them will not be contradictory to each other. As many as there are diverse attitudes in life, no more than that, as many as there are functions of life in which progress may manifest itself; and we will enumerate only a few of them.

It has been claimed that the standard of woman in the community, the respect shown to her, the assurance that her rights will be protected, may be regarded as an unfailing evidence of civilized conditions. The financier is inclined to regard that nation as leading the others in the march of progress which controls the finances of the world. The engineer takes his measure of value according to the amount of efficiency of machinery used for the manufacture of goods. In the domain of transportation most is made of the proportion of railroad lines to the area, or perhaps the population of a country. So every one uses the measure to which he is accustomed in his own home, his own trade, or his own vocation, and even the statesman, the manufacturer, the legislator, the people according to the consumption (i. e., the use, perhaps even the waste) of soap.

But if we attribute to the parent the sentiment that the rank of a community in the scale of progress should range according to the significance attributed to the education of children, we would perhaps have an indicator that comes nearest to the real criterion of true culture.

The higher an animal ranges in the scale of life the more it stands in need of education. The lowest organisms need no parental care whatever. For they merely vegetate, but the more prominent becomes the part played by the mind the less complete is a creature at its birth, and the less prepared for the struggle of existence. More than other creatures man needs protection and instruction, so as to be preserved during the tender age of infancy and fully equipped for the heavy demands of life.

A picture by Georges Laverne represents a child's first steps under the mother's guiding love, symbolizing the instinctive anxiety of mankind to lead the growing generation in the right path and develop its latent forces so that when the present generation has passed away it will in its turn take the light which has been handed down and carry it further on in the advancement of the race.

The educational ideal does not merely mean a preservation of the treasures of the past but includes future progress. It is not sufficient that the children of to-day be like their fathers. We understand the meaning of the law of evolution better than our ancestors did, and since we can give our children better chances in their lives than we ourselves possessed, we can expect of them more than we have accomplished. They should surpass us, and it is our duty to enable them to do so; for George Wright has urged that "the son be better than his father!"

And the first steps we make in life, especially the first steps in our intellectual and emotional development, are not so indifferent as may at first sight appear.

Children are imitative, and their souls are built up by the impressions which they receive. Every single experience, every observation of older folks, of parents, of nurses, but especially of elder brothers and sisters, and generally of all belonging to the circle of their acquaintance, exercises a powerful influence in the building up of the character of the child.

The child inherits from its ancestors a great many things which constitute the capital with which man starts in life. This capital consists not only of the bodily organism with all its details, but also of the mental as well as emotional dispositions and aptitudes, the significance of which can never be overestimated. This endowment is not definite either in quantity or quality, because the application made of it, the use to which it is put, and the moulding of this raw material into concrete form is not inherited. The formative work is done during the life of the individual, first by education, then by experience; during childhood in our homes, our schools, and social surroundings, and when we have reached maturity and become independent, by ourselves. Hence the paramount importance of education.

The babe's brain contains besides other areas of importance, an undeveloped part in the so-called island of Reil, which is the center of speech. The disposition to develop language is absent in any animal brain. But while the aptitude for speech is inherent, language itself is not. Our mother tongue is not born with us but must be acquired. In fact, the language which a man is to speak in life depends on the influences of his early childhood, which determine not only the nature of his cast of mind, his nationality, etc., but also the character and usage of his speech in after life, whether or not his linguistic talent will make of him an orator, a poet, an author, a philologist, a linguist, or perhaps a mere gossip.

A child endowed with musical talent might with proper surroundings become a second Mozart, the model of pure and classical taste, or a composer of great times; or, if he grows up among absolutely unmusical people, his musical disposition may remain latent and show itself only in a freakish way, producing, like a fallow field, an exuberance of tonal weeds.

The raw diamond is valuable in itself, but its greatest worth consists of opportunity. It becomes a valuable solitaire only by cutting.

The soul of every babe that is born into the world possesses a worth that needs development if its opportunities shall be changed into actual values. It is the duty of parents to see to it that this is done, and the right kind of parents will endeavor to have the better part of their own selves, with an exclusion of their shortcomings, reared in their children.

We all of us owe much, in fact our entire being to the past, for we actually are the sum total of the soul-life of all of our ancestors; and here in our children—or for those who have no children of their own, here in the growing generation—is the place to pay our debt. We have received the torchlight, we must hand it on.

And upon the whole, parents are well inclined to do their duty. Nature has her own ways of doing her pleasure, and so she makes people pass on to the destined goal that she proposes. We make up our mind, and even to value, to make us work for her great aim, which is the creation of an increasingly improved mankind. We believe in evolution, and the doctrine of evolution promises that the future man shall range as much higher than the present man, as the present man ranges above the protozoa, the primitive homo in spe just emerging from the state of brutehood. As yet we have only imperfectly realized the human ideal. The man of the future shall be a true man, higher and better and nobler than the average man of to-day. We can all do our share in reaching out and yearning for it, some do so consciously, some unconsciously, and some or less intelligently. All our most personal interests, our love of life, our instinct of self-preservation, our interest in our own character, our hankering after the immortalization of our own particular personality, our desire to leave a name, to maintain ourselves in the struggle for existence, are intimately interwoven with the great plan of nature, with the realization of the highest type of manhood—the actualization of the human ideal. This explains why parentage is respected among all races and nations as the noblest calling of man.

The first impressions made on a child's mind are especially important as they form the basis of man's future development, and they remain for a long time, sometimes forever, the standard by which all later impressions are measured. Should we not, therefore, exercise the greatest care, and instead of leaving the first mental impressions of children to accident, see to it that they are thorough and correct?

How many of us are oblivious to the fact that whatever we do and say, whatever error we commit, whatever example we may set, is impressed upon and perpetuated in the little soul in our charge? Let us keep this in mind and let us look upon the child as a sacred trust.

Let us give children the right start in life, and let us begin at the very beginning. Let us not wait until the children have grown old enough to understand us and be capable of entering into our plans and ideas. Let us begin the work of moulding their souls while they are still plastic and do not wait until character is already forming, for then it may be too late.

Let all parents join in the sentiment expressed by the great apostle of education in the words, Kommt, lasst uns unsern Kindern leben! "Come, let us live for our children!"—The Open Court, 1922 Wabash avenue, Chicago.

ANOTHER SUGGESTION.

Let us Have Natural Spiritualism. In reading Thos. Harding's letter addressed to "The Progressive Thinker," I saw so much truth and good common sense expressed, that I thought I must say, "Bravo! Brother Harding. We need more men and women like you who will stand aloof from all priestly garb and church ministry."

Let us have Natural Spiritualism, and let Spiritualism, and do away with all forms of worship. Why should we live a life of prayer, when a life of deeds does so much more good for our fellow men and fellow creatures?

It seems indeed strange to the close observer why so many Spiritualists want to lean on churches, prayer, and priestly garb. If they are, perhaps, that they think by clothing Spiritualism in churchly garb will make it more acceptable and draw in more of the church-people, but I think that a sad mistake. Let us take a look at Natural Spiritualism clothed with its own natural garment, the beautiful laws of nature, and demonstrated by facts and knowledge, free from all doubts and fears, free from all superstitions, formalities. Why, then, should Spiritualism lean on churchly props to be upheld? I say with Bro. Harding, let us discard all church ministry and stand forth as Spiritualists, pure and simple, clothed with the Natural Garb of Spiritualism, and endeavor to reach the hearts of all men and women, by ourselves. Hence the paramount importance of education.

DR. R. T. HENDRICKS.

Spiritualism and Its Counterfeit.

Rev. N. F. Ravlin is a Prominent Spiritualist Lecturer and From His Own Personal View Point of Observations, He Presents Some Impressive and Suggestive Thoughts for the Consideration of Spiritualists, Along the Line of Ethics and True Religion.

Spiritualism means much or little, according to the broad or narrow conceptions of differently organized people.

Investigations are colored and judgments warped according to the motive, or secret animus of the investigator. Those who bring to the investigation of Spiritualism honesty of purpose and purity of motive have no difficulty in arriving at the truth. While others, seeking from spirits justification for the life they lead, give themselves up to unrestrained license, dishonoring alike to themselves and the cause they profess to love.

To obtain phenomenal proof of life beyond the grave is as far as they go. Here their investigations end. They never evolve beyond the seance room. This fact, either measures the limit of their capacity to comprehend or of their desire to know anything further.

But this proof of man's continued conscious being after death, valuable as it is, does not constitute one a Spiritualist. It does not of itself change the character, nor does it in any sense unfold the spiritual nature.

If the proofs of immortality are to serve no higher purpose than to be construed as an incentive to lascivious living, then those proofs might better have been withheld from the world. It would be better for man to have no knowledge of a future life, than having that knowledge to prostitute it to nefarious uses.

The atheistic materialist who believes that death ends all, and yet who does right because it is right, is better fitted to enter the life to come, of which at present he has no knowledge, than the so-called Spiritualist, who knows of a future life and yet fails to make a right use of that knowledge.

Living wholly on the sensual plane, license is taken as a duty by the advice of spirits, to lead questionable lives, even to the sundering of marital ties, and the breaking up of erstwhile happy homes.

This "affinity" and "soul-mate" business HAS BEEN AND IS THE CURSE OF SPIRITUALISM.

It is contended in justification of such a course, that it is necessary to the development of mediumship, and the unfolding of the spiritual nature; but no such advice ever came from angels nor from spirits who were progressed beyond the sensual plane.

It is preposterous to think such a thing. Indeed, it is quite questionable whether spirits even on the earth plane have anything to do with leading people into such mazes of life. The lust of the flesh, the lust of the eyes, and a defiled, distorted imagination have a good deal more to do with it than spirits.

It is simply living in the flesh and fulfilling its lusts. That is all there is to it. To assume, however, that spiritual unfoldment is secured by such means, IS THE MOST UNBLUSHING, IMPIOUS CLAIM IMAGINABLE. As well send children to a bagnio for ethical training, or young men to Monte Carlo to acquire the finishing touches of a business education, or commend the widespread prevalence of graft, as a means to promote the moral standing of the nation.

It is high time the axe was laid at the root of the trees. REFORM IS NEEDED ALL ALONG THE LINE. It won't do to bundle our sins off onto Jesus, or charge our moral derelictions to spirits. Instead of being led downward by them, WE SHOULD LEAD THEM UPWARD BY RIGHT LIVING OURSELVES.

The writer's position concerning fraud mediums and bogus tests, is well known. But bad and reprehensible as those things are, they do not have half the demoralizing effect on the cause of Spiritualism that ordained ministers have whose characters and lives do not make for righteousness.

The unfortunate feature of the case is, that the general public judge the cause of Spiritualism by the most unworthy specimens that pose in its name, but who are in no sense its truthful representatives. In fact, they smirch, belittle and misrepresent the cause in every way. No body objects to any man or woman leading any life they please, but when profigate, immoral living is tacked on to Spiritualism, then if there be any honor or virtue, or love of truth among us, objections are in order.

A profligate minister with Rev. D. D. attached to his name is in no sense a representative of either the gospel or the church. He is in the pulpit for a purpose. His sacerdotal robe serves as a cloak to hide the secret intent of that purpose. But he has no right to be in the church. In fact, when the spiritual view of the church is considered he is neither in the church, nor of it. Sooner or later his real character becomes known, and he goes to his own place. It would be manifestly unjust to judge the

WHAT GHOSTS WEAR.

A Secular Paper Gives Some Statements in Regard to the Matter.

When it comes to the subject of ghosts it appears that the world at large has been laboring under an hallucination, an impress of tradition that those interested in psychical research are anxious to correct. Ghosts—at least, all respectable ghosts—wear clothes and eschew the winding sheet.

Professor James H. Hyslop, touching casually upon the subject in a recent work entitled "Enigmas of Psychical Research," admits that the "ghosts" clothes have puzzled him to some extent, and admits also that the mystery of their appearance is not by any means settled, and Andrew Lang, himself an investigator of standing, declares that the clothes of the ghost have caused him to wonder why many a time and oft. If the ghost is an hallucination, he agrees, then the clothes present no enigma; but if the ghost is materialized spirit, what are the clothes?

In the light of recent experiences, or at least in view of the reports received from those who have seen ghosts most recently, in which cases full and exact account of the appearance of the wraiths has been taken, it has been determined conclusively, by the Society for Psychical Research that the average well authenticated ghost dresses very much as do they in the world of mortal men.

Dr. Hyslop is interested, but not worried, by this enigma. It is more or less irrelevant, he insists. If we believe in ghosts at all we may as well believe in any kind of ghost that suits our fancy. If we consider the spirit real, then we may as well consider the clothes as merely an "incident" phenomenon to be explained by a subsidiary hypothesis.

church by the character he bears, unless, knowing the man, he should still be retained in its fellowship.

This is equally true of Spiritualism and its ministers. When they are known to be unworthy, and yet they are held in fellowship, the odium attaches to the society that employs them, and justly so. But, unfortunately, that odium is charged to Spiritualism per se by the general public.

However unjust such charge may be, the cause has to suffer all the same. But what can be said in justification of the practice when those known to be unworthy, morally and intellectually, are ordained to the ministry of Spiritualism? Fortunately such cases are not common. Reputable societies are supposed to insist that a candidate for ordination shall at least be of a good moral character. When moral character is wanting, spiritualism is impossible of attainment. The love and practice of the truth affords the only condition for growth in spiritual knowledge.

The assimilation of truth by the spiritual nature is to attain to ever higher and more exalted degrees of celestial life and understanding. Divine illuminations flood the soul with heaven's own light. The flesh with its affections and lusts yields empire, as the emancipated spirit lives, and living aways the scepter of dominion.

"If we live in the spirit and walk in the spirit, we shall not fulfill the lusts of the flesh."

The carnally minded is death, but to be spiritually minded is life and peace.

The fruits of the spirit are love, peace, joy, long-suffering, goodness, gentleness, meekness, temperance, against which there is no law."

Spiritualism means all this and more than we have space to specify, or it means nothing.

Neither philosophy or science leads the investigator into immoral practices.

Spiritualism is both a philosophy and a science. Considered as a religion even, there are still higher claims to righteous living, hence any course in life that does not comprehend the strictest moral integrity has no business to be connected with Spiritualism.

There is no palliation or excuse for the practices that have covered with dishonor and reproach the grandest cause on earth. Whether considered as a science, philosophy, or religion, we have seen that there is absolutely no warrant for such practices. Hence they belong entirely outside the domain of Spiritualism.

As a factor in the eternal destiny of man, Spiritualism fills every realm of universal nature with the pulsations of endless life. Its revelations are pure and soul-inspiring in the highest degree.

ITS PHILOSOPHY IS GRAND; BEYOND ALL CONCEPTION GRAND. It deals with the tremendous march of eternal progression embodying the wealth of the everlasting cycles of immortality.

Its phenomena demonstrates the fact that man lives beyond the grave; that his conscious personal identity is unimpaired by the change called death.

Its philosophy deals with the life that now is, in its bearing upon that which is to come. It deals with man in his changed estate, and notes the evolution of the deity attributes with which he is endowed. Those attributes eternally will unfold, while Love, the chiefest of them all, shall clothe man with the resplendent beauty of an angel, and the majesty of a God.

Thus we see that Spiritualism, in whatever truthful aspect one beholds it, is high, vast, pure, all-comprehensive, and all-inclusive.

It stands for the upliftment of the universal family of man; the enlightenment of the nations; the overthrow of oppression, the breaking down of the "middle wall of partition that divides the people into antagonistic factions. It reveals the veil that intervenes between the mortal and the immortal; "between the holy and the most holy," the animal and the spiritual natures, while heaven and earth, time and eternity, the living and the so-called dead are brought together in a fellowship hitherto quite unknown.

The unfoldment of man's spiritual nature by a thorough course of psychological training, is a foregleam of the coming years. Then man will know himself, and knowing himself, he will no longer be a stranger to his fellow-man.

Now we have tried in the foregoing lines to outline Spiritualism per se, in contrast with its counterfeit, earthly, sensual spiritualism; choose ye which, but in the name of all the gods at once, do not try to mix the two together.

N. F. RAVLIN.

VERITABLE TOM FOOLERY.

Offering Devout Prayers to an Earthquake Saint, Who Has About as Much Influence in Stopping the Same as a Retired Mule.

This praying occurred two days before the recent earthquake in South America. I presume the earthquake saint was either not at home, or busy with other matters. To think such ignorance exists in this age!

M. EMILIE KRATZ.

Prayers will be offered by devout Catholics throughout the diocese of Monterey and Los Angeles to-day for St. Emygdus, bishop, martyr and patron against earthquakes, asking that the saint intercede with Almighty God for deliverance from seismic disturbances.

The feast of St. Emygdus will be more widely observed to-day than in former years because of the recent disastrous shocks and the loss of life and property which followed in their wake.

At St. Joseph's Church, Twelfth and Los Angeles streets, a special mass in honor of the saint will be celebrated at 8 o'clock in the morning and will be followed by the recitation of the Litany of the Saints and the Prayer of St. Emygdus. The other churches of the city and diocese will also observe the day in similar manner and further solemnization of the feast will be continued Sunday.

AN ANGEL ON EARTH.

There Are Not Many of Them on Earth, but When One Is Discovered It Is Well to Chronicle the Fact, and Spread the Good News Far and Wide—Here Name Is Mrs. C. O. Ryder, and She Is Making a Heroic Fight Against Human Heartlessness, Resulting in Many Convictions for Cruelty in the Cuban Capital—Whatever Religious Sect She Belongs to, She Is Infinitely Superior to That, and Is an Angel of Light and Love.

In the city of Havana is a society—so small, in fact, it could not well be smaller—having just one member, and that member the smallest, and faintest of little women, who is working with all her strength, time and money for the suffering animals of our city and—yes—Island. Mrs. C. O. Ryder, wife of one of our celebrated physicians, is more feared by the policemen of Havana than are the policemen, for when her hand is raised for an overloaded cart to stop that cart must stop or run down a frail little woman.

Her Spanish is limited but to the point. It is the sweet, quiet dignity and earnestness that has its way. Should it be an overload, a part of the load must come off. "But Senora," the driver protests, "I can leave this in the street." A shake of the head is the answer, and the few words demanding that the "overpart" come off, and it comes.

When a mule or a horse has a sore shoulder or is in any way unable to work Mrs. Ryder calls a policeman, the man and horse are taken to the nearest police station, then the animal is sent to the nearest police station. Mrs. Ryder does not fool her duty to ward that animal discharged until she has seen to it with her own eyes that it is well fed, and more than often it is she who buys the medicine needed for the animal.

With a case of cruelty, such as beating an animal, Mrs. Ryder has the man taken to the nearest police station, where she makes her declaration, and in due time she appears against the offender.

During the first year of her work Mrs. Ryder lost every case. Nothing daunted, she kept on until today almost every case is here and the Judge is her friend and standby. Mrs. Ryder is never without her book, and many a time when words have failed her a snapshot tells the tale and convinces beyond a doubt.

It is the custom here to sell at auction abandoned and useless horses and mules. These Mrs. Ryder buys and has them quietly and mercifully shot; otherwise they would have dragged out a painful existence in some country town.

Cats, dogs—no animal is too small to escape her attention and help. Trapped wild birds are sold in cages about the streets. These she buys to set them free in some park, that they may fly away.

It is the custom in Havana, when one has newborn kittens to take them wee blind mites and distribute them through the streets, leaving one in a window here, another in a vacant house, another in a doorway, etc., or some persons less merciful throw the newborn kittens or puppies into the streets, that passing carts and coaches may crush them. These wee kittens are gathered in by Mrs. Ryder, or small boys—for she has interested many boys in this work, making it worth their while. The helpless kittens she mercifully puts out of their misery by chloroform.

One may see her call a cab, pick up in such a horrible condition that others even hesitate to kick it with the boot, though kicked it is from door to door. Even a dog driven to extremes with the proverbial tin can tied to its tail will still that Mrs. Ryder may remove the torment, and this, too, after the dog has kept a crowd at bay with its snapping.

Not a day passes but cats and dogs, sick or lame, are brought to her door; hardly a day, and, yes, night, that she is not called upon to go to some sick or injured animal.

Poor, badly cared for children also claim her charity and attention.

Her fight is fought alone, yet she induces many to join in the work, but they all, to a degree, depend upon her, she is so strong and sure in her ways.

Mrs. Ryder has in a way to contend with what Bergh worked against in his time, for she is working in virgin soil and against ignorance very profound. As a rule, the people are most kind and willing, but they cannot understand what it is all about. Why? An animal cannot suffer pain! The animal is mine; I can kill it if I wish!"

Yet through earnest, tireless work Mrs. Ryder is making the law for animals much more respected, though it may not be understood.

Of course, she is criticised, as are all pioneers in such a work. Yet, too, she has a host of friends and admirers, most especially among the people with whom she works. She may have occasion to arrest a man to-day, but to-morrow she will be helping his family if she finds it needy.

"Black Beauty," which has been well translated into Spanish, she buys by the hundred and puts copies into the hands of many coachmen, for Havana is a city of coaches.

"Avisos" are put up in the market places warning the people against twisting the wings of fowls, etc. These notices she has printed and distributed, and, oh! her work seems endless. It seems impossible that so small a person could do so much—that one person could do it all.

What one admires most is the quiet, earnest dignity of her work. She makes her earnestness felt by all who know her, and she is such a womanly little woman, keeping her home as orderly and dainty as any of them and finding time to do all sorts of kind acts for her family and friends.

If the men of the country who believe in reform displayed as much sound judgment and unselfish devotion as the woman suffragists do the social world would move forward so fast as to challenge the admiration of the Creator.—Geo. H. Shibley in Referendum News.

THE OLD MAN FORGETS.

I oft forget I am growing old And soon the line must pass, But am reminded when I hold My face up to the glass.

I oft forget that strength of age Declines with passing years, Till I in labor's field engage, And then the fact appears.

I oft forget time's rapid flight And life's continued flow, Till I lie down to rest at night From labor—then I know.

I oft forget these feet have trod Through many weary days, O'er many a rocky path unsod, O'er many a thorny ways.

I oft forget that locks turn grey And baldness comes with age; That outward beauty has its day In manhood's early stage.

I oft forget that I am poor As well as old and weak, Till someone tells me at the door, When food and work I seek.

I oft forget, while plodding on, The dreams of other days, Those dreams that glittered and were gone, Unrealized always.

I oft forget I once had gold, And gave to those in need, And they forget since I am old They should return the deed.

I oft forget a passing act For others that I do, But seldom lose the patent fact That they forget it too.

I oft—entranced—forget my sphere, And float out far above, But hunger calls me back to hear And see, and touch, and love.

I oft forget that other feet have trod With measured, weary tread, Upon this road and verdured sod, Feet long since stilled and dead.

I oft forget that souls have come And gone this way before, And left their forms here cold and dumb, To find a brighter shore.

I oft forget that life's whole span On earth is but a day Within the life-immortal plan Of evolution's way.

I oft forget my youthful dreams And aspirations high Were but the lifting mental gleams Of a brighter by-and-by.

I oft forget that friends exist, And selfishly float on Unmindful of the gathering mist That speaks of some new dawn.

But somehow I do not forget This pitious human wail Of woe, which greed and grind begot Within this mortal pale.

And somehow, too, I can't forget Those darlings now all gone, For here are many souvenirs yet They did not carry on.

I cannot see as well to-day As forty years ago, Nor hear the same old roundelay Of life's sweet ebb and flow.

But I can sense a grander goal To reach than found on earth; Within the silence of my soul I see a higher birth.

I kiss these loved mementoes all, And plume my spirit wings, For I must let the earthly fall And reach for higher things.

And as I near the border land My eyes grow dim and wet, I hear a voice so sweet and grand; No wonder I forget.

DR. T. WILKINS.

THE GOD IN MAN.

Or the Ingersollism of To-day.

Hold hard for truth! the nations lift High hands to heaven for aid! Jehovah is their hope, their cry, On Him their trust is stayed.

Jehovah is a myth of Time; No being stands for man To call upon in war's wild rage, Oh lead the conqueror's van.

No God upon a great white throne Hears his groans and sighs and groans, Nor takes from one for other's good, Or hears the prisoner's moans.

No, God within you, man, is found, You are the "great white throne," And you have heaven whenever you will.

Love as your sovereign god. You, man, bespeak your empire high When I your brother man You turn to help, to strengthen, bind In friendship as you can.

Ope wide the door of Truth and find Yourself your enemy Yourself the battle-ground of right, There field of victory.

Fight hard the hordes of Ignorance, That land you can invade, Crush out your selfishness and pride; Call on yourself to aid.

In the deep silence down within Range forces for the fray, And if you find the odds against Go deeper ere you pray.

Call out the regiments of Good Not yet upon the field; To horse! with cavalades of power, The heights of wrong will yield.

No error holds a power supreme Nor any majesty; Your God is Good, and that within Your strength will ever be.

Bow, then, to that, and let it lead In every Waterloo; Then peace will reign on every hand, And Heaven be close in view.

Cloud Cap Inn, Mt. Hood, Ore.

THE LACK OF WILL.

I drift alone in a battered hulk, As it floats on the stream of time; A derelict I must depict In the course of my ragged rhyme.

Lost, yet aloft, in the track of life, Half buried by the rack of time, No signal set, no warning, yet They never run into me.

The morning's smile, the noonday's laugh, And twilight's deepening frown, No longer heed, for I dream With the tide as it rushes down.

The wind blows sharp and keen, And I see at night the far-off light Of the port "What Might Have Been."

SPIRITUALISM.

What Is It? What Does It Teach? What Has It Done?
What Is It Doing, and What Will It Ultimately Accomplish for the World?—From the Standpoint of James Smith, Melbourne, Australia.

I.—What Is It?

Spiritualism is one of the positive sciences, having for its basis millions of observed facts, from which have been deduced by purely inductive methods its two great fundamental truths, namely:

1. That man, as a spiritual being, survives the change called death; and

2. That as a spirit, he can and does return to the earth, and can and does communicate with his brethren who are still in the flesh.

(a) In all ages of the world's history and in every part of the habitable globe this return, as this communication, have been and still continue to be the instinctive belief of all the primitive races. There is apparently no savage tribe destitute of an intuitive knowledge of the fact.

(b) It constitutes the foundation truth of both the Hebrew and the Christian Scriptures. Eliminate it from them and you deprive them of their essential value and their principal authority.

(c) It pervades and inspires the ancient religions of Greece and Rome, of Assyria, Phoenicia, China, Persia, India, and Egypt.

(d) It was one of the most important truths revealed to the students of esoteric wisdom, on their admission as adepts of the higher law in the temples of Sals, Thebes, Heliopolis, Memphis, Eleusis, and Samothracia.

(e) Zoroaster, one of the great reformers of Asiatic religion in Zend Avesta, or "Living Word," taught the people of Persia to discriminate between the good spirits, or good spirits, and the Davares, or evil ones.

(f) Odin, the conqueror prophet of Scandinavia, transferred the doctrines of Zoroaster to the North, calling the two kinds Ljseifer, or spirits of light, and Myrkifer, or spirits of darkness.

(g) In the Vedas, or Indian Scriptures, the same division of spirits prevails, the good being designated as Devas and the evil as Daetas.

(h) In Greece, Plutarch, as did the great Neo-Platonist, Plotinus, in Alexandria, while Philo, the Jew, declared that "spirits govern the world," as, in a limited sense, they do.

(i) Among the Romans it was held that every human being born into the world is under the care of a guardian spirit from the moment of his birth, and Cicero affirmed, with spirits, that the air is full of immortals, and that the same great truth, and assuredly, that the noblest and most illustrious of all the philosophers have always thought that here below everything is governed and administered by spiritual beings, among whom the "lares" and "penates" played an important part.

(j) The Druids were a highly spiritual people, and therefore entertained no doubt as to the actual disposition of spirits in their affairs.

Of the great outburst of Spiritualism which occurred in the first century of the Christian era, when a choir of spirits in the air heralded the birth of the greatest and most fully inspired Mediator, or Medium, that ever walked the earth, when Moses and Elijah materialized on the Mount of Transfiguration, when, at his judicial murder, spirits walked about the streets of Jerusalem and "appeared unto many," and when, after His crucifixion, the spirit of Christ materialized repeatedly, and conversed with His disciples, it is superfluous to speak, for the New Testament is in everybody's hands.

Unhappily for mankind, a few centuries after His death, a wealthy, worldly, powerful, ambitious, church arose, which, under the guise of Christianity, beneath a load of creeds, dogmas and false doctrines; and then came the dark night of the Middle Ages, during which, spirituality appeared to be well-nigh extinct and wars and religious persecutions, and the madness of the Crusades, were entered upon in the name of the Prince of Peace, and deluged Europe and Palestine with human blood; while in the centuries which followed, the same sanguinary spirit was abroad, the wars of religion being everywhere and always the most cruel and ferocious.

The eighteenth and nineteenth centuries were not less defiled by human slaughter than their immediate predecessors had been; but they were also epochs of scientific discovery, and these facilitated the acquisition of wealth and its concentration in a few hands, these discoveries and their results gave an enormous impetus to materialism; so that the worship of wealth became universal and its acquisition the absorbing object of human effort. It seemed, indeed, as if the whole of the civilized races were about to be engulfed in a maelstrom of selfishness and self-indulgence, and as if the spiritual element in man's nature was being entirely submerged by his animal propensities; and, just at this great crisis in the history of mankind, there occurred an event as humble in its origin as, and not less momentous in its consequences than, the birth of an obscure Nazarene in the out-house of an inn 1900 years ago. For, in the year 1848, Modern Spiritualism was born in an insignificant township in the state of New York; and in fifty years, it has spread over the whole surface of the habitable globe; it numbers its votaries by millions, and is marching on to the conquest of every man and woman who has any spiritual life in him.

II.—What Does It Teach?

Primarily the Fatherhood of God and the Brotherhood of Man. Added to this, it reaffirms all the foundation principles of Christianity, as originally taught by Christ. It regards Him as the exemplar of the highest life, an ideal possible to all, because He was a man like ourselves; whereas, if he had been God, every human being might absolutely despair of following in His footsteps, because what would have been so easy to a Divine Being would have been utterly beyond the reach of humanity.

Spiritualism teaches that, by our daily lives, we are actually determining here and now what our lives will be hereafter; that all our aspirations towards right conduct draw to our side spiritual intelligences who will help us to fulfill those aspirations; and that every evil thought we think, and every evil act, which is the outcome of that thought, attracts to us spirits of the same kind, and men who have lived evilly on the earth, and have carried into the other world the passions and propensities by which they were animated in the physical life.

It teaches us that the theologians designate as heaven, hell and purgatory, are not localities, but states or conditions of mind, and that we may be, and generally are, in one of the three while "clothed upon" with a mortal body; that the kingdom of heaven must be, as the Master said, "within us," we can never enter, unless the happiness which results from doing the will of God, this expressing itself in the love we exhibit to our fellow-creatures; to serve them being the only service He demands from us, a service which is one of peace and joy. Purgatory is the condition of remorse and wretchedness which is experienced by every man and woman, who, by carrying a ill will, and placing him or herself out of harmony with the Divine Will, by disobedience to the two great commandments promulgated by Christ. Spiritualism likewise teaches us that this mental suffering ceases, with the penitential acknowledgment of our wrong-doing, and the earnest desire to atone for and expiate it.

Moreover, that this atonement and expiation are not vicarious; for there is no shifting on to the shoulders of another, and that a perfectly innocent man, the burden of our own transgressions. It must be removed by ourselves. Every evil thought, word and deed have to be effaced by their opposites, and the account rigorously balanced; for stern and of perpetual reality are the words of the Master, "that a man shall not means be delivered from the 'prison' to which his misdeeds have consigned him 'until he has paid the uttermost farthing.'" Spiritualism teaches us that either in this life or the next, retribution infallibly overtakes all wrong doing, even when perpetrated only in intention; that fortunate is he whom it visits in this life, and who makes full and complete atonement for it, before he passes into the beyond, where it may occupy long years in its fulfillment, but is incapable of evasion; so that the unhappy spirit whose debtor account is a very heavy one in the great ledger, is deeply to be commiserated, and that the mental sufferings of those who are obdurate and impatient, towards a very hell, which only ceases when they commence the work of atonement, which is accomplished either in the lower spheres by working for the reclamation of "souls in prison," souls, that is to say, who are fast chained to the earth by the shackles of earthly lusts, passions and desires; or by revisiting the world of matter, and striving by impression or inspiration to restrain those who are still in the flesh from committing evil and urging them to do good.

On the other hand, the heaven of those who have endeavored to follow their highest ideal of goodness, while they were clothed upon with the garments of mortality, consists of a happiness beyond the powers of the human imagination to conceive, of a mental and spiritual activity which is a perpetual joy, of a continual progress towards still higher stages of intellectual and spiritual development, and of a never-ending advance towards that Supreme Perfection which centres in God Himself.

And this carries with it the companionship of the highest and best of the human race, and in course of time of the inhabitants of other planets filled with beings far superior in the scale of existence to those of the earth; and then, and then, comes an incomparably grander and nobler than any we know.

Spiritualism teaches us that "God is no respecter of persons," and that in the sight of Him all men are equal, regardless of country, caste or creed; that what people have believed on earth, whether Papists or Protestants, Mohammedans or Buddhists, if of the utmost importance; and that the words of the Roman Catholic poet bear the impress of inspiration, who wrote:

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

For right conduct, emanating from right motives, is true righteousness; and God requires at the hands of His children, only that they should "do justly, love mercy, and walk humbly with Him," and has told us by the voice of one of His numerous messengers, that religion, pure and undefiled, consists in visiting the widow and the fatherless in their affliction and in keeping ourselves unspotted from the world.

Spiritualism teaches us that, in the other world, and immediately after the transition which men call death, the most startling and wonderful transformations occur; that many an emperor, pope, cardinal, prelate and priest, is stripped of his robes and insignia, and clad in the rags of a beggar, and is found to be a spiritual pauper, by reason of his earthly pomp and pride, his lust of power, his misuse of his high station and great authority; while on the other hand, the despised outcast, and the man who has suffered social ostracism, poverty and martyrdom, either of the body or soul, in the cause of Truth, is honored and exalted in the realm of spirits; that the great butchers of the race, its Alarics and Attilas, its Napoleons and Bonapartes, are exposed to the curses of the men they have slaughtered, of the women they have wronged, of the children they have orphaned, and of the peaceful husbands whose fields they have ravaged and whose homesteads they have given to the flames; that the men who have amassed enormous wealth by grinding the faces of the poor, become the despicable objects of the reproaches, disdain and contumely of those whom they have robbed and whose lives they have shortened by the misery and privations inflicted upon them, by the infamous greed of their callous employees; and that the woman who has lived for fashion, luxury and self-indulgence, is to be seen clad in tattered rags, and abjectly imploring the prayers of those whom she once viewed with scorn, and regarded as being of an inferior order to herself; while the poor seamstress who shared her last crust with another woman poorer than herself, enters upon the enjoyment of spiritual wealth which endures forever. In short, Spiritualism teaches us that all wrongs are righted, and all good deeds requited in a world where the scales of absolute justice are held by the hands of Supreme Wisdom, armed with Almighty Power.

What Has Spiritualism Done for the World?

As "every good gift and every perfect gift is from above, and cometh down from the Father of Lights," and as these gifts are transmitted to man through spiritual channels, the answer to this question might be summed up in one word—Everything. There is only one source of original ideas, and that is God. The human mind, without Him, that, in its pride and ignorance, has arrogated to itself the possession of creative power, is merely the receptacle of ideas derived from supernatural sources.

In the words of one of the oldest and grandest poems in all literature, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." That spirit, being a portion of the Divine Essence, is receptive of the knowledge which its Father possesses, and this He communicates through the intermediation of the ministering spirits who do His will in the other world, and of human mediums in this.

Hence every man of genius is a medium; and all his processes in the way of sculpture, painting, architecture, poetry, music, together with enduring literature of all kinds, the arts and sciences, inventions, and even the most elementary forms of agriculture and the handicrafts, have been acquired from Divine Wisdom, teaching the children whom He has placed upon the earth how to cultivate and beautify it.

He, the Supreme Artist, is the unique source of human instruction. All knowledge comes from Him, and if it is sometimes perverted, distorted and even defiled by the channels through which it is conveyed—as pure water may be polluted by flowing through a foul pipe, this does not detract from its divine origin. And as spirits disincarnate and incarnate are the mediums through which it is transmitted to mankind, it follows that, in the providence of God, who is always to be recognized and thanked as its author, Spiritualism has been instrumental in conveying to the human race all that differentiates a Plato or a Shakespeare from the poor savage of the lowest type.

What Is It Doing?

It is steadily working for the moral, mental and spiritual regeneration of human society. It is doing so by bringing to light truths, for the comprehension of which man needs only a little beginning of preparation. It is gradually modifying the popular conception of God. There has always been a vague acknowledgment that He is Love; but, mingled with it, has been the contrary and incompatible belief that He is a punitive, vindictive, harsh, cruel, capricious, angry and jealous Being, amenable to human passions, and capable of being magnified reflection of man himself. He is supposed to send "judgments" upon individuals and nations, and to be responsible for "visitations," as they are called.

Now Spiritualism, or, more correctly speaking, the spiritual teachings of those who are of necessity much better acquainted with His nature and attributes than we can possibly be, is pointing out how, unconsciously, we belitt and blaspheme the Most High, in accepting as a true portrait of Him, the distorted and dishonoring picture presented of Him by priestly authors of the Pentateuch, from whence the ideas of Christendom concerning Him are largely drawn.

He is, in spiritual instructions declare, a being infinite and immutable, love, and therefore absolutely incapable of the least unworthy of the passions which degrade and defile humanity. He does not even punish us for the misdeeds of which we are guilty. By the operation of a law framed in perfect wisdom, and guided by faultless justice, we punish ourselves; and that very punishment, which has been so long and cruelly inflicted, proves to be, in the end, a moral discipline and contributory to our future advancement. We have been made for happiness and progress, and if we miss the former in our earthly pilgrimage, by disregarding the still small voice of conscience, and by living for self, instead of for our fellow-creatures, we naturally incur the penalty we have provoked.

As Spiritualism enlarges and elevates our conception of God, so, likewise, it elucidates and purifies our ideas of Christ, by revealing Him to us as one, and the greatest of a band of saviors, which has included such other divinely inspired teachers as Buddha, Pythagoras, Zoroaster, Socrates, Confucius, etc., all of whom are now at testing the union with Him. They fondly speak of as their Master, in the great work they have been sent upon the earth to perform; namely, the redemption of mankind from the dominion of self.

Spiritualism is emancipating the human mind from its terrible delusion concerning a triune God and the equally terrible delusion of the first of the Ten Commandments, that the Lord thy God, thou shalt have none other Gods but me," of which, generation after generation has been guilty by the deification of Jesus of Nazareth, who, in His beautiful humility, refused to be credited with even the goodness which was so conspicuous in His life and character, and made the emphatic declaration, "There is none good but One, that is God."

Finally, it is successfully engaged in the beneficial work of lifting from the galled necks of the people, throughout the length and breadth of Christendom, the heavy yoke of creeds and dogmas; and of pulling down that thick wall of theological doctrines which has been reared up, during a succession of centuries, by an ambitious and self-seeking priesthood, for the purpose of shutting out the Creator from His creatures, and of aggrandizing a class which has been making merchandise of religion, and following in the footsteps of those high priests in old Jerusalem, who were the inveterate enemies of the poor and the despised.

His judicial murder, a murder, by the way, which they profess to regard as something inseparable from the salvation of mankind, although Christ himself, when praying to His and our Father, some time before His crucifixion, exclaimed, "I have finished the work which Thou gavest me to do."

What Will Spiritualism Ultimately Accomplish for the World?

The time is fast approaching when the great fundamental truths of Spiritualism, which it revolutionize the time and accepted, and whenever that time arrives, they will revolutionize the religious, political, social and industrial ideas of the whole civilized world. In the domain of religion, Spiritualism will substitute scientifically ascertained facts for theological fictions, knowledge for belief; righteous living for sterile doctrine; an intimate acquaintance with the life beyond the grave, derived from personal and reliable intercourse with its inhabitants, for fantastic theories, ludicrous conjectures, and unsupportable statements concerning it. How unscriptural these are, in some instances, may be illustrated by a single example. Peter

ple are repeatedly assured that a man or woman, dying in "the odor of sanctity," passes into some undefined region of space, disembodied heaven; at the entrance of which, by the way, sits, as Lucifer, the cowardly Satan. "He turned and said unto Peter, 'Get thee behind me, Satan, thou art an offence unto me; for thou savorest not the things that are of God, but those that be of men.'"—Matt. 16:23.

And yet the Murder of Christianity affirmed that "no man hath ascended up to heaven, but he that came down from heaven," and Paul confirmed the statement by declaring that even "David is not ascended into the heavens." What has become of those whom the obituary notices in the newspapers speak of as "safe in the arms of Jesus," must be left to the orthodox to explain.

Meanwhile, Spiritualism will overthrow all misconceptions with respect to the other world by revealing it as it really is, on the testimony of the actual dwellers therein, and this testimony will be so startling and overwhelming, as well as authentic and accurate, that no human being can listen to it without resolving so to order his life in the world that now is, as to avoid the most distressing horrors which beset the unhappy beings who are called upon to undo, in the after life, the evils they have committed in the flesh, and to perform the good which they have left unfulfilled while they were in mortal form.

Imagine the miseries undergone by every human being who has lived for himself in the world of matter, and who, on crossing the boundary line which separates this life from the next, makes the appalling discovery that his earthly existence has been a dismal failure; and that, for years and years to come, his efforts must be incessantly directed to obliterate the awful record of wrong-thinking, evil speaking, and "wrong doing" which stares him in the face; that he must strive to the utmost to atone for his past, and must strive, amidst ever-recurring difficulties and disappointments, to influence for good, human beings who are still in the flesh, but who refuse to be impressed by him just as he had shown himself to be unamenable to the impressions of his own guardian angels.

And, as he becomes one of his heaviest punishments, will be precisely what he has sown, to meet with similar rebuffs in every direction; to move about among his fellow-men, and in his old home, passionately longing to do good and to restrain those who are still near and dear to him, from repeating his own faults and follies, and from following his own untoward example; and yet, find them all so unresponsive to his entreaties.

Talk of hell! There is no hell like the unavailing remorse of such an one. He speaks in accents of entreaty, remonstrance; pathetic pleading and earnest supplication, but his spiritual voice is inaudible to mortal ears. He looks with eyes that are blinded by tears, into the eyes of those whom he has left behind him; but there is no light in his eyes, and no words come from his lips. He touches them with his spiritual hands, and there is no consciousness, and his part of any such contact. He sees his sons becoming as sordid as himself; and he remembers, with a spasm of anguish, that he taught them to be so. He sees his daughters leading a life of frivolous self-indulgence and chiefly intent upon the pursuit of a phantom "fashion," and he reflects that it was he who provided them with the means of thus frittering away an existence which might have been turned to such noble and beneficent uses. He perceives with frightful clearness the opportunities which he neglected, and the duties which he left unfulfilled, and there probably returns to his memory, with mournful vividness, the mournful lament of the Quaker poet:

"Of all sad words of tongue or pen
The saddest are these: 'It might have been.'"

In the time to come, when spiritual communications will have become among the most familiar of daily experiences, and spirits will materialize so frequently as to excite no astonishment; and the spiritual counterparts of our senses of sight and hearing will be so generally developed, that clairvoyance and clairaudience will have ceased to be phenomenal, the duldest mind will be pervious to spiritual influences, and men and women will be taught by those who have passed on to the beyond that the human race has been chasing shadows ever since the dawn of civilization, and has been pursuing happiness without ever finding it, because it was so deplorably blind as not to perceive, that it is only to be won by conferring happiness upon others, and that the ideal life on earth is the Christ-like life of unselfish goodness, which is, in reality, the truest and wisest selfishness.

Having learned this truth, so sublime in its simplicity, mankind will proceed to apply it to its codes of morality, its systems of government, its social organizations and its industrial activities; transforming each and spiritualizing all. Spiritualism will abolish the church, the most infamous of all crimes; it will substitute competition in giving for one of getting; because men will clearly discern that "it is more blessed to give than to receive"; it will gradually banish crime, destitution, disease and insanity from human societies; men will be taught, by spiritual instructors, arts and sciences hitherto undreamed of, and how to render the soil they are cultivating more productive than ever before. They will acquire a knowledge of capacities and potencies hitherto latent in the human mind, because their revelation would only have led to their abuse, as man has abused and misused every other gift of God; and the race will have reached that stage in its spiritual development, when it may confidently "look for new heavens and a new (or renovated) earth, wherein dwelleth righteousness."

TO ROSE LOUNSBURY.

The following amusing verse is addressed to Professor Lounsbury, the arch-champion of popular usage in speech, by "Grammaticus" in the current Harper's Weekly:

"My dear Professor, though it wrack my ear
Those raucous split infinitives to hear,
Though it doth sorely tax my troubled brain
An object with a passive to explain,
Though how things are that only are
To be
Nonpluses, puzzles, plagues, and pest-
I'll hold my nose and swallow all the
kit,
Infinitives to splitting splinters split,
My is to be's to is's straightway alter,
And bind my object's with a passive
Grammar's bit
And curse all rules grammarians ever
writ.
If only, only, you will just agree
To stop accusing me of poetry."

A TEN-DOLLAR BILL.

A Singular Demonstration of Spirit Power—Proof That Spirits can, by Will Power, Cause Tangible Objects to Become Invisible, Transport Them, From One Point to Another, and Again Restore Them to Their Former Condition.

On the 3rd of last July I had a sitting with Eliza L. A. Keeler for her independent sittings, at his home in Washington, D. C. and after getting a goodly number of messages from loved ones gone before, and others on the spirit side of life, with the usual evidences of spirit identity, such as the hand writing, signatures in full, and reference to matters unknown to the medium, I was greatly surprised to find a ten-dollar national bank bill between the last pair of slates, and the following message:

"Here, Bassler, is \$10 that belongs to you. You should not be so careless with your money, G. C." The initials are those of the medium's control, George Christy, who is well remembered by many old people for the much he made in years gone by, as "Bruder Bones," of the Christy Minstrel Troupe, at the Eleventh street opera house in Philadelphia.

Mr. Keeler was evidently as much surprised as myself, and eagerly asked, "Do you miss any money?" I said, "I don't know, but can soon tell," and taking my porte monnaie from the inside breast pocket of my coat, and counting its contents, I found that I actually was short ten dollars.

On asking friend Christy where he found it, and placing another pair of slates together for the answer, he replied, "You dropped it in your room," which room was in a public house, eleven blocks away.

I remembered having out my pocket book before leaving my room that morning, and selecting a bill to pay my board and lodging in the office before leaving to fill my engagements with Keeler, and it was then, I suppose, that I dropped the above bill.

Mr. Keeler remarked that this was the only case of the kind in his experience, except that on one occasion a pair of spectacles were brought to a sitter from two blocks away.

It was half a century ago that I became a convert to Spiritualism, through reading the inspired writings of Dr. A. J. Davis, whom I regard as ONE OF THE GREATEST SEERS OF ALL THE AGES. For lack of opportunity, however, it was only within the last thirty years that I investigated the phenomena of spirit intercourse with mortals. During that time I witnessed many strange manifestations of spirit power; but, in some respects, the one noticed above was more marvelous than any that preceded it. For this happened in broad daylight, right before my eyes, and yet without being seen. Intensely interested as I was, I had once upon a time, my eyes on Keeler's hands and the slates, from start to finish. I watched Keeler place the first slate before him; drop a bit of pencil on it; put another slate on top; place a strong rubber band around the two, and grasp the frames on one side with both hands, while I did the same on the opposite. I still gazed upon the slates while intently listening to the writing of the messages on the inside of the lower one, and which was distinctly audible; as were also the customary three tiny raps that were given to indicate that the writing was finished. Then on withdrawing the rubber band and lifting off the upper slate—wonder of wonders!—there lay the ten-dollar bill.

The whole performance lasted only a fraction of the time it takes to describe it, for, in my experience, spirits always write with amazing rapidity. One minute, the bare slates, which I had previously washed and wiped dry with my own hands; the next minute the money and the message covering the lower one. I could scarcely believe my eyes. However, the fact that the money had been lost and was restored even before my eyes, missed through the kindness of an unseen intelligence, signing "G. C." that it was thankfully put back in my pocket-book, and subsequently used in purchasing a through ticket home from Washington, cannot be explained away.

It is difficult to comprehend how, by the power of de-materializing a tangible object, like a bank bill; transport it to a distance; pass it through a solid, and again re-materialize it between two slates, where there is the needed exclusion of light—which is now recognized by scientists to be either, by vibrating with inconceivable rapidity, and which thereby interferes with physical manifestations—but this is clearly a case of the kind.

J. H. BASSLER.

COGENT REFLECTIONS.

In regard to Spiritualism and the Orthodox Ministers.

At a "harvest home" meeting at New Cumberland, Tuscarawas county, Ohio, on August 25, 1906, at which about 3,000 people, principally women and children were present, among the speakers, David Wilkin, Esq., prosecuting attorney of the county, made an earnest and eloquent address, emphasizing the importance of honesty and integrity in the discharge of our political duties as citizens, to the end that much needed reforms may be introduced into the body politic. His speech was earnestly and vigorously applauded.

Rev. C. B. Henthorne, a pious presiding elder of the M. E. Church, at Uhrichsville, first a few blank cards in the Spiritualism, because Major C. H. Mathews, one of its venerable exponents for over half a century, happened to be present. This sapient disciple of our Lord is the same pious one who delivered a sermon against Spiritualism a few years ago in the M. E. Church. He also said with much emphasis, "I was glad to see so many women present, as it was through woman that sin was first brought into the world."

Some of the ladies who heard that vile declaration have never been to that church since.

But I can forgive this earnest Christian neighbor for his onslaught on the doctrines of Modern Spiritualism (now advocated by the ablest men in two hemispheres) if he will preach a few sermons from the Bible texts here noted: Samuel xxii:14; II. Sam. xli: 9, 10; Hosea xli: 16; Psalms cxxviii: 9; Isaiah xli: 16; II. Kings xli:23; Ezek. iv: 11, 14, 15. These and hundreds of other texts will surely afford the brother food for thought and texts for many years to come.

This good Methodist brother inveighs against and ridicules Spiritualism and its advocates, of which he knows nothing. In conclusion, I would suggest to Brother Henthorne: "First, and thou Truth, and then, Although he strays from beaten paths of men."

C. H. MATHEWS.

Now Philadelphia, Ohio.

AN INQUIRY WITH A REQUEST.

Obsession Is a Subject That Will Not Down.

Among the articles appearing from time to time in The Progressive Thinker, one of his recent articles he instructive, are those of Prof. Lockwood. In one of his recent articles he instructive, are those of Prof. Lockwood. In one of his recent articles he instructive, are those of Prof. Lockwood.

Because of sending The Progressive Thinker to foreign lands to do missionary work, I have not his article on hand, hence I only refer to the general trend of the said article as it left an impression on my mind.

It is generally conceded among the more intelligent, unprejudiced Spiritualists that spirits of all grades, from arch-angels to demons, (undeveloped spirits) have access to earth, and do, or may, influence mortals. The sound-thinking, broad-minded and liberal-purged Theodore J. Mayer of Washington, D. C. when last there that the "volume of your mind is a book, while true, does not contain half the truth upon this important subject."

And Ella Wheeler Wilcox fully and most cordially endorsed this book upon "The Demonism of the Ages and Spirit Obsessions." Here is the letter verbatim that she wrote me under date of June 1906, from Connecticut, just before sailing for Europe:

"Dear Doctor: I have been reading your valuable book on 'Spirit Obsessions,' and it is excellent—it is true, and needed by the world. I congratulate you on it. Oh, that the world could understand and believe—and take heed! Cordially yours,

"ELLA WHEELER WILCOX."

And Prof. Lockwood, in something of a similar strain, writing of "The reciprocal relations" in his "Molecular Hypothesis" pamphlet (p. 46) says: "The disembodied of all types and characters have their earth attractions. Like attracts like in every realm of life, so it follows that man's invisible company are factors which may ruin a noble life, or perhaps ruin it by virtue of associations, making trite the axiom that like promotes like in mental spheres no less than in physical."

These statements of "man's invisible company," of "vicious associations," of spirits that may "mar and perhaps ruin . . . a noble life," sounds to us like obsessions—very like the like obsession by low and undeveloped spirits.

Perhaps Brother Lockwood will take the time to make himself more clearly understood upon this subject. J. M. PEEBLES, M. D. Battle Creek, Mich.

Jottings From J. W. King.

To the Editor:—Again I am at Crystola the Beautiful after a most delightful visit to Ottawa and Winfield, Kansas, where most successful camp-meetings were held. It was my privilege and pleasure to appear before the crowd which attended the meetings, in company with my esteemed co-workers, to present the beautiful truths of Spiritualism, and to also tell them of Crystola and the great work which is being done there for humanity.

Mr. Will J. Erwood, who is so well and favorably known among our people everywhere, attended both meetings, and I much appreciated the opportunity of knowing him better by such close association. Max Hoffman, the "Dutch" test-er, did himself proud every time he appeared before the public, voicing many encouraging and comforting messages. National Missionary Workers, Mr. and Mrs. E. W. Sprague, retain their usual place of helpfulness, giving so splendidly the phenomena and philosophy of Spiritualism. There were many other workers whom I met and learned to love, but I must not take space to tell of each. Bless them—they are each working for the advancement of our blessed cause, and may the angels be with them.

I want to tell you of a new birth at Mountain Park, Okla. A few true and faithful workers created a Spiritualist camp. Its first formal session was held Sunday morning, Sept. 2, although Mrs. Alice Baker, who has worked faithfully through various parts of Okla. to establish this camp, lectured on Saturday night to a well pleased audience.

I slipped away from Winfield that I might be at the birth of Oklahoma's first camp, for it means much for our cause. Judge —, representing the mayor of Mountain Park, delivered the address of welcome, and Judge Lauderdale of El Reno responded. These addresses while brief were masterly, and moved the audience and assembled workers. The days following were full of good things.

Mrs. Alice Baker, now of Dallas, Texas, was on hand to meet every emergency arising from an entirely new place. E. W. Sprague and wife joined us from Winfield. I left them in the best of spirits and am certain that success attended their efforts. They will organize a camp, also a state association.

The church people of the surrounding country started "disfranchising" meetings to "fight the devil," as they called our camp, but as usual the devil attracted and even the ministers of the Baptist and other churches attended our meetings. Hurrah for the Devil if he can bring such knowledge and comfort as to lead people into an understanding of life, which is everlasting, teaching them to know personal responsibility, which means progress, soothing their wounded hearts, healing up the wound that doubt, fear and error have made. Credit is due people who will sacrifice the home duties, as these faithful Spiritualists did at Mountain Park, and work for the establishment of centers from which may emanate the beautiful light of truth.

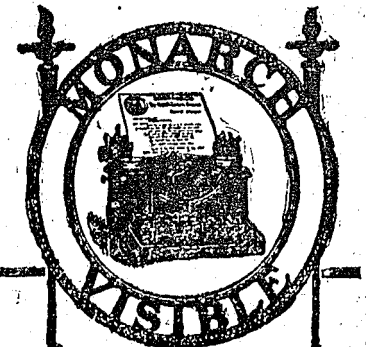
Surely this has been a successful year for Spiritualist camps, and I have decided to accept engagements at a few next year, although I had determined to devote my entire energy at Crystola, but by attending the camps I can tell the message of practical Spiritualism which is being demonstrated here.

The town site has been surveyed, people are selecting their lots and find many improvements being made. The Crystola Paint Company, which has been incorporated to develop the paint industry, expects to have the erection of its factory within a month. Let our people write and learn of this movement that each may investigate for himself; then no scheme cry will be heard. JOHN W. KING. Crystola, Green Mountain Falls, Colo.

To untrod ways, her leading follow straight,
And bide thy fate; and whether scorn or smile
Thy passing greet, or find't thou
Flowers or thorns beneath thy feet,
Fare on, nor fear thy fate at heaven's gate."

C. H. MATHEWS.

Now Philadelphia, Ohio.



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THE NEW LIFE.

By Leroy Barber. An eminently suggestive work of excellent tone, dealing with

The Agitation in England.

A Business-Like Aspect Is Being Assumed by Our English Brethren in Reference to the Seance Room Manifestations—How Conducted, and With What Degree of Light or Darkness Spiritual Demonstrations Are Possible—The Sifting and Stirring Process Is Bound to Subdue Deception in Due Time.

I have read with pleasure the article so ably and fairly written by Mr. Rowe on the above subject, which appeared in a recent issue of "The Two Worlds." As my name is mentioned in connection therewith, I feel constrained to reply.

The motion was purposely framed in such a manner that it was left to the members of each particular seance to judge for themselves what amount of light was necessary. The word "light" used in this connection does not necessarily mean the broad daylight. It simply means that there should be at least sufficient light for one person to distinctly see and recognize another at the furthest end of the seance room. I presume, of course, that it is understood that the motion has reference only to public promiscuous seances.

In early days, Mr. Rowe contends that we have withdrawn from the conditions that were in force when that remarkable wave of psychical phenomena passed over the movement in its early days. If by "conditions" he means darkness, and if he argues that that is the sine qua non for good phenomena, then such another wave would be expected now, for this is certainly the reign of the dark seance. As a proof of this I may say that on writing to a well-known authority on the subject for the name and address of a medium for materialization who would permit a fair light, I was informed that such an one was not known. The conditions have withdrawn, whatever they are, from the conditions which the sturdy pioneers in our movement found absolutely necessary. The two essential conditions required for the development of mediums for physical manifestations are unlimited patience and perseverance. The two qualities, alas! are easily wanting in our midst to-day, and there is the slightest doubt whatever that their absence in a large measure is responsible for the dark seance. It was found that the phenomena could be got much sooner and stronger whilst sitting in the dark than was the case whilst sitting in the light, until gradually, and insidiously, the practice grew and became almost universal.

A Delicate Subject. Of course, I quite realize that this question of dark circles is a somewhat delicate subject for consideration, in view of the tenacity with which many cling to the idea of the desirability, if not necessary, of that there is little likelihood of handling in a manner that will be acceptable to all, and one that has already caused considerable amount of discussion at one time or another, and likely to cause a good deal more before the question is satisfactorily settled—if that happy consummation is ever attained.

I have not the slightest hesitation in asserting that in the early days of Spiritualism dark public seances were almost unknown; certainly they were few and far between. The cases of the Fox Sisters and D. D. Home are well known, and need not be repeated. These remarkable mediums were never known to give public promiscuous seances in the light, and they did not by any means stand alone in that respect. The records that have been left behind the labors of the pioneers in the movement amply testify and bear out my contention that seances for physical manifestations were very rarely held in total darkness. The dark seance is only a barbarous, useless, detrimental, and a waste of time, which we would do well to abandon.

Mr. Rowe thinks that it would be fatal to apply a rule applicable to Home. I do not at all agree with him. If Home could produce the extraordinary phenomena which he did produce in the light, can it not be done through the mediumship of others as well? Certainly it can, Home himself says, "with patience and perseverance," not without.

The manifestations of Home were marvelous only because they took place under satisfactory conditions. There are many mediums in our midst to-day who have gifts equal to any who have preceded them, but they have no opportunity of proper development. If such mediums could be taken, and their development conducted with the intention of ultimately producing manifestations under such conditions as I am advocating, we would have no lack of good phenomena.

Is Darkness Necessary? Many supporters of dark circles contend that it is an absolute impossibility to have materializations in the light, and that the rays of light might act upon the peculiar substance or magnetism that is used to build up the form, as to dissolve it before it can take definite shape. But I would remind those friends who hold that view so tenaciously that there are well-authenticated cases of materializations on record that have taken place in subdued light, and the forms have been able to remain long enough to be easily recognized. I grant that it is much more difficult for the spirits to materialize under these conditions, but certainly not impossible. One case only, however, would be quite sufficient to disprove that theory and render it valueless.

Sir William Crookes says, "In almost all the seances I had with Home there was plenty of light to see all that occurred, and not only to enable me to write down notes of what was taking place, but to read my notes without difficulty."

Mr. Rowe remarks that he has never seen it that Kate Fox never gave a public seance in the dark. The book in which it occurs is "The Missing Link in Spiritualism," and the author is Leah Fox, one of the sisters. Surely nothing could be more authoritative. My contention is that manifestations produced in total darkness are of little value as scientific proof, and certainly of little value as regards convincing skeptics. One faint whisper through a trumpet in a lighted room, one materialized hand without the aid of darkness or a cabinet, would be of vastly more importance than a whole evening's manifestations in the dark, no matter how strong the manifestations might be.

Darkness Favors Fraud. Phenomena so easily imitated as dark circle manifestations cannot be

any means be considered convincing. AND FRAUD WILL CONTINUE SO LONG AS DARK SEANCES FURNISH THE NECESSARY CONDITIONS. FRAUD WILL CONTINUE TO FLOURISH IN SPITE OF ALL THE ARGUMENTS, IN SPITE OF ALL THE STRIVING FOR GREATER NOBILITY AND HONESTY; AND, AS A NECESSARY RESULT, HONEST, UPRIGHT MEDIUMS, INNOCENT OF ANY WRONG OR DECEPTION, WILL BE OBLIGED TO SUFFER MARVELOUS LOSSES OF THESE UNDESIRABLE CONDITIONS.

Another strong argument in favor of discontinuing the darkness is, that it is a continual source of temptation for genuine mediums to imitate the manifestations. Without the aid of darkness, of course, that would be impossible, as the fraudulent phenomena would be detected at once. And say, one person to distinctly see and recognize another at the furthest end of the seance room. I presume, of course, that it is understood that the motion has reference only to public promiscuous seances.

The financial temptation to hold seances and produce phenomena often, and than the power will admit of it, strong, and small wonder that many of our mediums succumb. Therefore, for the sake of our mediums, let the darkness give place to light.

Was Not in Darkness. Mr. Rowe, referring to "Katie King" being asked why she could not manifest as well in the light, would make it appear that she was then manifesting in the dark. That, however, was not the case. One light was then burning, and it was when Mr. Hall turned on the full blaze of three lights that the form dissolved.

Psychometry Useful. Mr. Rowe thinks that the cure for the disease lies in our ability to so develop the clairvoyant and psychometric faculties of our mediums that the moment they approach the fraudulent seance they will instantly detect its imposture. I would REMIND OUR FRIEND THAT WE HAVE HAD FULLY DEVELOPED CLAIRVOYANTS AND PSYCHOMETRISTS TIME AFTER TIME AT THESE FRAUDULENT CIRCLES, AND THEY HAVE COME AWAY QUITE SATISFIED THAT THE MANIFESTATIONS WERE GENUINE. In the light of after events, the phenomena have proved to be phantasies.

An Abortive Inquiry. About six months ago a letter was sent to "Spiritualist Journal" asking the question of whether or not mediums, gifted with the clairvoyant vision could not detect fraud in these seances. The letter was inserted, and elicited one response, and that not from a clairvoyant, and he practically wished to know the same thing. In the face of that, what can we hope for in that direction?

No remedy lies not in detecting the disease when once it has got a footing. Our energies should be concentrated more in so guarding and protecting the seance room that fraud either conscious or unconscious, could not possibly obtain such footing at all. In other words, the professional trickster would know that where he had to submit to the conditions, it would be useless for him to attempt to practice his nefarious work. In the manner most public seances are held at the present time—that is, with total darkness on one hand, and the extreme credulity of the sitters on the other, the task of the trickster is rendered a very easy one indeed.

Private Circles. And now it must be apparent that if we are to have mediums so developed that they can produce phenomena publicly under satisfactory conditions, we must see to our private circles, and develop our sensitivities gradually and carefully in the light. It is well to remember in changing from darkness to light, that when seances have been held for a longer or shorter period of time with certain rules and regulations in force, a slight change in the conditions, will often result in temporarily hindering or preventing the successful production of the manifestations.

It takes unseen helpers some time to accustom themselves to manifesting under strange conditions, and for the sitters to become reconciled to the change. In changing your rules do not expect an immediate improvement in the manifestations, but hold several meetings under the new conditions before passing judgment upon their success or failure. And if you would have success you must start with the firm determination that you will succeed, for the results obtained depend to a large extent upon the mental attitude of the sitters. As Home advises, have "patience and perseverance," together with hope and faith in the ability of those from the beyond to do their share, and you will be upheld and rewarded.

The Best Light. Turning now to the consideration of the proper color of light to be used, we need encounter but little difficulty. Sir Wm. Crookes says in his "Researches into the Phenomena of Modern Spiritualism": "I have had many opportunities of testing the action of light of different sources and colors, such as sunlight, diffused daylight, moonlight, gas, lamp, and candle light, electric light from incandescent tubes, homogeneous yellow light, etc. The interfering rays appear to be those at the extreme end of the spectrum." E. W. and M. H. Wallis in their "Guide to Mediumship" recommend that red-shaded light be used. Some on the other hand, are inclined to favor the blue.

We know that blue and green are very soothing to the eyes, and perhaps these colors would best produce the proper condition necessary for the proper unfoldment of mediumship. The red shade has been used with good success, and so has the blue. These are perhaps the two best colors, but if you doubt as to which is the best, you would be well to experiment with both.

The proper degree of light is the chief problem before us for solution, and great care in this respect should be exercised.

The wide-spread prejudice in favor of darkness is largely due to the fact that many who have tried the light seance have used a light that was too brilliant, or a shade of the wrong color. No change from darkness many are apt to go to the other extreme, and use a light that is far too bright, and a positive detriment. To quote from "A Guide to Mediumship": "There is no need to sit in the full glare of day or the blaze of strong light—in the 'dim religious light' will be sufficient and it is conducive to restfulness and receptivity."

Another point to be noted is, that if the seance has been regularly held in total darkness, a good way is to commence the change with the smallest amount of light it is possible to have, and gradually and almost imperceptibly raise it each successive sitting until the circle is being held in such light that everyone in the room can easily be seen and recognized.

What Hudson Tuttle Advises. With a light of this nature a cabinet should be unnecessary, even for materialization, as Hudson Tuttle says in "Mediumship and Its Laws": "At most, a simple curtain drawn across to darken a space wherein the light may not disturb it all that is necessary, even in the incipency of the manifestations, and this ought to be dispensed with after they have become established. A bright light may antagonize the spiritual forces, but it is not essential to have absolute darkness which is demanded in materializing and other circles, and investigators should hold this in mind, and demand a sufficient light to make objects clearly visible. No law or condition of the phenomena is violated by such demand, and had it been rigorously enforced their light would have been no opportunity for the exposures which have brought contempt upon the cause."

We Are Making History. Let us ever bear in mind that we, the Spiritualists of to-day, are making the Spiritualism of the to-morrow. If we wish our phenomena to be universally recognized as a proven and undeniable fact, we must see that it is presented under conditions that will satisfy the demands of the most critical.

I take it that our public seances are not merely held for one purpose of gratifying those already convinced of the fact of spirit return. They surely have a greater mission than that—the one of propagating the truth far and near. To be of any value as evidence therefore, our phenomena must be above all suspicion of fraud and imposture. No genuine medium can reasonably be expected to comply with the desire of his sitters to sit under their conditions, if he is at the same time assured of their sincerity, goodwill, and sympathy. The best results can only be obtained when both medium and sitters combine in this respect for the same purpose.

Darkness is only a "fad," and as such must sooner or later give place to the better method of light. Those customs which are of the greatest and most permanent value must eventually supplant the less worthy; and totally dark seances, with their many faults, must give way to the light seances, the only perfect way, as advocated by our best psychics.

It is for the best interests of all concerned that the dark seance be discarded, and as surely, if Spiritualism is to prosper, this must be done. For not until the dark seance is abolished will Spiritualism assume its proper place as the world's religion, and the will of the spirit world be "done on earth as it is in heaven."

THOMAS PETERS.

A MORNING MESSAGE.

"Earthquakes Shall Be in Divers Places."

Antagonistic forces are at work throughout the land. An inner working principle that but few can understand. A mighty power to renovate, to renew is moving in the center and is cracking upper crust.

The money power is feeling a quaking of the ground. The combines are astonished and are seeking all around. The corporations that have had all forces work their way, are called to lay their secret plans before the light of day.

The riches that men gather from results of others' toil, Have within them, aye, a canker—an element of spoil. The autocrat whose rule has been a despotic cruel grind, Is shaking as by earthquake and is waking up to find

That there's a power controlling—a readjustment near, His bowing in the sanctuary doth not ally his fear. Our courts and politicians shall be ruled by higher power, The warning note to wake to right is heard this morning hour.

The bull-fight and the bursting bomb Just seen on Spanish ground, Illustrate conditions that now everywhere abound. The man who searches for the truth will find the secret wire; The principles that govern all, are formed by forces higher.

The priest and prophet may dispute on dogma long held dear, But questions world-wide in their sweep are now before the seer. Stern justice now is bringing the culprits to his bar. On all the movements of the world there shines the Morning Star.

A brighter day is dawning, when the crushed of earth shall rise, When those who strive for self, and power shall not be reckoned wise; When selfishness and strife and war shall forever disappear— This is the message of the age, revealed to every seer.

Hamilton, Can. WM. STRONG.

SWEET SOUNDS.

Bend lovingly, O deep blue skies! Answer swift the heart's appeal, When we weep with pleading eyes, Let our hearts thy pure joys feel!

Touch tenderly the snow white keys That vibrate the cords of love, And link our souls with symphonies, To the souls of those above!

Sweet sounds of song awake my soul! Unfold thy waiting wings, O angel joys! Let only love control, When glad the spirit sings.

J. W. NICH.

"Harmonies of Evolution. The Philosophy of Indivisible Life. Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

The Ethical Problem.

IT STEPS TO THE FRONT AGAIN MAYBEE WAS SENT TO THE IN CONNECTION WITH ELISE, WORK HOUSE FOR NINETY DAYS, WHOSE SPIRIT MANIFESTATIONS HAVE BEEN PROVED OF BOGUS ORIGIN SO FREQUENTLY THAT SPIRITUALISTS ARE BECOMING NAUSEATED THEREWITH, YET SOME ONE WILL POP UP HERE AND THERE AND DEFEND HER. FOR COMMITTING AN OFFENSE AGAINST REPEATEDLY, MR. FULL CONSIDERATION.

To the Editor:—I note under the above caption a letter from P. A. Jensen, in which he takes myself to task for daring to investigate the phenomenon of materialization, and for having the temerity to publish the result of such investigation without his say. Has the right of private judgment been suspended or annulled, that we must all see through the same colored glasses or necessarily come to the same conclusions? Or, in other words, have we a pope in Spiritualism to whom all questions must be submitted for final adjudication?

It is not a fine thing that occasionally a man can be found who is clear above the top of the ladder in mental acumen, and who is able by reason of his superior wisdom, to determine what fifteen or twenty intelligent and reputable people witnessed over one hundred miles away, to say nothing of feeble-minded persons like myself.

It is hardly worthy to notice the many fallacies and positive misstatements contained in the screed, diatribe, whatever one may call it, but it is worth while for any self-respecting and free-born American citizen to assert his right to the use of his own reason, to pursue his investigations in his own manner, when and where he pleases, and to express the result of such investigation without the permission of any self-constituted censor whatever. We are assured by Mr. Jensen that only occasionally can there be found a person who is "temperamentally fitted to investigate psychical phenomena and arrive at just conclusions." This must be true, for he has no delusion, and it is not clearly in his opinion to sit at the feet of this modern Gamaliel, be guided by his instructions and admit that they are fools or prevaricators or both? I assure our good Brother Jensen, that Mr. Hodge is not dreaming or sleeping and consequently does not need to "again wake up to find out what is going on," and that he deplores among other things the fact that there is an effort being made by certain persons on both sides of the divide to eliminate all physical phenomena, especially that phase known as form-pretense or materialization. In the meantime he will continue to use his limited brain capacity and the ordinary common sense which has not been clouded him, forming and expressing his own opinions without the permission of any pope and let "Rome howl" if she wants to.

WM. C. HODGE.

San Diego, Cal.

Mr. Jensen, a Prominent Spiritualist of Los Angeles, Cal., Replies to Mr. Hodge.

We feel no embarrassment whatever in replying to the above letter, written by Mr. Hodge; he has no case to make out, because he has EXPLOITED ERROR AND DECEPTION, and that, too, in a fraud paper, not recognized as a true exponent of Spiritualism by a single honest leader in our ranks. Why should we have any more respect for the cherished errors of a Spiritualist than for the errors of a Pagan?

Mr. Hodge HAS NOT IN THE LEAST BEEN TAKEN TO TASK FOR INVESTIGATING the phenomena of Spiritualism in his own manner, nor for pressing his opinion thereon; but because he has endorsed and exploited before the public a notorious trickster, whose work has disgraced the cause of Spiritualism for more than twenty years.

The fact that Mrs. Elsie Reynolds' "spirit" manifestations are all of earthly origin is no longer in dispute; she has frequently admitted that herself; Mr. Hodge knows it, and he has often spoken about it. The reason why she has been endorsed by him and others seems to be because they are not yet quite sure whether or not all times practiced fraud in her seances. They think that when conditions are "just right," Elsie can get the real thing; but even if this be admitted as a fact (though there is no reputable evidence to support it), is it not queer logic to say that she is not guilty, because on rare occasions there have been traces of honesty in her conduct? Ought a person to be recommended because AT TIMES HE DOES THAT WHICH HE IS DUTY BOUND TO DO AT ALL TIMES?

Those Spiritualists who exploit Elsie and others of like ilk would, if they found the same moral depravity in an orthodox minister, give him a "hot time." Some of the more enthusiastic and zealous would surely, in the interest of truth, write pamphlets setting forth his crimes, and give them away free. But the one thousand crimes performed every day by bogus mediums, swindling the unwary out of their money; and outraging their highest feelings, are not noticed, or not worthy of notice by those same persons.

Shall we have two standards of morality—one for mediums and the other for ordinary people? When a medium has been caught using fakery, time and again, is that medium GOOD ENOUGH TO REPRESENT SPIRITUALISM UPON THE PLATFORM? If not, will our leading writers and speakers please cease to endorse and support them? The public has rights that must be considered. People expect reliable information, and they ought to have it. When a medium shows in which men and women ARE REGULAR HIRED PERFORMERS, PARADING AS SPIRITS IN SHINING GARMENTS, DECORATED WITH LUMINOUS STARS AND CRESCENTS. Beautifully these hired spirits look in the dark; but if their dupes could see them behind the scenes, and hear their conversation, they would surely CURE THEM. FORGIVER OF THEIR DELUSION.

Yet this is being done daily. Many of the "cheats" exposed in The Progressive Thinker are still performing their old tricks to the delight and to the mystification of gullible Spiritualists. Men and women in their dotage seem to be especially attracted to such mediums and their phenomena shows in which men and women ARE REGULAR HIRED PERFORMERS, PARADING AS SPIRITS IN SHINING GARMENTS, DECORATED WITH LUMINOUS STARS AND CRESCENTS. Beautifully these hired spirits look in the dark; but if their dupes could see them behind the scenes, and hear their conversation, they would surely CURE THEM. FORGIVER OF THEIR DELUSION.

"The Spirit Significance, or Death as an Event in Life." By Lilian Whiting. One Mrs. Whiting's most suggestive, intensely interesting, spiritual book. It is laden with rich, thoughtful spiritualism. Price \$1.

The belief entertained by many Spiritualists that physical phenomena can be had at will, is an error; so is the belief that spirits can be made to attend their seances at command. This fact is taught by our great teachers and has been emphasized by them again and again, for the benefit of a straying public. Andrew Jackson Davis teaches it; so does Hudson Tuttle; so does Maria M. King; the experience of every Spiritualist confirms it. It is a fundamental principle of the laws underlying mediumship, that the blessed condition of unalloyed mediumship can be had only when the medium is not commanded at will, nor can it be successfully used for any selfish purpose whatever.

This statement being an established fact, taught by our great teachers, confirmed by experience as well, what shall we say about mediums who advertise their seances and give them as regularly as any other show? What shall we say about leading Spiritualists who stand such shows and support such mediums? Is their judgment worth anything whatever upon that which they claim to know so well?

Let us get rid of cheese-cloth mediums, bogus slate-writers and bogus trumpet mediums. Some modern business mediums are monstrousities, too. We have patiently endured them for years; they have disgraced our cause; they have caused spirits to withdraw largely from communicating with this world, for it cannot be supposed that wise spirits compete with sleight-of-hand professors working physical phenomena.

This deplorable condition existing can be largely remedied upon certain speakers and writers—many of them posing before the public dreamily, as if enchanted by their own delusions. They have been blind leaders. The great psychic powers they claim to possess, and on which they pride themselves so much, have existed only in their imagination. The true mediums working for the good and for the progress of the world are not as plentiful as they should be.

At this time, we want courageous men and women to come forward (who have perception and reason enough to detect the gross errors that now are swamping us out of existence), to separate the true from the false, to REVEAL A HIGHER ETHICAL STANDARD, AND HELP PUT OUR MOVEMENT ABOVE SUSPICION, and forever to promise to ignore the criminal element that at present is sapping the very life out of our cause and annulling the good work performed in the past by many noble and unselfish souls.

There is "hope" in Spiritualism, to whom all questions must be submitted for final adjudication. He is not a self-appointed leader; those who follow his mandate become happy because of doing right; those who ignore it, suffer, because of doing wrong. His name is Reason.

Mr. Hodge's fears that the phenomenon of materialization is passing away will soon be realized—not because we do not want this phenomenon, not that, but because it is not true as put forward by our public mediums.

The agitation will go on until our cause is rid of all wilful frauds. "Rome will howl!" Much unwholesome sentiment entertained for mediums will be destroyed. BUT, TRUER ESTIMATE OF MEDIUMSHIP AND ITS LEGITIMATE USES WILL BE LEARNED, AND IN THE END EVERYBODY WILL HAVE GAINED SOMETHING FROM THE MENTAL STRUGGLE THROUGH WHICH AT PRESENT WE ARE PASSING.

P. A. JENSEN.

Los Angeles, Cal.

TRUTH UNDEFILED.

Every heart knows its weakness, its burden of sin, What need to reveal them? Love says, "Look within."

For God and each soul there's a witness between. He shall judge thee and others, fear not, for the scale Of justice and mercy He holds shall prevail.

In the triumph of Truth, though its teachers be frail. Let the good in thy brother be dear to thy heart, With his vices and follies the truth has no part, It will live, and will triumph the most through Love's art.

Men cannot defile it, though sunk in the mire, 'Tis the jewel of heaven that mortals shall tire Of striving to tarnish or burn in the fire.

They may try it as dross in the furnace of pain, But pure when given the truth will remain. And show never to angels one scar or one stain.

Oh! learn then the lesson Love bears to the earth, All truths that exalt thee are jewels of worth, And none the less holy, though lowly their birth.

But, remember, Love never works ruin or ruth To any who toll in the kingdom of truth. For behold! Love herself is the holiest truth.

And when born in the spirit, then sink to repose All the passions that add to humanity's woes, For Love hides the secrets that hate would disclose.

Oh! sing then, in gladness the songs of the heart, And the joys that they give thee to others impart, 'Tis Love, and Love only, gives food to the heart.

BELLE BUSH.

"The Spirit Significance, or Death as an Event in Life." By Lilian Whiting. One Mrs. Whiting's most suggestive, intensely interesting, spiritual book. It is laden with rich, thoughtful spiritualism. Price \$1.

HAPPINESS AND SUFFERING.

How Ignorance of Spirit Return Results in Self-Torture.

To the Editor:—Why does not some good medium go to the bereaved sufferer, Thomas W. Lawson, and convince him that the woman, his wife, is not in the hermetically sealed casket? If he could be convinced, and there are mediums who can do it, he would be restored to his normal condition—no longer gathering fresh flowers "that he heaps in piles over her casket, and refuses to have it buried."

Not only is he wronging himself by dreaming, thinking and talking of her whom he dearly loves, but is disturbing her peace of mind, destroying her ability to manifest and comfort him, the almost insane mourner.

Had Mr. Lawson read weekly The Progressive Thinker for the past few years, it would have saved him this immense suffering, both mental and physical, for the man refused to sleep—sometimes even refusing to take food. Nature has so arranged that the physical man will not thrive without due regard to food and sleep, and as the mental and physical are so closely allied that if one is abused or neglected, the other suffers accordingly. It is only ignorance that compels Mr. Lawson to do the wrong that he is now so thoughtlessly doing. Knowledge would make him happy while his ignorance is making him miserable.

MRS. O. K. SMITH.

San Diego, Cal.

THE SPIRIT REALMS.

Prof. W. M. Lockwood, the Scientist, Gives a Description Thereof, at Lily Dale.

The conventional idea of heaven is that its location is above earth, and that somewhere among the stars the human soul at last shall find a resting place where no adverse winds shall chill the sensitive nature or lessen the heart beats in the gladness of the immortal song.

The men who have formed trusts and monopolies care nothing and know nothing of heaven; they live upon a merely animal plane and their punishment will be poverty when they reach the spiritual world.

From which our daydreams in the other life tell us the great beyond is a most beautiful abiding place with charming landscapes, where mortals after departing this life are permitted to roam in Elysian fields of poetry, which are so grand and beautiful that it would annihilate the delusions of earth on account of the increased vibration attained. The air is imbued with things with stately columns and beautiful carving, surmounted by lofty domes that glisten in the golden light. Inside these massive structures everything is created to draw the attention of the students to all that is noble and that will increase the powers of their soul.

There are myriads of beautiful archways of the most beautiful and exquisite flowers which words cannot express or eyes picture. For recreation those in the spirit life have charming and romantic landscapes with flowery fields and rolling hills, beautiful lakes and rivers and mountains covered with trees and foliage in all the colors that nature can express. Again the rivers and lakes are bedecked with beautiful gondolas in all sizes and colors that can furnish.

"Those in the other life claim it is possible for mortal in this sphere to enjoy all the pleasures in the world beyond, immediately after the change called death takes place if they will only turn the attention to soul's culture and leave the narrow way of selfishness and greed. There are many skeptics who will say that it is all "moonshine," but even noted scientists now admit they would not venture to pronounce anything impossible outside the realms of mathematics.

IN DEFENSE OF SPIRITUALISTS.

Chicago League President Denounces Fakers and Craft and Upholds Work of Organization.

To the Editor:—In an article in the Battle Ground, M. M. Dixon referred to the workings of the Chicago Spiritualists' League, saying it had been following certain lines but had not accomplished anything. Does the writer know what the Chicago Spiritualists' League has done or what it has not done? The name of the writer is not on the roll as a member of the league, hence the statements must be made from hearsay.

Reference is made as if they were in with grafters. It is so asserted that they are not in the truth. Does the writer know this to be a fact? The rest of the article is well written and in the main true, but would it not be well before placing a signature to a communication of this kind, to be acquainted with facts and know what is being stated?

I do not know to whom the writer refers. If he knows, why does he not come out boldly with the names of the offending parties? The league has exerted such wholesome influence in Chicago that a number of the worst impostors are keeping away from the city. A few have quit "grafting" through fear of the league.

In one instance this organization has been the means of causing one of Chicago to give up his ministerial license which was revoked by the state. Those who sit back and write and talk without being acquainted with facts are living hindrances to the progress of truth. There are many such. They are willing to be heard through the newspapers and make themselves prominent by so doing, but the same persons are not willing to identify themselves with the real workings of our cause.—C. A. Burgess, President Chicago Spiritualists' League, in the Chicago Record-Herald.

Infinite Power or God.

Infinite Power or God embraces all there is, ever was or ever will be of energy and matter, and it permeates the vast universe or universe around us. The multifarious phenomena of all energy and matter are but manifestations of that power. The most potent, powerful and effective elements of that Power are wholly invisible. Infinite Power does not exist independent of, and apart from, its countless manifestations. That Power and its manifestations are parts of one stupendous whole. It is ever progressive, and is continually evolving a higher, broader and more perfect life. All of its potentialities exist from the beginning and will continue to exist forever.

These observations seem to be extremely accurate, yet they are most difficult to conceive, for the reason that Infinite Power can never be comprehended by finite intelligence. The "real whole" can well comprehend a part, but a part cannot comprehend the whole.

CARL C. POPE.

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Bible Interpretation by Cathedral Builders.

Prof. White, in his great work, "The Warfare of Science With Theology," in his opening chapter, tells of old-time Cathedral Sculpture, which doubtless came under his own observation while traveling in Europe. He says:

"One frequently recurring group is noteworthy for its presentment of a time-honored doctrine regarding the origin of the universe. The Almighty, in human form, sits benignly, making the sun, moon, and stars, and hanging them from the solid firmament which supports the heaven above and overarches the earth beneath. The figures show that in this work he is obliged to contrive; the knotted muscles on his arms show he is obliged to toil; naturally, then the sculptors and painters of the medieval and early modern period frequently represented him as the writers whose conceptions they embodied had done—as, on the seventh day, weary after thought and toil, enjoying well-earned repose and the playfulness of the hosts of heaven."

In these thought-fossils of the cathedrals, and in other revelations of the same idea through sculpture, painting, glass-staining, mosaic work, and engraving, during the Middle Ages and the two centuries following, culminated a belief which had been developed through thousands of years, and which has determined the world's thought until our own time."

The first rude shock to this system of world building came with the Copernican theory, 1473-1543, that proved the sun was the center of the solar system, around which all the planets revolve. Then, a little more than a hundred years ago, the geologists commenced their work. Their revelations shattered the last hope of the theologians. But it was the scientists who invented the theory of six vast periods of time during which the process of creation was carried on. The preachers fought this for a time. They insisted the work was accomplished in six natural days, and quoted Bible authority, "the evening and the morning were the first day," "the second day," and so on to the end of the week, when the work was complete, and God rested.

Though the scholars had aided churchmen in escaping an awkward dilemma it was a long time before it was accepted.

Scientists saw the falsity of their rendering of the Bible story; for therein it was stated the sun was not made until the fourth day, whereas it must have been the primal creation so far as the solar system is concerned, yet "any old Morgan" was as good as the genuine so far as they were concerned.

But the old cathedral rendering of the Bible story of creation is the true one with uneducated churchmen, who rely on holy writ for their knowledge of things; and this will continue so long as the book is received as authority. And yet a debased priesthood and their imitators, wish it accepted as a text-book in our common schools.

Pagan Christians.

L'Estrange, the great English political author, died 1704, who translated Seneca's Morals into English, made the very just inquiry in his "To the Reader," referring to Seneca:

"Who so fit as a good honest Pagan for a moderator among Pagan Christians?"

Though a Christian writer, yet he extols the Pagan Seneca, and spreads a suspicious cloud over Pagan Christians. By the expressions he seemed to know Christians are but reconstructed Pagans. We, in two hundred years later time, know that Catholicism, the parent of modern Christianity of all sects, has its root in Paganism, and has not very largely improved in morals and the real virtues by the change.

Do not confine your children to your own learning. They were born in another time. Take them to the world. The only competition worthy a wise man is with himself.—Anna Jameson.

Religion Defined.

The word religion, probably derived from the Latin religare, signifies to bind back. It really contemplates the tying fast to the past, a condition in many respects to be greatly deplored. To those in middle life: Look back at the advances made by humanity during the last thirty years, in science, in real knowledge, in the arts—mechanical and otherwise, in literature, in commerce, in all the ennobling virtues, in everything that distinguishes the present generation from the preceding. Then be assured the forward movement has been no greater than during the former generation, slightly accelerated from age to age, through all the generations of the race.

These facts considered, then recall the additional one, that dominant sectarians had their birth, according to their own showing, near two thousand years ago, in an age of gross ignorance, when education was limited to the priesthood and but few others could read and write. At that time the father was a slave, the strong man was a warrior, and the god was a Mumbo Jumbo to frighten the vicious and the unbeliever into that kind of good behavior which met the approbation of the priestly ruler; for at that time the duties of high priest and ruler were centered in the same person, as was the case in Rome until a few years ago when the Pope was stripped of his secular authority.

Do we want to be "tied back" to such a state of things, when life was almost worthless, contingent on the caprice of a sacerdotal dictation? No! A thousand times, no! We spurn the idea, and unfurl our banner to the breeze inscribed, Progress, Forward and Onward, and Upward.

We want no chains to enchain our limbs, no fetters for the mind, no Alps to bar advance, no bigots creed to direct the way to God and heaven.

A Distinguished Visitor.

Prof. Ardeschir Vacha, a Parsee scholar and educator, from the University of Bombay, on the way to Berlin, to occupy the chair of Oriental History, was in this city a few days ago, and was interviewed by the Record-Herald. The whole report, published in its issue of the 6th, is very interesting. We can only give room to a brief extract. He is reported as saying:

"All the people of India are rigidly set in their religion; it has abided with them through the ages, has withstood the assaults from outside for centuries, and to-day is essentially as it was before the Christian era. But after all, is there so much difference between the Christian and the Zoroastrian and the Confucian and the Buddhist? In all those religions, there is one god, god of light and love, the embodiment of all good; there may be a difference in the details, but the great central figure is the same; then all of them have an intercessor—Christ, Buddha, Mohammed, Confucius, Zoroaster. There may be a difference in details in the reverence the various religions pay to their prophets, but again the essentials are the same. Then our Christians have your emblems of the deity—we have ours; the Hindus do not really worship idols, they only use those as tokens of a god they cannot see or feel, or realize in any tangible way. It is said we Parsees worship fire; that is not true; we only recognize that fire, being an element of light and purification, is a fitting emblem of the real God of light and truth. We hold in the same degree of reverence the other elements—water, air, sunshine, the earth. Our objection to the burial of our corrupt bodies in the earth is merely an expression of that reverence of the earth as one of God's elements."

An Old Philosopher's Idea of Heaven.

They who suppose the old pagan philosophers had no conception of a future life should read "Seneca's Morals," as translated by Sir Roger L'Estrange.

Seneca was a native of Spain. He was born a few years before the alleged birth of Jesus, and removed to Rome on arriving at maturity. He adopted the teachings of Pythagoras, was extremely abstemious in his habits, never eating animal flesh. At his death, in his 65th year, he declared: "Since I cannot leave my friends what I believe my own life for their example." His literary labors which survive are mostly devoted to moral subjects. Like Socrates, he died by his own hand, by order of a corrupt government, under the reign of Nero. It has been maintained by some learned critics that the best thoughts credited to Jesus in the Gospels were abstracted from Seneca's writings. Without an opinion of our own on the subject, here is what the old philosopher left us in regard to a future life:

"The body being the only covering of the soul, at its dissolution we shall discover the cause of nature. Dark shadows shall be dispelled, and our souls shall be irradiated with light and glory; a glory without a shadow, a glory that shall surround us, and from whence we shall look down and see day and night beneath us; and, as now, we cannot lift our eyes toward the sun without dazing, what shall we do when we behold the divine light in its illustrious original?"

Seneca seemed to suppose the sun was God, as was very generally taught by all in his age, and he supposed Elysium was immediately above the clouds."

Creeds of the Thinkers.

My religion consists in being good, and in doing good. I believe in one God and no more; and hope for happiness beyond this life. The Creation was beyond the Word of God.—Thomas Paine.

Death is a gate of dreariness and gloom. That leads to azure isles, and beaming skies, And happy regions of Eternal Hope.—Shelley.

I belong to the great church that holds the world within its starlit folds; that claims as members the great and good of every race and clime; that joys to find the grain of gold in every creed, and floods with light and love the germs of good in every soul.—Ingersoll.

And Christians designate these authors as Atheists.

Cast forth thy set, thy word, into the ever-living, ever-working universe; it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing in the harvest of tomorrow, as a hemlock forest, after a thousand years.—Carlyle.

Buddhism and Christianity.

Some-Illustrative Comparisons Thereof by G. W. Brown, M. D., Rockford, Ill.

Number Five.

Rev. J. Freeman Clarke, in his account of "The Ten Great Religions," denominates Buddhism as the "Protestantism of the East." It was an evolution from Brahmanism, the ancient and established religious faith of India. The literature relating to it is very large, and its membership embraces more people than any other religion on the globe. It outranks Christianity, embracing the Roman, Grecian and Protestant divisions, by more than 50,000,000.

As we are confident the Essenes of Palestine and the Therapeutae of Egypt were outgrowth of the Buddhist missionaries sent out by Asoka, some 244 years before our era, therefore they who are interested in this series of articles will be glad to know more of its original founder.

Until within the last hundred years scarcely anything was known in the mighty West of Buddha, or the people who worshiped at his shrine. Our early Christian missionaries to India represented him as one of the native gods, and no one had sufficient knowledge and ambition to correct the falsehood. The Jesuits who were the pioneers in propagating the Christian faith in the Orient, when they first came in contact with Buddhism, found their teaching and their priests and church service so identical with theirs, they resorted to every possible subterfuge and expedient to suppress it, but travelers and commerce revealed the truth, that Buddhism was not an offshoot of Christianity, but was 500 years older than the Western faith. All honest investigators have declared there is such close resemblance between the two faiths "it could not have been accidental," though unable to determine the time and place of divergence.

The evidence, revealed by the monuments proves beyond the possibility of controversy, that Buddhism is the older religion; and the conclusion of scholars, not identical with either faith, is, there was some point of divergence, about the beginning of the Christian era, when a separation took place, and in the history of such event, was probably purposely destroyed by propagandists of the new faith, who wished to conceal their own origin; and this the secret motive for the destruction of the great libraries.

Only conjecture has heretofore been called into service to show the manner of divergence; but with the accumulated knowledge now in possession, that fact is easily established, and with it the motive for bribing the world into a belief in Jesus; for destroying the literature of the ages; interpolations in whatever survives; for the manufacture of spurious books, particularly those of an ecclesiastical character; and for the slaughter of the great thinkers who disputed the truthfulness of their pretended history.

Says Max Muller, "Chips from a German Workshop," vol. 1, p. 215:

"Making every possible allowance for the accumulation of fiction, which is sure to gather around the life of the founder of every great religion, we may be satisfied that Buddhism, which changed the aspect, not only of India, but of nearly the whole of Asia, had a real founder; that he was not a Brahman by birth, but belonged to the second or royal caste; that being of a meditative turn of mind, and deeply impressed with the frailty of all created things, he became a recluse, and sought for light and comfort in the different systems of Brahman philosophy and theology. . . . Buddha swept away the web in which the Brahmins had encircled the whole of India. Beginning as the destroyer of an old, he became the founder of a new religion."

On p. 217 Prof. Muller continues:

"That moral code, [of Buddha's] taken by itself, is one of the most perfect the world has ever known. On this point all testimonies from hostile and from friendly quarters agree. . . . A collection might be made from the precepts [taught by Buddha] which in the purity of its ethics could hardly be equaled by any other religion. . . . It is difficult to comprehend how men not assisted by revelation could have soared so high, and approached so near the truth."

On p. 219:

"There was a time when Buddha was identified with Christ. The Manicheans [an early Christian sect] were actually FORCED TO ADJURE THEIR BELIEF THAT BUDDHA, CHRIST, AND MANI WERE ONE AND THE SAME PERSON. . . . Buddhism became the state religion of India at the time of Asoka who was the Buddhist Constantine."

Right here we lay aside "Chips from a German Workshop" and will follow with quotations from Rev. Dr. Clarke's "Ten Great Religions," probably condensing as we advance, noting first that the term Buddha was a descriptive appellation, meaning The Wise, just as Christ signifies The Anointed. His proper name seems to have been Gautama, though he is as frequently mentioned as Sakya-muni, the latter his baptismal name, and means "The hermit of the race of Sakya." The date of his birth is given B. C. 543, his death B. C. 477, though there is a variation among writers of a few years, as there is as to the time of the reign of Asoka.

Now Rev. Clarke, condensed:

"After the death of Buddha a General Council of his disciples was convened to determine what he had

taught, whereupon, Upali mounted the pulpit, and repeated all the precepts concerning moral and religion. Asoka gave his master's discourse concerning faith or doctrine. Finally, Kasyapa announced the philosophy and metaphysics of the system. The council sat during seven months, and the threefold division of the sacred scriptures of Buddhism was the result of their work.

"The second General Council was called about one hundred years after the teacher's death, to correct abuses which began to appear. A great fraternity of monks were formed, who wished to relax the discipline in regard to food and intoxicating liquors, as also relating to alms.

"The third Council was called [by Asoka] on account of heresies that had crept into the church. After this missionaries [40,000 say most writers] were dispatched to preach the word to distant lands. Their names and the success of their missions are recorded in the Mahawanso, or Sacred History."

Strange as it may seem, these relics were found in the Sanchi, in caskets, and were so well preserved that Geo. Turnour translated them into English. They could not have been placed there less than B. C. 220.

Here an important inquiry for honest, and educated thinkers who dare question what priestcraft teaches: This third Buddhist Council, convened by Asoka in India, for the trial of HERETICS, of which a multitude were expelled, the record of whose proceedings was preserved in the "topes," "not a stone of which has fallen," wrote Maj. Cunningham of the British army in 1819, in the basement of which when opened, was found the relic-box made of white sandstone. Inside this box were four caskets of stoneware inscribed: "Relics of the emancipated Kasyapa Gotra, missionary to the whole Hemawanta."

"These relics," says Dr. Clarke, p. 152, "with those of eight other leading men of the Buddhist Church, had rested in this monument since the age of Asoka, and cannot have been placed there later than B. C. 220."

There was PRETENDEDLY hidden at Nicaea, in Bithynia, Asia Minor, A. D. 325, a General Christian Council, claimed to have been convened by the Emperor Constantine, to settle the HERESY of Arius and his followers, who denied Jesus was God, or other than a creature and teacher. Constantine in royal robes presided. A quarrel ensued, and large numbers were expelled, 318 finishing the work. Closing Constantine is credited with having issued a decree silencing Arius, ordering all who had copies of the heretical book to destroy them, or suffer death.

But note: The records of that important Council "are lost," say the ecclesiastics. Only fragments remain to tell the story. Observe again: Nicaea was a small inland city, near 200 miles southwest of Constantinople, distant from anywhere, and difficult of access. Who so silly as to believe a Great Ecumenical Council was convened to assemble at such a retired place by a Roman Emperor, over which he presided in royal pomp. The whole story of that Council, as of several others, is believed to have been ecclesiastical fictions. The General Christian Council of Trent, assembled March 15, 1545, convened by order of Pope Paul III, to put down the heresy of Luther and his coadjutors, in session till 1563, during which time they determined what books of the Old and New Testament were canonical. They performed precisely the same tasks generally claimed to have been accomplished at Nicaea, and other Councils. Why did they repeat?

Was not the Nicaean Council a monkish transference by imagination of the doings of Asoka's Council to an almost unknown locality, to deceive, like thousands of other acts of theirs, well known as frauds? We more than suspicion it.

This fact is true: There cannot be a doubt as to the real existence of Buddha. The monumental records of Asoka's doings are incontestable. Missionaries were sent out by this zealot king in every direction. Alexandria in Egypt, had been founded less than a hundred years. There was located a great college with 10,000 students in constant attendance. There was the Great Library in which was stored the world's literature. The learned flocked there to gain knowledge. And there we find the Therapeutae, identical with the Essenes on the Jordan, and each representing a system of monkery which in later years directed the policy of nations, and made kings subordinate to their wishes.

We find the self-claimed Apostle Paul first warring on this people; then as a member, writing them Epistles; and, later, we find those Epistles accepted by Christians as divine revelation, and their creeds based on texts abstracted from such Epistles.

Felix L. Oswald, a very learned scholar and author, in a late communication to the Truth Seeker, in the midst of his article relating to Buddha, said:

"The Christ myth is the old Buddha legend, interwoven with the martyrdom of some local apostle. . . . In all essentials Buddhism and the earth-renewing creed of the Cross are identical. We might as well doubt that Spanish is a daughter of Latin as

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To doubt that the two had a common origin," and so say we.

Wrote Emerson: "If the right theory shall ever be proclaimed, we shall know it by this token: it will solve many riddles." Have we not solved the problem? No theory of the origin of Christianity has ever been promulgated which will solve so many of the riddles relating to its beginning as this, even to Jesus' forty-day sojourn in the "wilderness" where he was tempted of the Essenes, whom his biographers misrepresented a "Devil." Before leaving the subject, it is due the reader, to state, our attention was first directed to Aretas, and the period in which Paul lived and wrote, by our friend and long-time correspondent, the well-known literary detective at Washington, D. C., Wm. Henry Burr, Esq.; whose pen is always active in exposing the false claims of the church, of which he was long a member. May his years be greatly prolonged to continue his good work.

G. W. BROWN, M. D.

Rockford, Ill.

The Nichols Sisters.

Last week we fully exposed the bogus materializations of the Nichols Sisters in this city. Their trial came off on the 11th inst., when they pleaded guilty, and were fined \$100 each. Their bogus "spirit" manifestations have been carried on for ten years, for the benefit of gullibles generally, but even they have become nauseated at last to a certain extent.

Dogmas and Science.

The Rev. Dr. Gunaunius says: "Every day science and dogma are getting nearer to each other." This is true. Dogma is on the run and science is in close pursuit, with the certainty of soon overtaking and passing the fabricator of error, at the same time suppressing his power to mislead the rising generations.—Truth Seeker's idea extended.

A PATHETIC DEATH.

"Father and Grandfather Have Come for Me."

A wave of sorrow sweeps over the West Side Spiritualists of Chicago because of the sudden passing out of Mrs. Pearl Ethel Norton, wife of James D. Norton, and only daughter of Mrs. Cornelia Tritt. The tie of good fellowship between herself and husband had become noticeable wherever he went to furnish his unique and excellent music for social dances in various parts of the city. Only her most intimate friends knew that in spite of her pleasant face and friendly words for all, an insidious disease was gnawing at the very vitals of her graceful form. At the early age of twenty-eight years she fell a victim before the all conquering reaper, Death. On September 8, she passed out at the Baptist Hospital on the South Side. Recovery from a serious operation three days before seemed very probable, when almost instantaneously the dread effects of blood poisoning and attendant heart complications manifested themselves. She herself was the first to detect the change. Turning to her husband she said: "I am going away to leave you, I will not wait with you the dinner to celebrate my recovery. Father and grandfather have come for me."

Nurses and physicians were hastily summoned, but were powerless to stay the end. In one brief half-hour, an eternity to watchful affection, she selected the undertaker who should prepare her for burial, chose the conductor of her funeral services, and with words of calmest confidence the love light went out of her eyes, and peacefully her soul, unmoored from the harbor of mortality and sailed away to Sunrise shores. Services were conducted at the home of her brother, 138 North Trumbull ave., by Dr. Geo. B. Warrne, who also formally consigned her remains to temporary rest in the receiving vault of beautiful Elmwood Cemetery. Final interment took place on Sunday, September 16, after the arrival of her mother and favorite brother from California. Beautiful flowers, tender words and the absence of emblems of black were the parting tributes from loving friends to her womanly worth.

"Who will believe that he heard her say:

With the sweet, soft voice, in the dear old way:

The utmost wonder is this:—I hear you, and you love you, and kiss you, dear."

The robin can thank God for the worm, but can the worm thank God for the robin?—Truth Seeker.

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Address J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

A Tidal Wave.

It has struck The Progressive Thinker office, and subscriptions are pouring in from all sides. Chesterfield Camp, under the efficient labors of Mrs. Flora Hardin Millsbaugh, sent us a large list of subscribers; so did Clinton Camp, under the active work of Mr. Kellogg. And last week in one mail a friend sent us Sixty Yearly Subscribers from Maine. He highly approves of the course of The Progressive Thinker in exposing the disreputable element that has invaded our ranks. On all sides come approving words to this office, and never before in the history of our career has the vibrations in our favor been more prominent than now. The late exposure in this city and St. Louis, has awakened honest Spiritualists as never before, and they realize they have a champion in The Progressive Thinker. Let the Tidal Wave Continue. Send in your subscriptions and also a new subscriber.

It Leads in Everything.

THE PROGRESSIVE THINKER leads in everything that pertains to Spiritualism. It is the largest Spiritualist paper by far now published. It is the only paper that will keep you fully posted in regard to current occult events. It shows you how the fakes have invaded our ranks with their spurious coin. It presents, too, the most exalted teachings of Angels of Light. Read the paper each week and keep at the head of the advancing procession.

THE TWO SPHERES OF EXISTENCE.

How Does Earthly and Spiritual Life Compare?

To the Editor:—The developments of earthly life seem to show that a great preponderance of all our thoughts in every avenue, pertains to our individual physical protection; and we must eat, drink, breathe, sleep and wear clothes in order to live, and there are also a thousand details not to be mentioned; therefore the study of mankind has universally been how to sustain to the best advantage his own life.

Even Nature by her laws has not only aided, but urged us to do this, and has so constructed the play of temperament, inferring a wisdom for that object in view.

Everything goes to show the natural adaptation and just compensation for the sphere that we now occupy.

It is not necessary to mention the physiological conditions that Nature has furnished for our protection, and such necessary requirements to hold us upon earth sufficiently long for the perpetuation of our species, and reach the capacity of our highest intellectual development, since examples show so much better than words; but, it infers that one title was perfect for life upon earth, and that title is being pretty fairly well sustained.

Now, if we originated from nothing (?), it was without a wish or will on our part, but it was a demand of Nature, and she forced us into life, therefore we know that our title is good; and of course the inference is, that now, with all that we have become, our title should be at least as good for our continuity as it was for our originality.

We have concluded that there is and must be a future sphere of existence to which we are all, upon natural principles, perpetuated. We are somewhat led to wonder as to what might most reasonably be some of the conditions of that life, and how they correspond with the conditions of earth life.

It has been believed that in the spiritual sphere, we shall live indefinitely, which infers that we shall not necessarily require food, drink, air, or any of the protective agents that earthly life requires to keep us from perishing; which, if true, would seem to deny us nearly every morsel of intellectual development of earthly life, since perhaps nine-tenths of all our

thoughts and actions, while here, are

Spiritualism as a Religion and a Demonstrable Fact.

A Lecture Delivered by Mrs. H. L. P. Russegue, at Lyric Hall, N. Y.

"SPIRITUALISM HAS NEVER HAD HALF A CHANCE AS AN ISM TO DO ITS WORK, AND WHY? BECAUSE IT HAS COME AS A SWORD, AS A DISINTEGRATOR; IT HAS COME TO THE WORLD A DESTROYER; IT HAS SPENT MORE THAN HALF A CENTURY TO TAKE AWAY THE DOGMATIC KILLING CREEDS OF IGNORANCE AND SUPERSTITION, TAKING OUT OF THE WORLD THE BLIND FAITH, AND BRINGING FORWARD THOUGHT AND KNOWLEDGE TO ABIDE IN ITS PLACE, AND NOW ITS MISSION IS TO BUILD AND CREATE A BETTER CONDITION OF THINGS. IT HAS GONE INTO YOUR COURTS OF LAW, INTO YOUR COMMERCE AND INTO YOUR CHURCHES. IT HAS ENTERED INTO YOUR THEOLOGY, AND THERE IS NOT A CHURCH IN THE LAND WHERE THEOLOGY PRESENTS ALL THE HORRORS THAT IT DID FIFTY YEARS AGO. A SWEETER RELIGION LIVES EVERYWHERE. RELIGION IS PURER, MORALITY IS HIGHER, YOUR STANDARDS OF LIVING ARE BROADER THAN EVER BEFORE, AND THERE IS A RELIGION OF HUMANITY THAT IS SWEETER IN ITS INFLUENCE. YOU MAY CALL IT WHATEVER YOU PLEASE, BUT IT IS TIME YOU DID NOT SHIRK YOUR RESPONSIBILITIES THAT REST UPON YOU; THAT YOU SHALL NOT BE ASHAMED OF THE LIFE THAT SHINES UPON YOU, AND NO LONGER HIDE YOUR LIGHT UNDER THE BUSHEL OF FEAR, BUT BRING IT INTO THE SUNLIGHT OF GOD'S LOVE, MAKING IT BROADER AND RICHER, STRONGER IN ITS APPLICATION TO MAN."

I shall select for my subject this evening that message with which you are all familiar, "Eye hath not seen, and ear hath not heard, nor has it entered into the hearts of men, the glories that God has prepared for those that love Him."

With an eye without faith we are blind. With an ear that is not attuned to the spiritual harmonies we are deaf. With a soul that is not open to the glorious influx of Divine truth and love we are without sentiment, without sympathy.

No man can see, with the outer eyes alone; no soul can hear with the outer ear alone—it is only the living eye that sees, hears and feels the glory of God.

There has never been a time in the history of human life when spiritual life has not made itself manifest through some phase or manifestation to human consciousness. There has been no time in the history of human progress that has not left its mild hope here and there all the way along human experiences.

We come here to-day to commemorate the birth of Modern Spiritualism, but all students recognize the fact that Spiritualism is not modern; it has aged through the centuries that have waxed and waned in human life. Man has grown spiritual, and his realities are man-made; they are the records of man's intellectual development, of his intellectual perception of deified life, of his recognition of a superior exaltation, or a superior power that is extraneous to himself, which the whole universe has always reached toward, hoping to attain to greater heights.

The spirit of man cannot under any condition incident to every day experience, perceive all there is that is revealing itself to the spiritual consciousness of humanity. We have classified, or attempted to classify, human thought. We have designated one phase of thought as material, another as intellectual, another as spiritual, another as moral; one can no more exist without the other than the rays of light that are constantly pouring out upon the earth at noonday can be classified. They are adjustable to our conceptions, and we receive them just as we are capable of appropriating their good. So it is with religion—so it is with all the isms of the world.

Copernicus taught brotherly love and the Golden Rule 550 years before Jesus of Nazareth was born. He only gave the negation, "Do not unto others that which they would do unto you."

Buddha taught brotherly love and charity. Savonarola taught in the latter time a more universal brotherhood. Bruno, whom bigotry and superstition burned at the stake, recognized a larger life, a larger spirituality, a larger and closer kinship to the Almighty, and all along the way are the wonderful spiritual powers unfolding themselves to the consciousness of man. When Socrates was questioned by his followers, who tried to dissuade him from the thought of death, he expressed himself as overjoyed when thinking he would soon be in a condition where he could ask questions that would be intelligently answered, and when one asked him, "What shall we do with your body when your soul has left it," he explained: "I do not care what you do with my body, so long as you do not think it is me."

All the way through human history there has been a recognition of an external form, an external power, but have you remembered for one moment how this force has pervaded the last century? Have you recognized the wonderful revelations that science has made? Have you remembered that with every spiritual manifestation that has come to the world, there has come what you call the unfolding of a natural law, or the presentation of a scientific unfolding that always has awakened not only the curiosity, but the interest of practical men and women, and has always been met with a perception incident to ignorance.

When Franklin discovered the force by which he might harmonize the powers of heaven, and bring them to the use of men; when Morse gave to the world the mechanism by which you could communicate from one locality to another, your thought, your good will, your tidings of joy or sorrow, you remember there came right along, hand in hand with it, the tiny ray at Hydesville, using the same forces, recognizing the same laws, only upon a spiritual level, and they communicated from on high to men the message not of death, but of life; told the glad story of the continuity of intellect, the continual development of human intelligence, the preservation of every trait of character which identifies you to-day unto yourself and to each other, and when these came to the world, they were only joined hand to hand with the laws that inhere in this universe, that belong to the world, to you, to the air you breathe; that belong to the earth beneath you, to the sky, to the planets, to the atmosphere, and to the scenery all about you. The component parts of your body are not bereft of one element that belongs to the kingdom of nature.

Every element in philosophy or chemistry is embodied in your organism, and superior to all that embodiment is this wonderful potency of spirit that dominates the whole.

You consider yourself material. You look to the mind and think it is material. You consider the instrument through which music is brought to your consciousness as material. Have you ever stopped to think that every grain of sand, every globule of air, every drop of water, and every bit of precious metal, can all be reduced to spirit? Have you recognized the fact that there is nothing that exists that is outside the realm of spirit?

The musical instrument is the expression of spiritual thought, to live in the brain, thought and consciousness, the music from that instrument being formulated in spirit before it reached mankind through the hand of the musician.

The artist who has transcribed upon canvas the wonderful imagery his spirit saw, felt and knew the beauty that inhaled his soul, and he recognized it as his own. He beheld in nature what the common observer did not see. His spirit was open to that realm out of which, he was gleaming the beauty and harmony of color and form when he placed his thought, the spiritual manifestation of himself, upon canvas; then you saw and heard a spiritual message. It was just as real as the handwriting upon the wall; just as real as the voice that spoke to Jesus; just as real as the voice that Socrates heard; just as real as the voice which John listened to, and bowed to its behests; just as real to that artist, whether it be for painting, music or creation in any form.

The thought in the soul or brain, in the spirit of the man or woman, is simply the utterance of that spirit to your consciousness when that thought takes form or shape. Thus, when the spirit world inaugurated a method by which to communicate with men upon earth, it was not outside the realm of nature's law. Many who are not

willing to accept it as such will ask, what is there in the raps? Well, I say what is there in the raps? Is there anything in the telegraph instrument that goes tick, tick, tick, that brings you a message from your loved one across the sea, that overcomes distance, and tells you of the condition of nations, that tells of wars, of marriage, and death, and of birth?

All along the history human nature is writing itself through these wonderful messages. What are they? They are the spiritual communications from one spirit to another. The cable under the sea might lie there for all eternity, if a spirit did not manipulate the instrument at the opposite side, and speak its message to your consciousness, and this consciousness that can be dominated by men in the body, is as susceptible to the law by those out of it.

The raps that came at Hydesville told the story of a conscious existence beyond the grave, but what succeeded that? All manifestations that have accumulated since: Clairvoyance came; clairaudience came and psychometry came. Psychometry is the X-ray of the spirit, and the earth can by no means hide its wonderful wealth, its treasure house, from the consciousness of man. Through the psychometric vision, the ear that listens to the music of the sphere is attuned to all the harmonies of nature, and at last listens to the messages of the angels.

Healing came, and what else? The wonderful powers which belong to the spirit have portrayed themselves through the various elements in nature. The Roentgen ray, that can overcome objective life to a great degree, and can penetrate the surface of the human body, and can find the condition of the tissues, can only be compared to the psychometric vision of the psychic. All these are hand upon hand, one upon one level, another upon another level of the spiritual law.

The astronomer requires darkness in order to trace the constellations that are traveling athwart the skies. He requires the conditions of darkness, and were not those conditions incident to investigation, there would never have been any geography of the heavens, and yet if a medium tells you he requires darkness to perfect any phase of manifestation, the cry of fraud peals out in the morning and evening air. Incidental conditions are as useful to the psychic world, as they are to the material world.

Why is it that the photographer needs the dark room to bring out the beauty of the photograph? Why is it that the spirit requires darkness to condense and concentrate material by which to make manifest to man? Because the law is God's law, and man is subservient to the will of that law, whether he desires it or not.

Spiritualism has brought all these phenomena to the daily experience of the investigator.

When Professor Hudson came to America, the observer of psychic manifestations, he believed nothing; he was an agnostic, and boasted of it, yet there came to him the wonderful manifestation that enabled him after years of experience and observation, to declare: "I am convinced that spirits communicate with men; spirits of men who have walked and talked with us, who are now beyond the pale of material life, return and give the testimony of their conscious presence."

What does this mean? It means that an intelligent investigation brings the proofs for which the world is clamoring.

Men and women have mourned for those who have gone through the open door. Grief has widened many rifts, and left its lines in many places. Why? Because men and women were not sure where those who had passed away from the body were abiding. They did not know that they were alive. They accepted all that Christianity could give, namely, that they had gone forward to a world from which no traveler returns. This was the comfort they received. Live righteously, and you shall go to them, but they cannot come to you; they are dead.

"Will you tell me what in this world was ever dead? Was there ever anything that was dead? Let us look at what science tells us. If your father or mother, your friend or mine, should become ill, you call your physician, and notwithstanding the anesthetics administered, when the knife was introduced into that body, there was a response, telling you that the spirit recognized the innovation of that instrument; but wait until the spirit is gone; the surgeon comes, he separates bones; he separates the tissues, and there is no response, and you say, "He is dead."

What has gone? The thing that felt, that could not be silenced, has simply moved out of the house, and moved into another one. But that body is not dead; it was never as active before; it never was as active as when dissolution claimed it. Every particle of matter was in motion, and the law that resolved it to dust had begun its execution.

Spiritualism has answered the question, what went out of that body, and where is it? And the answer is, the soul of the man moved out of it, and he has gone into a larger life, but he has not taken the robe with him. The door is closed against him, if by your bigotry, your superstition or ignorance, you have drawn the veil which hides him from your being.

Spiritualism tells the mother where her child is; it tells the friend that the friend still lives, thinks, feels, loves and remembers all.

"Spiritualism has come to tell you that out from the depths of the earth you can derive elements that are such as can contribute to the well-being of man. It has come to formulate laws of life, by which the spirit is enabled to make better use of the physical organs of the body, hence it gives you a higher formula of healing."

The spirit tells you that everything is amenable to the will of man; that there is no mystery, however divine, that is not open to the penetrating life and sight of intelligence. God has no mysteries to which man is not entitled. God has no divinity that does not inhere in creation, and that He does not embody in the universe.

Where is He enthroned? Here, everywhere. He is in the leaf, in the blossom, in the tree, in the sky, and in the air; His universe is everywhere, is full of His spirit, and you are the reflection of His life.

But you tell me, there is a law more divine than this, that is beyond this world. There is no law, however high it may be, that if you get a glimpse of its existence, its reflection is in your life, and you are conscious of its existence, and therefore you can penetrate its mysteries, and make them your own. If there is a law to which you are not entitled, it has no value to you, and you have done with it.

What more has Spiritualism accomplished? I will tell you: In fifty-eight years Modern Spirit-

ualism has accomplished the one thing, has destroyed an idol that bears the image of the best looking man you can conceive of, that sits upon a throne of alabaster, whose posts are of precious metal, and is studded with all the richest gems that nature can produce, and who wields a golden scepter over the world, who is arbitrary in his law, who is the creator of hate and injustice, who creates sin and punishes it by consigning the offender to eternal punishment—if Modern Spiritualism has perceived enough to destroy such an idol, and brought God down from heaven to the souls of men, and made Gods of humanity, children of the Father, because you are of the Father, and He has breathed into you His spirit, and you are living souls, then it is accomplished more than Christianity has ever dared to proclaim as its own.

I would not for a moment deny all the good there is in any religion. I would not for a moment blaspheme anything that makes the world better, that extends the spirit of charity, that upholds brotherly liberty, that gives a more earnest love to mankind, that strengthens faltering hearts, that uplifts down-trodden spirits, that breaks the chains of superstition and ignorance, and elevates human souls, leading them into a broader channel and into a richer life—anything that accomplishes this work is God's work, spiritual work, intellectual work, noble and pure. Undeveloped religion, wherever it is, whatever it is, is a part of the spiritual nature of man, proclaiming itself indeed, that time nor change can ever erase from the tablets of time the history of those deeds.

You are to look forward to the great good that is being done.

Spiritualism has never had half a chance as an ism to do its work, and why? Because it has come as a sword, as a disintegrator; it has come to the world a destroyer; it has spent more than half a century to take away the dogmatic killing creeds of ignorance and superstition, taking out of the world the blind faith, and bringing forward thought and knowledge to abide in its place, and now its mission is to build, to build and create a better condition of things. It has gone into your courts of law, into your commerce and into your churches. It has entered into your theology, and there is not a church in the land where theology presents all the horrors that it did fifty years ago. A sweeter religion lives everywhere. Religion is purer, morality is higher, your standards of living are broader than ever before, and there is a religion of humanity that is sweeter in its influence. You may call it whatever you please, but it is time you did not shirk your responsibilities that rest upon you; that you shall not be ashamed of the life that shines upon you, and no longer hide your light under the bushel of fear, but bring it into the sunlight of God's love, making it broader and richer, stronger in its application to man.

MINNESOTA SURGING AHEAD.

Report of the Ninth Annual Convention of the State Spiritualist Association of Minnesota.

One of the largest and most harmonious conventions ever held by the State Spiritualist Association of Minnesota, has just been concluded after a most interesting and profitable session. The reports show that the past year's work has had the best net results, both in membership and in actual work done; that the year's experience of the workers was very plainly felt, and the great harmony which existed between the state officers and the local societies was an important factor in the success of the work, imbuing everyone with confidence, courage, and with renewed energy for the labors of the ensuing year.

The president's report was comprehensive, as was also the report of both treasurer and secretary, and contained many valuable suggestions as to the work that should be done to strengthen the organization everywhere, special stress was laid upon missionary work, and the need of organizing young people's societies was forcibly presented. Every suggestion made by President Maxwell met with ready approval on the part of the delegates and members, as is evinced by the fact that the committee on president's report recommended the adoption of it as a whole, a recommendation that was followed by the vote of the delegates on both, committee on president's report, and report of President Maxwell, were adopted without a dissenting voice.

A delightful feature of the convention was the manner in which the visiting workers entered into the work, doing everything in their power to promote the harmony and progress thereof. Elizabeth Harlow of Columbus, Ohio, carried her audience by her clear and eloquent, as well as by the logic and force of her argument; the Spiritualist and investigator alike vied with each in their expression of approval of her work. She has so endeared herself to the people of Minnesota, that many are the requests that she be brought back.

Laura G. Fixen is another whose genial manner and pleasing thought has won the hearts of the people; her lecture on "Glad Tidings to All People" was singularly touching, and was replete with points that were at once witty and logical. Mrs. Fixen grew in popularity with each hour of her stay, and her future visits to Minnesota will be looked forward to with much pleasant anticipation.

Will J. Erwood, who is no stranger to Minnesota, having been here at six out of the last seven conventions, was here, and as usual tried in all things possible to aid in the work of the convention, lending his influence in the detail work, as well as the work of the platform. One thing done by this speaker was to forcibly present to the delegates and members, the need of holding a higher standard of Spiritualism; he insisted that "we were to be cheap," and were too easily satisfied with any kind of a place to meet in; he urged that the state association be more systematic in its advertising of speakers and workers sent out in the state.

The local workers should be ever kept in mind for the splendid work done by them; they are each one the state of Minnesota. The convention was a most successful one, and added much to the success of the convention; among those who took active part are Mrs. E. A. Sauer of St. Paul, Mrs. Mannewell-Courtesy of Mrs. Paul Beuhler, Mrs. Emma Peake, Miss Alice Wickstrom, Mrs. Asa Talcott, Mrs. Frances Wheeler and Mrs. L. M. Lutz, also Mrs. S. M. Lowell and Mrs. Carrie Brown of Minneapolis. Mrs. Carlisle is also the guest of honor. The music, under the direction of Maud Pratt Crane, was exceptionally good. The participants in the musical program were Mrs. Crane, Miss Keller, Miss Miller, and Miss Lillian Swanson. J. A. Mozzarra was the presiding genius of violin and pipe organ, and proved himself a master of both. The Thursday evening entertainment was in the hands of Prof. F. W. Lenz, Ed. Hottinger, Miss Ruth Walenborg, Miss Mamie Pease, Miss Annie Benson and Mrs. Eufy. This was one of the best entertainments ever presented at our receptions. Miss Agnes Hallin was one of the stars of this occasion. Miss Hallin is the hap-

py possessor of one of the sweetest soprano voices in Minneapolis. Another feature which must not be omitted is the lyceum, which under the direction of Geo. W. Bush, gave a very interesting program Sunday afternoon. Bro. Bush is proving himself very apt at teaching these little folk, and as a teacher is gifted with the faculty of establishing sympathy between himself and his pupils. He has courage and his heart is in the work.

One of the most important acts of the whole convention was the drafting of a new constitution and by-laws; the new constitution embodies the strongest features in the old, and some of the strongest features in some of the constitutions of neighboring states; particularly the article covering ordination in the Wisconsin State Association Constitution. Thus the new laws of this association become thoroughly up to date, and have been devised to harmonize as nearly as possible with those of other similar organizations.

The resolutions, too, were very strong, and show the determination of the Spiritualists of this section to be up and doing for the good of the cause.

Resolved, That as we cannot depend upon the schools of the day to furnish education along the lines of Spiritualism, that we will endeavor and help to sustain the Morris Pratt Institute, and other similar institutions of learning.

Resolved, That as mediumship is the gateway through which the realization of the continuity of life is brought to humanity we realize that the only way to have the best is to furnish the best possible conditions, and we therefore urge every society and individual to exercise the greatest care in the selection of time and place in which their spiritual gatherings are held; and in the selection of individuals who represent them as mediators between the material and spiritual phases of life; and to this end we recommend that the state association, through its officers, devise a system of reading especially suited to investigate and students of these impostors, and a more thorough understanding of the philosophy and phenomena of Spiritualism.

Resolved, That while we fully uphold and commend all genuine spiritual phenomena, we are unalterably opposed to all simulations and fraudulent practices, and that we pledge ourselves to use every legitimate means to rid the cause of these impostors, and will aid the law in the prosecution of the same; and we recommend that local societies engage such workers only as are endorsed by the state board.

Resolved, That we endorse the action of the N. S. A. in revoking the charter of the Iowa State Association for engaging persons proved to be impostors, and we fully endorse Hon. W. A. Willing of Northwood, Iowa, and wish him every success in his noble effort to organize a new state association.

Resolved, That as we cannot bestow life, we have no right to take life with or without law, and are unalterably opposed to capital punishment. We recommend that a copy of this resolution be sent to the different educational and reform bodies of Minnesota, with the request that they adopt it in their resolutions.

Resolved, That as two of our beloved co-workers, Mrs. Frances Jones and Mr. John R. Foster, have been called home to the higher life, we remember their valuable services with grief, and while we rejoice with them in their new-found liberty, we extend our hearty sympathy to the societies with which they were connected, and to the friends and relatives who remain to mourn the loss of their physical presence.

Resolved, That copies of these resolutions be sent to the spiritual papers, spread upon the minutes of this convention, and printed in the forthcoming constitution, copies of which shall be sent to secretaries of local auxiliaries, societies, and to personal members throughout the state.

Resolved, That as our future development as an organization depends on the proper instruction and education of the rising generation, we deprecate the lack of systematic effort in providing the same, and we therefore urge the Spiritualists in every locality in Minnesota and elsewhere, to do everything in their power to aid in the establishing of children's lyceums for the purpose of supplying this great need.

Resolved, That our thanks are due and are hereby extended to the Spiritualist papers and to the daily papers of Minneapolis and St. Paul for courtesies bestowed during the past year.

Resolved, That our thanks are due and are hereby extended to our energetic and efficient officers and trustees for their faithful work, and to all of those who have by voice and pen aided our cause.

Resolved, That our thanks are due and are hereby extended to all of the workers of the twin cities, and elsewhere in Minnesota, who have by their unselfish labors of the past year enabled our work to make the progress it has.

Respectfully submitted, Will J. Erwood, chairman; Laura G. Fixen, Elizabeth Harlow, Rolla Stubbs, P. J. Samson, Committee on Resolutions.

All in all this was a "red letter" convention, and Minnesota is proud. The officers elected are as follows: J. S. Maxwell, president; J. P. Whitwell, first vice-president; Rolla Stubbs, second vice-president; F. E. Irvine, secretary; H. Hegdahl, treasurer; G. W. Bush, Asa Talcott, P. J. Samson and C. P. Follett, trustees.

F. E. IRVINE, Sec'y.
904 Hastings avenue, St. Paul, Minn.

Notes From Oregon.
To the Editor:—You as well as our other workers will be pleased to hear that in Oregon we are still alive. The state association celebrated its fourth annual convention Sept. 1 and 2 with an all-day meeting; Saturday for business; three sessions at Mrs. Malory's parlors, our headquarters. Sunday an all-day meeting with an elaborate program with public installation of elected officers as follows: President, H. W. Behnker; vice-president, E. deYoung; treasurer, C. C. Affolter; secretary, Mrs. H. Haverlin; trustees, Jennie Werner, Mrs. L. Bentikoff, G. Trigg, Ludwig Larson and N. C. Goodwin; Rev. E. E. Coon and wife, state organizers and missionaries; Rev. Sophia B. Seip, chosen delegate to represent Oregon at the N. S. A. convention, October, 1906.

We have with us at present Brother and Sister W. D. Noyes, missionaries, beside a large corps of local workers.

We have chartered under the state association, societies in Pendleton, Cottage Grove, McKinville, Ashland, Coquille, Portland and Medford, and Medfords' Protective Association. All are in a fairly prosperous condition.

The past five months, since filling the office of president, March 10, I have presided at three special meetings, and one regular meeting. We have done good work at all of our public meetings. We had five weeks with Bro. Slater; six days' mass meeting, when we were honored by the presence of President H. D. Barrett, H. Moore and John Slater. The State Association gave a public reception in honor of President Barrett and H. Moore, at our business headquarters, 193 Sixth street. The state board was the recipient of an invitation to New Era Camp, where we attended in a body and enjoyed the spiritual feast waiting us; last, but not least, the extras at the table. We give but briefly some of our work since March 10, 1906.

Friends, I hope to meet you all at the N. S. A. convention.

REV. SOPHIA B. SEIP.
Portland, Oregon.

"Life and Moral Axioms of Confucius," is the title of a 62 page pamphlet, which contains many of the moral, aphorisms and philosophical teachings of the ancient Chinese philosopher, who lived 551 years before the Christian Era, and whose words precepts have left a lasting impression upon all subsequent nations. By Marcus R. K. Wright. Price 25c.

"The Jesuits." By Rev. B. D. Austin. A. M., B. D. An excellent pamphlet. Price, 15 cents.

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DEAFNESS CURED.

By the Simplest Method Yet Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposit, and the vibrations of the vocal chords are stopped. These deposits are removed by a simple method, and a cure is impossible. The tumor cannot be reached by probing or spraying, hence the inability of specialists in most cases to cure. For drums never cure deafness. There is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tube into the middle ear, removing the catarrhal obstructions as it passes through the tubes and loosens up the bones, (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina is very successful in curing ringing noises in the head. We have known people troubled with this distressing symptom for years, but cured in a few weeks' use of Actina. Actina also cures hay fever, asthma, bronchitis, sore throat, weak lungs, colds and headache, all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give free advice and positive proof of cures. A valuable book, "Prof. Wilcox's 100 pages Treatise on Diseases, Free. Address New York & London Electric Association, Dept. 3422, 629 Walnut street, Kansas City, Mo.

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CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book, Sent Free. Address: DR. BYE, Cor. 5th & Kansas City, Mo.

Big Salaries

Men and women of every age are invited to see our new book, "The Progress of the Human Race," which is a complete history of the world, from the beginning of time to the present day. It is a masterpiece of research and scholarship, and is the most complete and authoritative work of the kind ever published. It is now on hand, and is being sold at a special price of 75 cents per copy. Write for it at once. Address: The Progress of the Human Race, 100 N. 3rd St., St. Paul, Minn.

878

The above is the number of the present issue of The Progress of the Human Race, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of the Progress of the Human Race issued up to date. Keep watch the number on the tag of your wrapper.

STARTLING FACTS, OR Deeds of Darkness Disclosed

This work devotes special attention to Aurlucian Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

The Poetical and Prose Works OF ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the very reading and are a wholesome spur to flagging effort. Words of truth so vividly they live in the reader's memory and cause him to think to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

POEMS OF PASSION.
By Ella Wheeler Wilcox.
Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

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New and revised edition, containing more than one hundred new poems, displaying the author's fine taste, cultivation and originality. With portrait. Price \$1.

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An ideal poem about as true and lovable a woman as ever poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.
A birthday book compiled by Ella Gies Riddy, from the poetical and prose writings of Ella Wheeler Wilcox. It epitomizes her inspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half-tone illustrations prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER POEMS.
By Ella Wheeler Wilcox.
A magnificent collection of poems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red cloth, \$1.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and "Its Companion Piece." Cloth, 15 cents. Boards, 50 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 300," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 10 cents.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine, and must make speed equal to that of the compositor. The more rapid work, the better. It is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary, or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Mrs. Georgia Gladys Cooley writes from Indianapolis, Ind.: "I go from here to Rochester, N. Y., to assist in the dedication services of Brother Austin's church there."

The Harmonical Society of Sturgis, Mich., met Monday, Sept. 3, 1906, in the Free church and elected the following persons to serve one year from Sept. 3, 1906: President, Thos. Collar; secretary, Mrs. Agnes McGowan; treasurer, Mrs. M. G. McGowan; executive committee, John Whitely, Mrs. J. M. Barrows, H. G. Rawson, Mrs. C. Gilhams, Mrs. Libbie Anderson; soliciting committee, Mrs. Thos. Sturgis, Miss Ann Baker, Miss Mary Kelley. The 50th anniversary called the June meeting, will be held in the Free church, Sturgis, June 15 and 16, 1907. Remember the dates.

Mrs. Marguerite Miller writes from Rochester, Ind.: "I take pleasure in reporting two very interesting and successful seances, given by Mrs. J. J. Barnes, Saturday and Sunday nights, in this city. Mr. Barnes is one of the veteran mediums who by his honesty has brought many into the truths of spirit return. Many voices were heard through the trumpet, conversing with their friends on this side of the dividing line. He will return here in November and we expect a revival of Spiritualism in our city."

Correspondent writes: "The Sunflower Club will have a tea on September 25, from 2 to 5 p. m., in Lincoln Hall, Fraternity Building, 70 East Adams street. Mesdames H. M. Sears and J. A. Lamborn will preside. A full attendance of members is requested, as several topics of interest will be discussed. The public is cordially invited."

Emma L. Arbaceam writes from Jersey City in regard to The Progressive Thinker: "The Progressive Thinker is proving itself the 'survival of the fittest.' Bogus Spiritualistic seances have been again exposed as turning out to be fraudulent, but the question constantly recurs why it is that after so many exposures they should still continue. The reason must be that there are constantly occurring Spiritualistic phenomena which are genuine. The case is similar to that of religious hypocrisy. If there were not something real and of immense value in religion, religious imposture would not last a week. This does not prove that Spiritualism is all truth, but only that it has a miraculous element which has not yet been disposed of.—Chicago Chronicle.

Eva L. Stewart writes: "On the 2nd of this month the Hyde Park Occult Society had a change in its services, an 'Experience Meeting.' Many gave their first experience in Spiritualism wherein they were convinced of its truth. One young man who had been a member of an orthodox church for a long time, wrote to the same that he had changed his belief and wished to be released. The ladies took quite an active part. Mrs. E. Guckert gave fine messages. We had two suspicious-looking strangers present. They got the straight goods in the messages given to them by Mrs. Guckert. The 6th, the president, vice-president, financial secretary, corresponding secretary, and looking strangers present. They got trip; but we hear they had a large audience to hear Mr. Bloom. After his discourse, Mrs. Bloom gave messages, followed by Mrs. Guckert. On the 16th, Dr. J. H. Randall speaks for us. On the 23rd Dr. Geo. B. McNeill will speak. Mrs. Guckert will give messages. We expect to hold circles in the hall this winter and the first one will be on Thursday evening, the 20th. A small fee of admission will be asked, but not so much as to keep any from coming. All will get messages at these circles. Everyone welcome."

J. H. Bassler writes: "I derive a great deal of gratification from your vigorous fight against bogus mediums, as well as tricky one, in The Progressive Thinker, every new number of which is a fresh surprise to me for the variety and interest of its contents. Long may you live to guide its destiny; and long may that prince of Spiritualistic writers, Hudson Tuttle, and the host of your other able contributors remain to enlighten us, in my wish."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The Lake View Spiritual Union has again resumed the regular Sunday afternoon meetings, in Wells Hall, 1329 N. Clark street, corner Fletcher street. Friends and co-workers in the vineyard of truth are cordially invited to assist.

The First Spiritualist Church of Indianapolis, Ind., has been closed for the past two years, but meetings have been resumed with Georgia Gladys Cooley as speaker and message bearer, who will serve the people during September. Much interest is being manifested in Mrs. Cooley's work, with a noted increase in the attendance at each meeting, until the church was packed to the door, with all available space utilized last Sunday evening.

S. Hartman writes: "The magnificent and beautiful premium book, Gems of Thought, came duly to hand and I heartily thank you for it."

Dr. and Mrs. Alex Caird are now located in their pleasant office, No. 538 West Monroe street, where they will be glad to receive their friends.

Secretary writes: "The meetings at Arlington Hall have been raised twice by the police. Dr. Beverly, the president, was brought into court by Mrs. Marvel Miller, but she testified she had no dealings with him, and had paid him no money, so the case was dismissed on her own testimony. The Doctor will discontinue his meetings, and now devote himself to healing, he being a licensed physician."

Mrs. Kirschner writes: "At the Rising Sun Temple, Oakley and Jackson Boule, on Sunday afternoon, Sept. 3, we had a pleasant surprise for our audience by having Mrs. M. E. Cadwallader of Philadelphia with us. She took a deep interest in the lyceum work, and afterwards gave a soul-stirring talk which was appreciated by all present. Her knowledge of spiritual truths, gained from her extensive travels in this and in foreign countries, and her pleasant manner caused a number of new converts to be made after the meeting. Mrs. Hill gave some very convincing messages. We were also favored by the presence of Dr. and Mrs. Alex Caird, of Lynn, Mass., and Mrs. DeWolf Kizer. Mrs. Caird gave some beautiful messages, as well as did Mrs. C. Kirschner, all of which brought comfort to those who were seeking after truth. Our attendance is increasing, owing to the popularity of our speakers and of the messages of prominent mediums. Now a word for Sister Elizabeth Harlow, the faithful worker for our cause. She will lecture again on Friday evening, Sept. 21, and she will also speak in the Temple on Sunday afternoon and evening, Sept. 23. This is the last chance of hearing this gifted lady, as she goes to Columbus again to resume the pastorate of her church, so don't fail to hear her."

E. J. Bates writes: "Mrs. S. J. Lenon, formerly of Seattle, Wash., has resumed active work at San Bernardino, Cal. She has received the endorsement of the C. S. S. A., and is upholding the dignity of her calling by her fine messages. She is a true and private readings and upon the public rostrum."

Edward Chamberlain writes from Dallas, Texas: "A new Spiritual society to be known as the Spiritualist Church of Dallas, was organized Aug. 30, with Mrs. Alice Baker as pastor and Edward Chamberlain, secretary and treasurer. A charter is to be obtained from the Texas State Association of Spiritualists."

Dr. S. B. Warner lectured last Sunday at Rockford, Ill.

S. A. Huntington, secretary, writes favorably of the meetings at Malden, Mass. He speaks approvingly of Mrs. Alice M. Whall, the president; Mr. T. T. Wallace, Mrs. Carter, Mrs. Izetta B. Sears Hill of Boston and others, who have participated in the exercises of the meetings. The speaking and messages were all of a high order, which indicates that Spiritualism at that place is attracting a great deal of attention.

Mass-Meeting at Greenwich, Mass.

The Massachusetts State Association will hold a mass meeting in the Spiritual Church at Greenwich, Mass., on Tuesday, September 25, afternoon and evening. Good talent has been engaged and it is hoped that all Spiritualists will attend. The meeting will be free.

CARRIE L. HATCH, Sec'y.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

"The Present Age and Finer Life; Ancient and Modern Mysteries Classified and Explained" by Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

"Talmagean Inanities, incongruities, Incoherencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, September 23, 1906. "Matter and Spirit."

Gems of Thought.—
"All are parts of one stupendous whole. Whose body Nature is and God (or the soul)." —Pope.

For information concerning the Progressive Lyceum, authorized Lesson Paper for the National Spiritualists Association, address John W. Ring, Green Mountain Falls, Colorado.

ATTENTION, SPIRITUALISTS!

Maine is Fairly Ablaze in Promoting Our Cause.

The tenth annual convention of the Maine State Association of Spiritualists will be held in Bangor, Maine, October 5, 6 and 7, 1906. Mrs. Nettie Holt-Harding, Mark A. Barwise, Minerva B. Barwise, and other well-known speakers and mediums will be provided by the Spiritualists of Bangor. Reduced rates will be granted on the Maine Central Railroad. Every Spiritualist in Maine should attend this convention. For further particulars address Mark A. Barwise, first vice-president State Association, R. F. D., No. 1, Bangor, Maine.

VIOLA A. B. RAND, Secretary.

Convention of the California State Spiritualist Association.

I promised to write a few lines to you concerning the eleventh annual convention of the State Spiritualist Association, at Los Angeles.

Not one jar of discontent or discord was apparent in the vast audiences that assembled at the Burbank Hall, Sept. 7, 8 and 9, and if that alone is an indication that Spiritualism is growing less, it will not be understood so by the hundreds who could not gain admittance. Mr. Arthur S. Howe, president of the state association, and Mrs. M. E. G. Howe, secretary of the association, are most efficient workers, and much is due to their untiring efforts. Prof. J. S. Loveland, J. L. Dryden, Rev. W. C. Bowman, Will C. Hodge and others gave most eloquent addresses, as these glants of intellect can on all subjects.

The musical program was carried out to perfection in every detail; the contralto exceptionally fine; every piece rendered seemed more and more charming—voices more gloriously sweet.

From first to last there was one grand success.

The messages were given through the best mediums in the spiritual field: Mrs. J. J. Whitney, Mrs. M. E. G. Howe, Mrs. R. S. Cowell, Mrs. Alice Baldridge, Mrs. Lottie Allen and others. Mrs. Lottie Allen sang a solo in a rich, cultured voice, which seemed to come from the angel choir.

The messages were all appreciated and most of them recognized. One from the guides of Mrs. J. J. Whitney was for myself, and divinely potent and soul-satisfying. These sweet words came floating to me:

"Love beyond the Orient meadows,
Floats the golden fringe of day,
Heart to heart we'll bide the shadows
Till the mists have cleared away."

Mrs. T. B. Taylor received a message from her husband, Dr. T. B. Taylor, whom so many will recollect as one of the indefatigable workers and writers in the cause. The message was beyond all civil. The happiness these messages bring to the waiting one are soothing and peace laden to the anxious soul.

The association of Los Angeles has purchased grounds at Edendale, Cal., for camp and other meetings, and is building cottages there fast. The grounds are beautifully laid out with walks and outcrops of trees, and other foliage and flowers. It is for the future to decide if fifty thousand dollars will be expended there, as it is now planned to make it the most charming place on the coast.

There are writings on the wall, Prophesies of what will be. I hear the voices rise and fall Like echoes over the distant sea.

These things must come to pass; Love and friendship here must reign; Bigotry dissolve like grass.

Before the blast that sweeps the plain, Ross L. Bushnell Donnolly, Los Angeles, Cal.

AMENDMENTS FOR ACTION AT N. S. A. CONVENTION, 1906.

Unfinished Business of Convention of 1905.—First Amendment.

The Massachusetts State Spiritualists Association asks that N. S. A. Constitution, Art. IX, be amended to read as follows:

"The annual meeting of this association shall be held at Washington, D. C., every second year, beginning 1907, the place of meeting in the alternate year to be voted upon in the convention held in Washington, D. C." Signed Geo. Fuller, James B. Hatch, J. Q. A. Whittemore, Hebron Libbey, Carrie L. Hatch, Carrie F. Loring, Simeon Butterfield, Suse C. Clark, officers of Massachusetts S. S. A.

Second Amendment.

Mrs. M. E. Cadwallader, of Philadelphia, Pa., filed the following at 1905 convention:

"Amend Constitution, Art. IX, as follows: 'The annual convention of this association shall be held in the City of Washington, D. C., on the third Tuesday in October, and at such other time or other place as this association may determine at any annual convention, with the provision that every third year the convention shall meet in Washington, D. C.'"

New Business.

The First Association of Spiritualists of Washington, D. C., proposes to amend the Constitution of the National Spiritualists as follows: "In Art. III, strike out the words, 'Two inches in diameter.'" By the official board, Mrs. H. D. Morgan, secretary.

Note.—As the N. S. A. Board has ordered a small sum for use at conventions to be paid to the association to place to place, the amendment on Seal—Art. III of Constitution—seems to be necessary.

Amendment Proposed by the First Spiritualist Religious Association of Clackamas County, Oregon.

That the officers of the National Spiritualists' Association shall consist of a president, vice-president, secretary, and treasurer, who shall be trustees, and with five others, constitute a board of trustees, who shall have charge of the business affairs of the association, and shall be chosen by ballot by the duly accredited delegates at the regular annual convention.

Beginning with the convention of

THE PATHWAY OF THE SPIRIT.

An Exceptionally Interesting, Important New Book by Dr. J. M. Peebles.

Few, if any, really intelligent persons in the church or out of it, deny, after this nearly sixty years' reign of spiritual phenomena, with the appendix, psychical research society, the fact—the well-authenticated fact of a present conscious intercourse between the world seen and unseen.

Blind Tom is a musician and nothing else; a man may be a mathematician and nothing else, an astronomer and nothing else; or at least know nothing of phonology, psychology, psychometry, telepathic transference, etc. These are not, in the broad, telescopic sense of the phrase, "really intelligent persons."

Spiritualism is a settled fact—not a new fact, but a fact better understood than the necromancy of Babylon, the seership of Israel or the witchcraft of Salem. But other questions of deep and far-reaching import relating to Spiritualism rise up on the horizon of thought, demanding consideration, and if possible rational and satisfactory answers? This book of the Doctor's grapples with some of them, such as:

I.—The origin of the human spirit. Are spirits and souls the same?

II.—Of what is the spirit in the human organism constituted?

III.—Where in the human body is it located—the brain or solar plexus?

IV.—What was the origin of this human spirit?

V.—What is the form and shape of the conscious immortal spirit?

VI.—Did it pre-exist before the foetal sperm-point in generation?

VII.—Did it grow up out of the non-reasoning physical matter of the body?

VIII.—When and how did the spirit become connected with the human?

IX.—Are spirit and soul synonyms, and should they ever be used interchangeably?

X.—Is the conscious spirit an aggregate of elements and the subject of final disintegration and dissolution?

XI.—Can—does the immortal spirit sin?

XII.—Can it leave the body for specified purposes, traverse the spaces, and return into it again?

XIII.—Can it pass into and live in another human body for a time?

XIV.—Now that obsession by diakia, earth-bound spirits are almost universally admitted—are the obsessing influences human spirits, or the spirits of the elements as the Gathas of Zoroaster taught and Theosophists still teach?

XV.—What is meant by internal obsessions? and do these entities pass into muscle, sinew, nerve, brain, etc.?

XVI.—Do pre-existing, incarnated spirits remember their existence in the refined etheric regions?

XVII.—Both sides of reincarnation calmly considered. Celsus' dialogue on the sale of the gods.

XVIII.—Is the reincarnation or the re-embodiment of spirits a matter of choice or fate?

XIX.—Do spirits in the higher realms of existence find their harmonious mates? (This not an unimportant question, since this day's published account, speaking of the "divorce grindings," states "that between 20,000 and 30,000 were legally separated during the last twenty or more years in Philadelphia.")

XX.—What logically considered is to be the ultimate destiny of the conscious spirit—Nirvana, unfoldment in manifestation, or annihilation?

Here are a few quotations from the pages of this book:

"Many of the most enlightened minds of all ages and countries have taught that man's conscious self-hood is as much a matter of the past as it is to be of the future. The proof of pre-existence rests more upon axioms, intuitions, spiritual cognitions, direct revelations from angels

and exalted spirits, prophets and poets and the seers of the ages, than upon evidence directed to or proceeding from the perceptive senses, or to the didactic faculty" (page 74).

"This grand universe of which our planet forms a very small portion, is not an orphan, not a dice throw, not a helter-skelter chance universe that somehow got itself into existence without plan or purpose. It is a universe of law and order—I repeat, of law and order, else no astronomer could foretell to the day and the hour for centuries ahead, the coming of an eclipse" (page 43).

"Can you see—can you describe this unclotted human spirit?"

"I cannot. The most that I can say is that it looks like a fiery diamond—a brilliant point of dazzling brightness shining through a very ethereal white film, and connected in some way (sympathetically and vibrantly) with the sensitive that I am now using. And I am sure that all life, all energy, all thought, centers in spirit" (page 45).

"Stating nothing right here of the menace to physical health, nor to the malignant agencies that may be hidden in microscopic bacteria—these wandering germinal entities, the central force of which is spirit, may it not be concluded that chance, or will-impelled vibrations may be the chariots by which they are borne into the auras, the blood corpuscles and the convolutions of the brain, producing the most deleterious effects upon the subject physically, mentally and morally. The clairvoyant eye perceives these effects and unfledged intelligences pronounce them positive realities" (page 52).

"The Ego is pure. The immortal spirit does not sin. Vices come through the angularities and the imperfections of the soul-body, which though ethereal is partitioned and out of harmony with the pulsations of the deified spirit. And so all are imperfect, because dwelling in such functioning on this material plane of being; and all, likewise, are artists, painting on invisible canvas; all are sculptors, chiseling on invisible marble; all are writers, writing books on the invisible ether. All have their ideals—lofty ideals unattained."

"Nature is a unity. History proceeds in regular cycles. There are transitional points, but no broken links—no aimless causes. The dew leaves its effect upon the plant. The dashing stream writes its history on the mountain-side, the fossil in the rock" (pages 143-146).

"Spirit, in the fellowship of love, is the great, the mighty word of the twentieth century, because it overarches, underlies, infuses and spiritually uplifts. It draws no lines of caste, knows no sacerdotalism, seeks the good along every pathway, stands for the unprejudiced investigations of all subjects, all forms of thought, all genuine phenomena, all human experiences, and accepts all truths that can be verified. Eminent eclectics, it excludes, condemns, no one realizing that the most beautiful painting has a shaded background, that the minor chords help to swell and intensify the melody; and that from the darkest prairie soils the finest corn springs up and ripens under autumn's suns" (page 170).

"The star of progress is in the ascendant in this and in all worlds; and touching the great hereafter it will be considered and said sooner or later, as friend after friend departs, 'Gone, gone (in appearance only) to join

"The choir invisible Of those immortal dead who live again In minds made better by their presence." (Pages 194-195).

This book will surely be out of the press in ten days, printed on fine cream-colored paper and elegantly bound in cloth. Price 75 cents, postage 10 cents. For sale at the office of The Progressive Thinker.

FOR OLD ACQUAINTANCE' SAKE.

Beloved friends, we gather here For old acquaintance' sake; To pledge with many a smile and tear, The ties that cannot break.

For love of vanished hours, to-day We make this vow so true: Though time shall bring whatever it may, The old outshines the new.

A friendship—dear has never been bought Nor on the market sold; For bonds like these are heaven-wrought— Their worth is not in gold.

Though other scenes allure away, With pleasures for a time, When sorrow comes we wander back To days of Old Lang Syne.

Like stars through drifting clouds they shine, With strong, immortal rays; The glory of their love divine Leads on through darker ways.

May blessings free and full and fine Be yours in life to share, In memory of Old Lang Syne,— Is all my loving prayer.

F. A. BOISE, Los Angeles, Cal.

Offers an Explanation.

The progressive thinkers are those that will not allow themselves to be hypnotized by mortal or spirit, but cultivate and unfold their own individuality, as has Brother R. A. Dague, of Spokane, Wash., who asks for proof of reincarnation. The writer of "The Light of Egypt" says: "The reader must bear in mind that the doctrine of human reincarnation is not strictly speaking a doctrine of occultism. It is a theological doctrine of oriental sacerdotal system, formulated by the priesthood, either to conceal the real truth, or to account for what they themselves could not comprehend. Whoever wants higher authority on

WHEN MY SHIP RETURNS.

Far o'er the deep sea there signals to me From the blue waves mingled with gray, Where comes into view my ship and her crew.

In a dream so silvery spray, Where my treasures were stored with my friends on board, 'Neath a sky of cloudless blue, In the springtime air, when the world was fair,

And hearts were warm and true. Far out on the sea my fair ship I see Sailing for Love's sunny bay, And the treasures it holds 'neath its board, 'White silken folds

Fond memory will keep away, For my ship holds the past of pain and joy, Of star-hopes that rise and set, 'Neath the shadows of night lost to outward sight, With many a heart regret.

My ship is steering and silently near— God's infinite Port we do not see, Where no longer tossed, in sorrow waves lost;

But moored in the Yet-to-be, On that mystical isle the loved ones smile. In the light of immortal youth; They will greet me ere long freed from sorrow and care, And teach me the lessons of truth.

BISHOP A. BEALS, Summerland, Cal.

MARY ANN GAREW.

Wife, Mother, Spirit, and Angel. By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

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PROGRESSION or How a Spirit Advances in Spirit Life. The evolution of Man. By Michael Faraday. Price, 10c.

ROMANISM EXPOSED is a pamphlet of 80 pages, in reply to Prof. David Swing, Priest Chasman and Dr. Whitrow, and is principally in defense of Protestantism. A concise little pamphlet. Price 15 cents.

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Discovery of a Lost Trail by Charles B. Newcomb. Author of "All the Rights with the World," which continues in the front rank of the metaphysical books that are now appearing. This work is a masterpiece of research and is strengthened by him with welcome material and much to make the world better by making men and women better able to understand and enjoy it.

The simple study of strange and beautiful things called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at this office.

Two Excellent Spiritual Books

From the Pen of the Gifted Inspirational Author, CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

OCEANIDES—Price Paper, Wife, Mother, Spirit, Angel.—Neat Cloth Cover, Price \$1.00.

This great novel is written with a distinct purpose, to set forth certain phases of a life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female constituting the completed ego or angel, is advanced as a vital truth of spirit experience in the higher realms. The work radiates a good spiritual influence, and is very interesting.

It is a spiritual book for Spiritualists, and interesting for everyone.

MARY ANN GAREW.

Wife, Mother, Spirit, and Angel. By Carlyle Petersilea.

This most beautiful story of the experiences of a young wife and mother taken from her home on earth to her home in the spirit world, is told in such a realistic way, that one is carried away with the sweet beauty and naturalness of it. It makes the other world appear very near to us. This book has been a great comfort to many weary hearts who have lost mother, wife or babies. Price, neatly bound in cloth, \$1.

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COMMON SENSE by Thomas Paine. A famous

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the clearest is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the answers thereby assume a character which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of the space given, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

N. S. Franklin: N. S. Franklin: Q. How can the great problem of destiny be solved.

A. The difficulty, perplexity and ambiguity, which has involved this subject has all originated by making the interference of a personal God a prime factor in the equation. The computation has been made with the use of an unknown term with unknown powers.

A problem thus stated cannot be resolved. In fact, it is not a problem but a speculation with no assurance of correctness, or capability of demonstration. If we are to study the subject with a hope of getting at the truth, these old ideas must be canceled, even effaced, and the history of man's development as contained in biology and paleontology read from its beginning to the evolution of man. In this light, man's destiny is an immortal future.

Individual destiny may be taken as having the meaning of fate. It is contended that each and every one is driven onward, as balls are sent by the blows of the players. Everything is predetermined by causes, and man cannot do otherwise than move with the impelling forces.

But it must be taken into consideration that man himself is a culmination of causes and effects, and has the power to react on the envolving conditions. In the degree of this power he can resist, and becomes in this narrow sphere an independent free agent. He may be a creature of destiny, but he may be superior to environment, and the strongest force actuating him spring from his high intelligence.

This question has been discussed several times in this department, and hence only an outline of the reply is here given.

C. J. McC.: Q. Is the report of the death of Mary Baker Eddy true? Who will take her place when she dies?

A. Her devotees report Mother Eddy as enjoying a ripe old age. She has made more money probably than any other religious leader since the world began, and ought to have the privilege of enjoying the "bib and tucker" it brings. She knows well how to spend money to get enjoyment out of it. When she dies her death will not be hissed, reported. Her place will be supplied by an ideal, Mrs. Eddy apotheosized! No apostle can hope to succeed to her high estate, and marvelous hypnotic power over her subjects.

J. J. Fly: Q. I asked you some time ago in regard to historical authority of the existence of Jesus. You tell that the purported letter of Sphar to Jesus Christ is a forgery; also the brief mention of him by Tacitus is a forgery. Now a doctor of divinity affirmed to me that these mentionings were genuine and undisputed. Will you cite me to some authorities, making quotations from them, affirming whether there is any reliable history, and do the ministry pretend that there were such men as the four apostles, or any other apostles that are recognized by history?

A. In the maze of rascality, credulity and fraud which invests the history of Christianity, it is difficult to distinguish the true from the false, or to know how much value to place on historical authority. No book has more clearly and strongly shown this than "Researches in Oriental History," by Dr. G. W. Brown. Every one who desires an impartial knowledge of this subject should read and study this book. [Now unfortunately out of print.] This is one of the authorities I produce to sustain my views as to forgery, of every evidence produced from pagan sources as to Christianity. Really the book proves much more. Another authority is Hardouin, an educated Jesuit, 1646; died 1727. While he was librarian of the Louis le Grand College, he published "Chimologie," in which he declared: "With the exception of the works of Homer, Herodotus, Cicero, and Natural History of Pliny, the Georgias of Virgil and Satires and Epistles of Horace, all the Classics of Greece and Rome were spurious, having been manufactured by monks in the 13th century."

Of still greater authority is Prof. Edwin Johnson's statement, founded on his knowledge of the classics, which he taught in several leading colleges in England. In his "The Rise of Christianity," p. 460, he says: "The supposed correspondence of Pliny with the Emperor Trajan is not to be found in any extant manuscript. It was added to the collection by Albinus. The fraud should have long ago been discovered. One cannot read the first two sentences without feeling that this is the writing of a man unaccustomed to think in Latin. He probably thought in French. What can grate more harshly on the ear than such phrases as cunctationem

mean regere, and ignorantia iniquitatis? We have the talk about flagitia flagrantur, used in an obscure sense, and sacramenta in the Catholic sense, and the like. Pliny was not a Catholic, neither was he a man to employ expressions he did not understand. So long used as an evidence of Christianity, the letter in fact is one of the most glaring and impudent fabrications in the long series used to bolster the popular faith."

Dr. Brown might make his criticism even more severe than when he says: Several other learned writers have expressed themselves equally forcible as to the genuineness of both Tacitus and Pliny. Suetonius is one of the historians in the annals while Sulpicius Severus was a Benedictine monk who forged the Historic Sacle to excite hatred against the Jews, bearing fruit to this day in Russia."

When Christianity became dominant, its force was spent in the destruction of the works of art and books of the pagan world. This became a mania, and it is a wonder that a line escaped. The remnant preserved in Spain was burned on the public square of Granada by Ximenes, —\$9,000 priceless volumes. Few of these were in duplicate. Printing had not then multiplied the author's manuscript into thousands. Often it was the only one. Its destruction, therefore, was absolute and irretrievably lost.

After this age of destruction, after all evidence had been removed, came the harvest time for the manufacture of the forgeries which have played such important part in the history of Christianity. It is asked: Why, if the books of the New Testament, the works of the church fathers on which so much stress is laid, were written in the first centuries, were they not composed in the climate of Latin spoken at that time, instead of the barbarous Latin of the cloister, fifteen hundred years later?

Prof. Johnson has answered that question. Dr. Brown has answered it, and in any other field of criticism their reply would be taken as final.

Outside the New Testament, there is no recognition of the apostles by "profane" history.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea. The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the question of man to God, and the colossal scheme of theology to save man by a mediator.

How came these ideas? What is their meaning? What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish first of savage man at the elements.

From the beginning its unfoldment is traced from age to age; from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, and the Middle Ages; The Bible, the Border Religions Chinese, Scandinavian, Aztec; The Old Question of Design in Nature; The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia and the West; From Avesta to the Bible; The Prophecies of the Messiah; Conception and Genealogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resurrection of the Christ; The Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 300 to 350 octavo pages; will be well printed and muslin bound. The price will be \$1.25; to those who become subscribers \$1. The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, by card or letter. An early response is desired, for the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in Bangor of Light wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

Judge Edmunds: "Had the medium-author would a few centuries before, he certainly would have been burned at the stake."

The City Item, Boston: "In many respects worthy of highest praise and shows careful and elaborate research."

J. S. Loveland: "We have read it with great interest."

Q. A. Bacon: "Valuable for the present and the future."

W. H. Terry, Editor Harbinger to Light, Melbourne, Australia: "Unlike in its treatment all others."

Epes Sargent: "A mine of thought, and shows what inspiration can produce at its best."

Address HUDSON TUTTLE, Berlin Heights, Ohio.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of special interest and value. Price \$1.

"The Spiritual Birth or Death and Its Tomorrow." By Moses Hull. This pamphlet of 38 pages, and gives the Spiritualistic Idea of Death, Heaven and Hell, according to the author's interpretation of the Spiritualistic views. Price, 15 cents.

A SHORT SERMON.

On the Wicked and Blasphemous Doctrine of Original Sin.

Jesus answered and said unto him, verily, verily I say unto thee except a man be born again he cannot see the kingdom of God. (John 3:3.) Verily, verily, I say unto thee except a man be born of water and of the spirit he cannot enter into the kingdom of God. (John 3:5.) The above quotations presuppose that man is wicked from his birth, and must be cleansed with water or baptized into the kingdom of God, or go to heaven when he dies; that if he should die in his infancy without baptism he would go to hell, and be tortured for ever and ever in a fire of burning brimstone.

That is in substance, the doctrine of original sin. That because Adam ate of the apple that Eve gave him, every child born into the world is wicked from birth, and for eating the apple is turned poor Adam out of the garden of Eden to earn his bread by the sweat of his brow, and left guilty Eve in Paradise to eat apples with the devil and have a good time.

I cannot believe such an inhuman, wicked and blasphemous doctrine, that God created every human being born into the world with the express purpose of torturing them for ever and ever in hell fire. I cannot believe that God is such a wicked, diabolical fiend.

I believe we are all born good, and all will go to heaven without being baptized and paid for.

I believe in a good God, one who cannot do an evil act, and who does everything for the best.

It does not require a bible, a minister or a church to enable us to obey the golden rule.

I believe in being good and doing good without any hope of reward, and abstaining from evil acts without any fear of punishment.

After a very careful examination of history I believe the doctrine of original sin is only the work of scheming, lazy, adulterous and wicked priests, for the express purpose of obtaining money to support themselves and build costly churches and cathedrals.

They not only claim we are born wicked, but teach that they are superior to God, and that God must consign an innocent child that has not been baptized to the flames of hell for ever and ever. I cannot believe that God would command God to do so. And another child, no matter how wicked, that has been baptized and paid for, God must receive into heaven and make an angel of it if they command him to do so.

Who is foolish enough to believe any such teachings? Why, millions and millions of supposed intelligent people who blindly follow the leadership of the orthodox churches. They do not stop to reason or think for themselves, but believe the most wicked and unreasonable teachings of a priest, because they think he is an oracle of God.

The ministers go still further, and teach that a loving mother who has been baptized and paid for, and goes to heaven when she dies, the Lord is playing upon a harp, and praise God and rejoice that her innocent little child whom she loved so dearly, and who died without being baptized and paid for, is being tortured forever in the fires of an everlasting hell, and that she can see her little child withering in the agonies of torture, and be glad and happy that she is suffering because some lazy priest or minister was not paid for baptizing it.

That teaching is also believed by millions of deluded followers of the orthodox churches. But I cannot, and I will not believe any such wicked, damnable and blasphemous doctrine. It is a wonder that God does not strike the ministers dumb for vilifying and blaspheming him so.

When we turn back the pages of history to the beginning, we find that among all nations there were persons endowed with the divine power of healing the sick by the laying on of hands, or, rather, spirit power. The common people seeing the wonderful spiritual power of these healers believed them to be the agents of God, and that they were able to communicate with God; and when they had committed a sin they would go to the spiritual healers and ask them to intercede with God and ask him to forgive them, and they would pay for their doing it. The healers seeing that there was money in the business, and that they could earn an easy living, that way, they washed their sin with water to show that he was once more pure and sinless. That is the origin of the rite and ceremony of baptism. It was established for the purpose of revenue only, and the pagan priests who established the Catholic church adopted that rite.

The rite and ceremony of baptism was limited to adults who were old enough to commit sin and know they were guilty.

Irenaeus, bishop of Lyons, A. D. 170, author of the Gospel of St. John, and other founders of the Catholic church did not baptize infants. The Greeks, Egyptians, Jews or Romans did not practice infant baptism.

We find it first established towards the end of the fifth century, by St. Augustine and Pelagius and adopted by the council of Orange, A. D. 529. The Catholic church needed more revenue to build the Basilica at Rome, and extended the rite and ceremony of baptism to children.

The common people, of course, would not pay for having their innocent children baptized, because they had never committed any sin; and the bishops and priests taught them the doctrine of original sin—that their children were conceived in sin and born wicked, and if they died without being baptized and paid for, they would be consigned to the everlasting fires of hell.

All of the fathers of the Greek church before St. Augustine, and no controversy arose about original sin until the fifth century, then inherited guilt was first established by St. Augustine.

That wicked, damnable and blasphemous doctrine of original sin was established for the express purpose of raising revenue to build up the Roman Catholic hierarchy that has been the greatest curse to the human race the world has ever known.

San Diego, Cal. GEO. E. SLY.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer etheral phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

"Spiritual Fire Crackers, Bible Chestnut and Political Pin Points." By J. S. Harrington. A valuable treatise on 79 pages of easy reading. Price 25 cents.

HASLETT PARK CAMP.

The Successful Work Done There This Year.

Once more the season has come when the life tide flows out of our camps. The last notes have sounded. One by one the tents have folded their wings and disappeared, and then the question arises, "What will the year have accomplished for us and our respective homes?" Do we each take with us a breath from the shores of eternal progress? In other words, do we each give manifestations of a larger, more perfected life in our relationship with our fellow-man?

Have we caught the message that the angel visitors have intended for the car of man, and not only that, but for his daily use? Put it down in your diary, my friend, or paste it in your hat: "I am to use my Spiritualism each day of my life. I am to grow broader-minded. I am to grow in all the spiritual graces of my being, with more love and thoughtfulness for all the human race; meek in spirit, yet large in spirit, with a heart for all the world, and I must realize my individual responsibility in building up a clean and honest Spiritualism."

Oh! good friends, from the various camps in our broad land, do not go home and forget all about Spiritualism in a few short weeks. Do not let it die out of your life like the folding of the tents and the passing of the season. Your attitude toward the season, but aid it to a stronger foot hold in your vicinity. Give it your support; identify yourself with the cause. If it isn't respectable in your vicinity, then consider the responsibility, duty and privilege yours to make it respectable.

Support the truth you know by all means. Your attitude toward the truth has much to do with its respectability.

It should be the business of every individual who has seen a truth face to face, to stand for that truth. Do not infer that I would have you close your eyes and absorb everything that comes along—not a bit of it. I would have you use your brains, your eyes and your ears—search and hold fast the good.

The same privilege, in fact, that we would reserve in reading the Bible; but when you do find a truth, be honest with it; treat it with respect, and not lose your own self-respect by ignoring it because of its unpopularity. In every human breast should burn a love for truth that would work year for its supremacy over all the land; that none would stand and see it scandalized or spit upon without forthcoming to its rescue. Again I say, that upon each human soul rests the responsibility.

The truths that come to us while at camp-meeting, should not fall at our feet as sounding brass, or a tinkling cymbal. Your attitude toward the world in vital places. Their echo should be a lasting refrain of peace and good will, and joy should go out into the land because we have learned a little more of the laws of life, and the way in which to incorporate them into our daily living.

When all we have learned to use up all the earth when all have learned to love right, and the Brotherhood of Man shall crown the world with its glory.

At Haslett Park camp the work of our able sister and president of the Michigan State Spiritualists' Association, Mrs. Abbie Sheets, of Grand Ledge, Mich., was a most fitting crown for the grand work done by her able predecessors, each one in their own individual manner presenting the truths that are so dear to us. Mrs. Sheets' clear, logical way of presenting a subject, won the respect of the most skeptical. She touched deep avenues in human life, and made all feel the responsibility of right and noble living. She speaks to the hearts of all, and draws humanity closer together in sympathy and love.

Her messages are of a high order and much appreciated. She gave us a beautiful lecture upon the "Little Brown Men of the Mountains," and we feel much indebted to her for our acquaintance with the manners and customs of this peculiar people.

At the close of this last camp week we had the pleasure of meeting and listening to the noted advocate of Socialism, Eugene V. Debs. In a very clear and practical manner he presented his theme. The needy poor and the "needy" rich alike are subjects for his sympathy. Woman also was recognized as an important factor in the world, and we felt that she should have a place in a "government" of the people, by the people, and for the people.

Our annual masquerade party, Aug. 31, was well attended, and many gorgeous figures joined in the dance. Those who suddenly disappeared in the early evening were all found at the unveiling time.

As a fitting close to our camp, we had a very interesting and Sunday, that veteran camp man, Dr. D. D. King of Mantua, Ohio. His lectures were of a scientific character, taking for his subjects, Phenology, Mesmerism and Psychometry, following the same with phenological and psychometric readings. His work is of a practical and interesting nature, giving us a larger knowledge of ourselves as of human nature.

To end the camp of 1906, and we again looking into the future, know full well that all of life's experiences are but bringing out the powers of spirit, and unfolding us to larger things. EMMA GIBBS.

Grand Rapids, Mich.

RECALLED.

Like a great wild rose with a golden heart.

Opens the beautiful dawn; But the tender tints fade the tear-drops start.

For I dream of a rose-cheek gone.

Like a golden bloom is the beautiful moon.

But I look on the sunshine and sigh.

For a sweet sunny life that closed all last noon.

And took half the light from my sky.

Like a bright-hearted life, cloud-petals and fair.

Afloat in the blue, sets the sun;

But I catch through the glory a glimpse of bright hair.

O'er the brow of a glorified one.

Like night-blooming flowers are the stars that we see.

For they fade in the morning skies Like the beautiful eyes that were lost to me.

In the blue of Paradise.

All beauty and brightness, all glory and gleam.

Of blossom, and sunshine and star, Recalls the sweet spirit that passed like a dream where our lost treasures are.

CALLA HARCOURT.

Chestnut Hill, Pa.

THE PRESENT SITUATION.

Characteristic Letter From Moses Hull, of Whitewater, Wis.

To the Editor:—I am glad that your paper speaks out occasionally on the medium question just as it does. The mediums have no better friends this side of heaven than I am and always have been. No body can truthfully say that they ever heard an utterance of a word or word or word that they ever read one line from my pen against mediums and mediumship. This I say just now because our good Brother Sprague told me at Clinton last summer that he had heard several persons say that I was opposed to mediums and mediumship. He said that he had undertaken in a few instances to set persons right who had imparted this information to him, but generally it was no use; they knew I was not a friend of the mediums. I also have letters saying that I am not wanted at certain places because of my opposition to mediums.

In reply to all this I shall say that I would like to see the man or woman who ever heard me say a word against mediums or mediumship, or who ever read a line from me against mediums or mediumship. I do often speak against the charlatans who are playing in the name of mediumship; and I will now say that I am glad when one of those who plier the livery of heaven to serve such as are injuring Spiritualism. I know it is only a question of time when such persons will be exposed, as they ought. Then those who have believed in them, and measured their Spiritualism by them will have a great fall.

I say all this because I want to give The Progressive Thinker a good opportunity to expose some of the frauds who have deceived the people in the sacred name of Spiritualism.

Once upon a time I was asked by a popular medium, so-called, if I could not endorse all the so-called mediums; and was told that if I could endorse them, and could occasionally, as it became convenient for me, say a few good words for them, they would be reduced in making my small purse more plentiful than it had been up to the present time. If I saw a fraud or a failure could I help in covering it up? That would help the cause of Spiritualism. "All mediums," said he, "have to depend upon frauds and stock tests occasionally. If you could give an explanation of such things which would not injure the medium it would be to your financial advantage." I did not give this medium a direct answer, but he went away with the understanding that it would not pay him to leave such a job with me.

I once left a good position, and gave up all for Spiritualism, and this because I fully believed in Spiritualism. I have never in almost a half century had one regret of the move I made when I went into Spiritualism; I have many times felt to apologize for the frauds and fakes who had crept into our ranks, and regretted that the world could not see the difference between sleight-of-hand performances and genuine Spiritualistic phenomena, but I never had faith that the matter would right itself when Spiritualists became rational. Now if the frauds, fakes and their conductors and dupes are to take the field, I can retire from it; I can starve if necessary but cannot even pretend to endorse what I know to be false manifestations, or inspirations.

The number of our paper of Sept. 15 exposes the Nichols sisters and their mother and other confederates, also Mrs. Milleron, as they deserve. I am glad that that once orthodox minister, Mr. McArthur of St. Louis, has the temerity to "speak right about in me," and tell what he knows. I want to shake his hand heartily and call him a good fellow because he has dared to tell what he knows. These exposures may make our congregations smaller and farther separated from each other than ever before, but if we cannot live and tell the truth, we can die happier than we could be living were we participants criminals with frauds and fakes.

From the present outlook it now seems that Mrs. Hull and I must sentence ourselves to take one more trip to the Pacific coast this fall and winter. Our school does not yet pay its expenses, and we must get out and hustle to make up the deficit. These trips must be kept up until the school gets able to keep us at home; the prospects are that that day is not far ahead. If we were able to stay not far from the first of November, and shall probably go via Minneapolis, St. Paul, Minn., Billings and Butte, Mont.; Spokane, Seattle and Tacoma, Wash. Portland and Ashland, Oregon, and San Jose, San Francisco, Los Angeles, and perhaps as far as San Diego, Cal. Those wishing for services of the kind of the route should let us know soon so we can count them in. We shall work for an integral and higher Spiritualism, and for the Morris Pratt School wherever we go. Our reports will appear from time to time in The Progressive Thinker. MOSES HULL.

Christening Services at Jacksonville, Florida.

A spiritual christening occurred at the regular social meeting of the Zuleika Spiritual Society of this city, at the home of the medium, Mrs. Amy Buchanan, No. 112 East Eighth street. The spacious dining-room and parlor were handsomely decorated with tropical plants and flowers of every hue, conspicuous among them being the sunflower; these with the electric lights made a pleasing scene. We had vocal and instrumental music. Our attention was called to the christening of one mortal child, and five spirit children, the medium being inspirationally inspired by Mrs. Heman, the noted English poet. Everyone present was touched by the tender and eloquent utterances of this loved spirit. Rosebuds, sunflowers and green leaves were symbolically and appropriately used during the services. Robert Harris LeRoy Burdage, the mortal child, was given his name for a dear and loving spirit friend. His spirit brothers and sisters, four in number, also were given their names—Alvin, Queen, Gleam and George Christy, the latter for the medium's trumpet control, who is very dear to the members of the society. The next spirit named was the infant son of Mr. and Mrs. John Miller, and the grandson of Mrs. Lot (Mrs. Miller's mother) all of whom were present. While giving to the little immortal but its name, Rafael, meaning sunlight, and Bruce for the Scotch blood of the grandmother, a name solicited by the spirit friends, Mrs. Heman dropped the leaves of the flowers alternately in the laps of the parents; each shower seemed to be poured for that, in its comparative significance of the beauty and purity so essential to both mortal and immortal childhood.

After this spiritual feast refreshments were served, when our president, Mr. W. F. Marryke, announced the date of our next meeting.

MRS. ADDIE BURDAGE.

Jacksonville, Fla.

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Automatic or Spirit Writing

When Searching for Truth.

A Wholesome Mental Attitude for the Progressive Mind Is Required.

To have sound ideas, proof should be kept pace with the expansion of knowledge. Each new acquisition of truth should be well buttressed with evidence. One should know how he has come to accept the truth, and thus by discerning the substance of his own knowledge be better prepared both to uphold and demonstrate it.

In all investigations the best results are obtained when the mind has an ample supply of patience and humility—patience, that the right quality and quantity of evidence may be acquired; humility, so that the mind by realizing the progressive nature of truth, even when supposed by carefully sifted evidence, may be constantly prepared to enlarge itself. A plentiful supply of courage is also needed in order to meet frankly and honestly the problems presented by new and startling experiences.

It simplifies investigation to realize at the outset that however closely any two minds may touch, there are some things in which each must be left alone with itself and its God. This is especially true in the acquisition of knowledge. However, the final insight can be attained only by one's self, hence the importance of discovering, establishing and perfecting one's own highest and best point of view.

If the truth of this idea is once fully realized, it has power to clear the mind of its bondage to the opinions of others. It changes the important question, is this or that person right? into the important question, is this or that idea true?

Another consideration relates to the constructive attitude of mind, and the need of giving it special emphasis. One may rationally infer that the quality of truth not yet demonstrated is enormous compared to the little which now can be. And as positive demonstration of truth satisfies the larger need of life, seeking negative results should therefore be made subordinate.

In the study of any problem, and particularly one in which several working theories are involved, an effort should be made, not so much to try and find out what we cannot know, but by careful operation and experiment to find out what we do know.

Common sense is also an important requirement in all truth seeking. It might well be called the intellectual conscience, for it bears much the same relation to the intellect as the conscience does to the moral nature. These core of sound and comprehensive judgment seems to require that no more nor better evidence shall be needed to uphold one department of knowledge than another; and yet at the same time it demands as good evidence for the support of a new truth as is required to uphold whatever is commonly accepted as true.

One of the important elements of common sense is intelligent caution, and as one of life's great problems is the constant adjustment of the contents of an individual's mind to the thoughts and things around about him, and as the ultimate test of the correctness of this adjustment is found in demonstration, a reasonable amount of caution needs, therefore, to be observed, to keep on proven ground.

It is the cautious and deliberate judgment which must separate suggestions which the individual can accept and uphold from those which he cannot.

Sometimes judgment itself needs to be perfected by means of a larger experience. It may be found necessary to accept a new idea tentatively, and for a time watch results before making an important decision. One should also be careful to see that ample provision is made for an increase of light. Any dogma that increases in faith, or as it is called, in the soundness of any decision once made, or any clear suggestion of an improvement should be sufficient cause to re-open the subject for new light and renewed judgment.

The exercise of intelligent caution, therefore, is needed so that new ideas will be believed only on sufficient evidence, and old things abandoned only because better evidence can be found for giving them up than can be found already advanced to support them.

Care should also be taken to hold toward all theories an impartial mental attitude; at least until an intelligent choice can be made. Even as it takes courage to be honest with the inner questioner, so in like manner does it take courage to be honest with a fair chance to vindicate themselves.

One needs mentally to rise above his subject for an occasional bird's-eye view, to see that each part is both duly favored and judged; for it is only the mildest kind of favoritism and exclusion that can satisfactorily be harbored.

The mind, even in the tentative acceptance of a new idea, should be trained to make its selection only for good and sufficient reasons. It should also be taught to treat facts honestly and with respect, so that their full significance may be realized and their true interpretation discovered. These traits are successfully acquired only by continued practice in exercising the impartial mental attitude.

Though distinctions of sex in regard to matters of belief are somewhat vague, yet generally speaking that man is wise who, finding himself rather too skeptical, begins at once to work his way back into a more receptive mood. And it is a wise woman who, when she observes a marked tendency to be credulous, begins at once to discriminate carefully.

Another matter which demands attention, while searching for truth, is the extent of one's responsibility for both the fragmentary and definite ideas which are continually received and expressed. That respectability which one cheerfully accepts after he has had liberty of choice is the kind that especially concerns the investigator. There comes a time in the solution of every problem when one must ask himself, now that I see this point clearly, am I willing to stand by it and proclaim it fearlessly regardless of the reaction it may stir up against me in others? In order to decide wisely one's position must be well fortified with good evidence, by which an honest mind has once satisfied itself as to the truth of an advanced position, it will then be ready at any time to sacrifice its reputation among men if thereby it can maintain its reputation with God in heaven.

When one has had liberty either in choosing or suppressing an idea, and a definite idea is arrived at, is there any reasonable way of securing accountability? It seems not. Though tragedy may lurk in the recesses of a decision or failure stare one in the face, yet it is the progressive and growing spirit which, regardless of selfish interests assumes the risk and then steadily presses forward.

Simply because an idea is new or is

FROM THE OLD BAY STATE.

Spiritualism Throughout the East in a Most Prosperous Condition—Camps More Prosperous Than Ever Before—Names of Workers Who Add a Halo to the Cause—A Breezy Letter From Mrs. A. A. Averill.

To the Editor:—Now that the good old Banner of Light has gone the way that we have all got to go sometime (even its vigorous young brother, The Progressive Thinker, according to your own prophecy), I, a worker, who have looked to the pages of the Banner so long to learn what was being done in Spiritualistic circles in New England, do not propose to let our western friends have it all their own way; we want to be heard from once in a while, so I impose on the good nature of your readers with a few notes concerning the work in the east. The work is still going on, if the Banner is dead, the workers are not.

Nearly all the camps report the best season they have had for a long time; BETTER TALENT, MORE VISITORS, MORE SPIRITUALITY AND MORE PROSPERITY GENERALLY. We will say to Mrs. Laura Eison that we are glad to hear that Lily Dale is booming, but "there are others."

The managers of Onset and Lake Pleasant are more than pleased with the season's work, and are already planning to make next season's still better. And right here I want to say a good word for Dr. G. A. Fuller of Onset. He is a gentleman and a scholar. IN HONOR TO SPIRITUALISM, we had a thousand speakers with his ability old theology would get its death blow in short metre. He tells us that he expects to be so situated that he can accept western calls this coming winter, and I hope he will be kept busy.

I am afraid if the Spiritualists of Massachusetts and the sister states, the west will get all of their best speakers. Elizabeth Harlow, Oscar Edgerly, H. D. Barrett, and a host of others that we thought belonged to us, have left for new fields, though we are occasionally made glad by a short visit from some of them; even Dr. and Mrs. Caird have listened to the call and left us for Chicago. Well, what is our loss? Chicago's gain. The Doctor is one of the most progressive Spiritualists in the country; his influence will long be felt in the work in New England; we cherish hopes that some time when he gets old and gray-haired his heart will yearn for the state of his birth and we may get them back again.

You say we have not sent you some good workers and we have some good ones left yet; when you want a change we can send you some more.

Those who have never heard Thos. Cross of Fall River, have missed a rare treat; he is too modest and unassuming to advertise himself, but he is a power on the rostrum.

We have Mrs. Kate M. Ham of Cambridge, Mrs. Nettie Holt Harding of Somerville; Mrs. A. J. Pettengill of Malden; Mr. Emerson, Mr. Scarlett, Mrs. C. Fannie Allen and many others who are qualified to satisfy the most critical. The ever popular Mrs. Pepper is still in the east, though she has had the traveling fever this summer, and I imagine the Brooklynites ever do agree to give her up, she will be striking out for the west. Mr. F. A. Wiggins and Albert Blinn have settled pastorate, and are not available for societies that have not progressed that far.

Good reports come from all the Maine camps. Madison Lake camp had Mrs. Pepper, Mr. Barrett, Dr. Fuller and Mr. Wiggins. Forest Grove, such bright stars as these ought to illuminate the Maine woods. Our own Unity Camp has had its fair share of success; the experiment of charging a small admission has been tried for the first time, and although there are some that cry that "salvation should be free," the majority are willing to pay the required sum.

The reports from the camps with SOULS FILLED WITH SPIRITUAL OZONE, and are looking forward to the winter's work with renewed courage. If one could furnish a list of all the places in this state alone where spiritual meetings will be held this winter, you would wonder where all the people are coming from to support them. There are too many places, if they would only join together and support the organized societies, much more effective work could be done. Most of the societies that we have heard from have fine programs arranged and expect a successful winter. Mr. Ayers has some good speakers engaged for the Temple work in Boston, among which is Oscar Edgerly, for December. Mr. Ayers arranges his program under the direction of the spirit guides, and they showed good judgment when they selected Mr. Edgerly.

Some people are worrying over the idea that Spiritualism as a distinctive movement is declining. We think it was never in a more promising condition than at present. It is true that many who were once active in the work, have seemingly become indifferent, but new ones are coming in to take their places; if one spiritual paper gives up the struggle and passes on, some other is strengthened, or some new one started; if one society disbands, another is organized; the spirits never die, and they never cease to give a good drop cannot be made to grow in one field, they try another.

Spiritualism is here, and HERE TO STAY; it has made its impress everywhere.

I recently came in touch with an old friend whom I had not seen for many years. I spent a day with her; found her a most hearty home with every wish gratified seemingly. We chatted all day of "Auld Lang Syne," not a word of beliefs or creeds until the car in which I was to return home was in sight up the street when she said "I haven't had time to tell you how sick I have been and how I was cured by a clairvoyant physician, and that I am trying to believe that spirits can come back and help the living; do you think it is possible?" Her surprise and pleasure when I told her that I was a Spiritualist made me regret deeply that I had neglected such a golden opportunity of sowing the seed in good ground.

ABBY A. AVERILL.
Lynn, Mass.

Reincarnation and Karma.

The Writer Is Adverse to the Belief That Reincarnation Is a Possibility.

The most that can be said for reincarnation is this: It is simply a belief, the slightest knowledge of facts or of the laws of nature would establish the fact.

Beliefs are endless in number, and run to every form and phase of imaginary construction, but knowledge is limited and elusive. We can wonder, and question, but few can we solve. A gift talker can so confuse the mind with a multiplicity of words that the average individual regards him or her as possessed of superior wisdom; but when we calmly consider and carefully analyze their remarks, what do we find? They can neither prove or disprove, for ideas may be true and they may be false.

An idea, because it exists in a person's mind, is not necessarily bedded in truth; it may be as baseless as the doctrine of infant damnation, or the once popular theory that an anthropomorphic God was the controlling power in the universe.

Because the doctrine of reincarnation is old and was held in the infancy of the race, proves nothing, and gives it no value. Falsehoods are often aged, and error frequently lives to a good old age.

While admitting the relief which some people obtain from a belief, because it quiets the mind and gives it a sort of devil, we must ask many questions in connection with it, for reason makes a specialty of probing queries. It does not satisfy reason to be told the reincarnation is true, because it has long been a witness that testifies for it, for we have learned that beliefs once held with tenacity are now rejected, and Mrs. Besant was once as strong a defender of materialism as she now is of Theosophy. If reincarnation is a fact, Theosophy gained in previous lives on this old earth should be of some benefit to the new-born infant as it becomes a new life in a body of flesh and blood; but there are no cases on record where an infant knew anything at the time of birth; and all it ever knew in after life was the result of impressions made on its brain by conditions encountered in life. There are no innate ideas, as Lock affirmed, and no "old" ideas, as Emerson said, and we'll start out making the usual mistakes of "childhood and never know much until the end of a long life in the flesh; and even then we are what education and environments have made.

It cannot be asserted too often in the words of Luther Burbank: "Conditions make the man." Tell me the conditions a man exists under, and I will tell you pretty near what that man is and what he does, for we are all the slaves of conditions; and so-called "karma" in some imaginary past life plays no part in our conduct now.

Conditions make men thieves, murderers, suicides; and lead to whatever deeds they do; for everybody is acted upon by the influences that surround them. You cannot escape the power that lies in conditions; for they drive you this way or that with as much certainty as the wind will propel a sailing vessel.

It is true we do not all act precisely alike under similar conditions, but that is easily explainable, for our natures differ, no two being alike; but in a general way conditions exert much the same influence.

Put a thousand people in a public hall and with martial music and stirring speeches you can rouse the war spirit in them all. Give them an emotional play like the Two Orphans, and they will be swayed by pathos and pity.

Eyes and ears are forever carrying impressions to the brain, and those impressions lead to action. It matters not whether you were a king or a peasant in some past life according to your belief, if conditions drive you to suicide you will compel self-destruction; if they compel you to steal to sustain life, you will steal; if they compel you to kill another, you will kill; if they compel you to love, you will love; and karma in a previous reincarnation has no more to do with any of these acts than a steamship's rudder has in propelling the vessel. Every man is what he is from necessity, and necessity has no connection with any life but the present. Write this fact down and paste it in your hat, if likely to forget it, for it is completely the karma claims of theosophical dogmatists. "A man," says Francis Bacon, "is what he has experienced in this life, and if I have lived heretofore it was a waste of time from the standpoint of knowledge; and every human being, if honest, will assert the same thing. No man and no woman lives who can point to a single deed in a previous life, and the doctrine of reincarnation sustains itself when it can show nothing for past experiences.

Why Spiritualists should accept the idea is a mystery, for the greatest author and the most instructive writer that ever moved a pen in defense and advocacy of Spiritualism, Andrew Jackson Davis, declares that this life was undoubtedly the beginning of existence, and for a reason he affirms it and nothing exists to prove otherwise, why accept a visionary theory because it came from India?

I do not care if every religion known to the historical world did originate in the orient, what do any of them amount to, and what have they done for progressive civilization? What nations are more backward than Oriental? And what people are sunk deeper in superstition and fatalism than the residents of India, where reincarnation is generally accepted?

If you are looking for progress, the United States with "western philosophy" leads the world, and that because it has less religion, alias superstition, than any other nation.

You cannot find a deeply religious country that is not backward in science, inventions and discoveries, and when we go to India for her reincarnation theories we are just as foolish as we would be to go there for her primitive system of plowing the soil. India has nothing to give us in the shape of knowledge, and that imported product known as theosophy, is one of the rankest fakes with which the human mind was ever deluded.

Causes and effects are alternate facts, and effects are alternate causes.

Effects which are being experienced in our lives to-day, are not the same that prevailed in past centuries; therefore there is no karma in our lives not connected with the experiences of this life.

We are told of the powers that rule man's destiny, by Eleanor Moore, and the idea is forced upon us that there are "Lords of Karma" who protect individuals from accidents and premature deaths; but such a doctrine is special act of Providence under new name, and there is nothing in it.

Fate or inevitable necessity rules the world, and while there may not be such a thing as chance, which would be an effect without a cause, every event in life has a natural cause that no "Lords of Karma" preclude or have power to suspend. Lords of Karma must take their place with the dead Jehovah and the gods that once roosted on Mount Olympus, for each and all were produced by mental action and never had an existence outside the human mind.

We do not have to go to the eastern Magi for information relative to human destiny, for he has none, and western philosophy is good enough for me, as it embodies pure reason and the best thoughts yet evolved by human intelligence.

We are here to-day and gone tomorrow, and if we return, not the slightest evidence is ever found in the birth of an infant to sustain the doctrine of reincarnation.

Fate plays with the individual in this life as the wind toys with a weather-vane, and as Horace Greeley once said: "Fame is vapor, popularity an accident, riches take wings; the only earthly certainty is oblivion. No man can foresee what a day will bring forth, while those who cheer to-day will often curse to-morrow."

And such is life the world over.

CHANNING SEVERANCE.
Los Angeles, Cal.

Resolutions Passed at the Edgewood Camp-meeting, Washington.

The committee on resolutions reported as follows:

We, the committee on Resolutions, present the following for your consideration:

We declare our allegiance to the National Association of Spiritualists and reaffirm the Declaration of Principles outlined in the Constitution of our state association, and extend our hands in fraternal greeting and helpfulness to every soul engaged in the divine service of assisting humanity into a higher recognition of its spiritual life here and hereafter, and as the phenomena of Spiritualism are so essential in proving a continuous life, thus helping to supplant the error of materialism, be it

Resolved, That we demand, from mediums who purpose to handle our sacred phenomena the strictest account of their stewardship, before receiving recognition or protection of the state association.

We stand for and will defend legitimate mediumship as a necessary means of demonstrating the intercommunication between those who have passed through the change called death and those who still inhabit a physical body.

As a question has been raised in regard to the requirements an individual must meet in order to be a medium, the time has come when the word "medium" should be carefully defined so that we may know who are entitled to receive recognition and assistance in time of trouble. The word "medium" we define as being a channel of communication between the two worlds, but the character of the communication, whether business or spiritual, is not to be questioned in defining the legality of mediumship. We recognize that all of those who have lived on this earth and those who now live on it must pass through the change called death, irrespective of moral, educational or religious attainments, hence that we cannot expect uniform communications from the spirit world through mediums, neither can those received be equally valuable.

We deplore the present unjust economic conditions which force the workers in all departments of life to dispose of their labor as best they may, and as our spiritual workers are on the same footing with all other workers they are forced to abide by the same law and rule, which is too often expressed in the perversion of the golden rule—"Do the other fellow before he can do you"—thus forcing our mediums into making merchandise of the most holy talents possessed by mortals, therefore we recommend all Spiritualists to study diligently the mighty questions now before the people which deal with economic conditions so that they may more intelligently and forcefully apply themselves to the work of changing the present unjust system to a more rational and just system where the motto can be, "Each for all and all for each," thus forever doing away with the causes which produce war, prostitution, crime and insanity. We recognize that there is good in all humanity, but also recognize that we are all subject to our environment, and that the human race can only be spiritualized by improving the conditions which surround them.

That in order to place Spiritualism on a higher plane than it at present occupies in the minds of the public, this association impresses on all mediums and advocates that they should seek not only by example and right living to raise themselves to a higher standard, but should use every means to educate themselves in the philosophy and general knowledge of the Spiritualism common to all the religions and races of the world.

The Spiritualist movement owes a great deal of its vitality to the press, therefore we consider it the duty of all to subscribe for one or more of the papers or magazines devoted to our cause, and thus aid them in publishing the matters which concern us and aid ourselves to keep informed of what is of interest to all of us, legally, intellectually and morally.

J. R. BURTON,
Irene M. Smith,
D. D. Foster.

The following resolutions were recommended for your consideration:

1. Resolved, That we, desiring the upliftment of the human race, do pledge ourselves to use our best endeavors to have our prisons, jails and all other places of detention changed to moral reformatories and educational institutions.

2. Believing that the Universal Brotherhood of man is retarded by the so-called science of war, we do here in convention assembled protest against war in all its phases.

3. Believing that two wrongs never make a right we do resolve to do all that in our power lies to abolish capital punishment.

4. Recommended, That we will support and endorse any movement tending toward the appointment of women physicians in all state institutions.

5. Whereas, the recent arrest of Miss Rice (Mrs. Burleigh) the regular pastor and ordained minister of the Seattle Psychic Society, by the police, charged under a state law with fortune-telling, was an outrage which should be condemned by all Spiritualists, and

Whereas, the consideration of measures toward building up Spiritualistic societies is of little use until the ministers of such societies can be insured against the recurrence of such outrages, therefore,

Resolved, That we, in convention assembled hereby pledge ourselves to do all in our power to carry to a successful issue the appeal taken to the Superior Court of Seattle on Miss Rice's behalf, and in the event of an adverse decision by said Superior Court, will aid in carrying the case to the Supreme Court, and in repealing the law which makes it possible for mediums to be prosecuted as vagrants.

Oklahoma Formed a State Organization.

Oklahoma's first camp-meeting has closed, resulting in organization of a State Spiritualist Association, besides sowing the seeds of truth in good and fertile ground. Much good has surely been done by the able array of talent with which we are represented.

Rev. Alice Baker, John W. Ring, E. W. Sprague and Mrs. Sprague, all united to give to the new state of Oklahoma the glad tidings of Spiritualism.

The board of trustees have engaged Rev. Alice Baker of 449 Live Oak street, Dallas, Texas, as missionary for the state of Oklahoma, and any one wishing her services should write her or the undersigned at once. State camp-meeting to be held in boards, OKLA. before returning home, lecturing two nights to crowded hall, drawing so heavily on the Baptist congregation that the minister had to go among his flock and warn them against the dangers of Spiritualism.

It seems that the people are abundantly and thirst for the waters of everlasting life.

R. C. LEE.
Edgewood, Wash.

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A Busy Southern Tour.

Bringing Out Many Interesting Events in Connection With Spiritualism.

Sketch of a Seven Months' Tour in the Far South.

My first southern tour was to Atlanta, Ga. Here the cause of Spiritualism has for its public representation an organization known as the "Psychological Society," which public work during the brief time I was able to remain, was highly appreciated, and I regretted not to be able to linger longer.

My first visit to that enterprising southern city was nearly thirty years ago. I found the Spiritualists quite numerous even then, and the active workers, (such as A. C. Ladd, Ellis and others) were perhaps still more thoroughly alive than is the case at present.

The cause there has passed through various vicissitudes, from deaths, removals, diminution of interest, and lack of harmony (and possibly the necessary earnest devotion to the sublime and ennobling principles of our heavenly-father's spiritual philosophy).

We, as Spiritualists, should sink minor personal differences, and realizing that in union there is strength, join hands heartily for the promotion of our common cause—the most far-reaching, comprehensive, rational, beneficent and irresistible humanitarian movement ever known through all the ages of human history.

It is the function and mission of Modern Spiritualism to advance and uplift humanity to the plane of universal brotherhood; to establish heaven here upon the earth; to naturalize religion by spiritualizing science; to humanize man by ennobling his higher nature; by evening wide the peering gates between earth and the sky, and flooding earth's hilltops, valleys and plains with the iridescent waves of inspiration, light, life and love from the bright summerland of peace and bliss in celestial realms above; finally, to harmonize society, by socializing government, industry, commerce, other collective utilities, conveniences, necessities, and opportunities the whole wide world over.

Is not such a sublime and glorious undertaking fully worthy of our heart's deepest and most unselfish devotion, our most earnest, self-sacrificing and persistent effort and tongue or pen can describe it—what mighty outburst of heavenly glory may soon appear in the world's mental horizon, proclaiming the downfall and annihilation of tyranny and oppression, persecution and supernaturalism, and all other forms and phrases of society's degeneration, cruelty and ineffectuality?

All hail the coming day!

Should we fear or hesitate to proclaim this glorious revolution from high heaven, fraught with so much hope and promise to benighted and suffering humanity?

No! A thousand times NO!

Alas! Woe be unto us if we fail to be true and to persevere to the end!

Let us not be diverted to the east or "switched" on the main track, casting a longing glance towards ancient landmarks and dilapidated myths and fables. Let us not suffer ourselves to be captured by half-way schemes of materialism and egotistical would-be leaders of "hundreds of some," "cults" (borrowed) mayhap, from India's Brahmins instead of from Jesus' Alpha and Omega—a distinction without a difference.

In short, let nothing whatever lead us away from practical intercommunion, and active and open participation with others in the good work of unitedly establishing the new movement in the hearts and lives of all earth's people.

My first engagement in Florida was with the Psychical Research Society of Tampa. This organization, though young, has some most excellent material in its membership, earnest and devoted workers. I received a most hearty and cordial welcome from the president, Mr. J. F. Ireland, and his amiable and worthy companion, both mediumistic, and was made to feel at home.

Members and friends mention the Lunsfords, attorneys Elchoibergers, Pierces, the Bender family, artists, Mrs. Duncan, musician, Willis, Sorwin, Prof. Hanson, Turner, jeweler, Loeffler, etc.

My two months' labor in that city were, it is hoped and believed, productive of many good results.

Tampa is at present a very wide-awake and rapidly growing city—brought into special prominence during the late Spanish-American war. It is charmingly located on the beautiful bay bearing the same name. The views from the Bay front are magnificent. Proximity to Havana has resulted since the war in a large number of Spanish-speaking people, who have dotted the city and its suburbs with cigar factories, until to-day Tampa leads the world in the manufacture (and use, I judge, for nearly every man, many boys, and some women, I am told, smoke and puff, puff and smoke, from early morn till late at night), that particular accoutrement, the cigarette, which has been "inspired poet" has thus written:

"Tobacco is a filthy weed,
From Beelzebub came the seed;
It drains your pockets, scents your clothes,
And makes a chimney of your nose."

The State Fair, held at Tampa in November, was a decided success. The display of tropical and semi-tropical plants, flowers and other special productions was indeed magnificent and enchanting.

What a contrast between such soul-satisfying and enchanting beauty and loveliness and the hideous, horrifying, debasing abominations of the slaughter-house, butcher-shop and meat-market—sizzling frying-pan of the malodorous kitchen, greasy pots and kettles, etc.

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Port Myers, present railroad terminus, is pleasantly located on the Caloosahatchie river. It has long been a military post. I am not in love with the military spirit and do not feel quite at home where the martial atmosphere is saturated with its earliest recollection, almost, is of finding on my father's desk copies of "The Advocate of Peace," published in Boston by John M. Spear, afterward prominent in the early years of the Spiritual movement. The impression received from that magazine has never been effaced. I quite agree with Gen. Sherman's remark: "War is hell."

The Seminoles Indians remaining in Florida are located not very far from the "fort"; in that wonderful region known as the "Everglades," which form the southernmost part of the state. This region is mostly, or largely under water; so that an Indian wishing to make a neighborly call generally has to either wade, swim, paddle a canoe, or drown if preferred.

The famous inventor, Edison, has a winter home and laboratory just outside the city—a lovely place, where doubtless many of his remarkable inspirations have been received and materialized. Those who know declare him to be a Spiritualist. I did not have the pleasure of meeting him, as he had not yet arrived.

I must now record my final move southward on the steamer Pastime, down the Caloosahatchie and to the border of the Gulf, to meet an appointment at Wulfort, Sanibel Island.

The scenery of that voyage baffles description; it was certainly the most charmingly romantic and beautiful mine have ever beheld, with its multitude of small islands lying here and there within a vast semicircle of long and large ones. From the tip-top of the little steamer I took in the indescribable beauty of the scene as it was revealed to my enraptured vision; until it seemed I had been transported to some fairyland in Paradise. Gliding smoothly along in the untroubled waters I bethought me for a brief moment of the distant northland with its furious blasts and blizzards, its frosts and snows and icy chains, through the long and dreary winter time; and I felt amply repaid for my long journey away from Ozark's home, and profoundly grateful for the loving and wise guidance that had placed upon the tablet of my soul such a sweet and hallowed memory picture.

At Wulfort I was heartily welcomed and my work was well appreciated. I found there another Spiritualist postmaster, Mr. Dwight, whom I had met twenty-six years before, also Mr. and Mrs. Deane, and a number of the long ago noble workers in fields of reform, and with whom I made my home while at Wulfort. We made several delightful trips among the near-by islands. Found the people as a rule progressive, liberal and social. I was regaled with coconuts fresh from the trees, and with various delicious fruits unknown in the North, such as cactus, sapodillas, cactus fruit, guavas, etc.

But at last the time arrived when I must turn my face northward, must leave the frostless land. Was tempted strongly to extend the southward tour just a little farther, to Key West and Havana. But the homeward voice was now calling, and another ride upon the beautiful waters brought me back to Charlotte Harbor and up to Punta Gorda, whence, after a brief stay, I returned by rail to Palmetto and remained two weeks.

Did some work also in Manatee, across the river. Good field, undeveloped.

What a contrast between such soul-satisfying and enchanting beauty and loveliness and the hideous, horrifying, debasing abominations of the slaughter-house, butcher-shop and meat-market—sizzling frying-pan of the malodorous kitchen, greasy pots and kettles, etc.

What an odd experience and enjoyable time I had one day, in taking part in a "contest" between the band of Igorrotes Philippine savages! The only person considered to be civilized, clothed in a loincloth, and in my "right mind!" Well, well, all the world is akin "for a' that and a' that."

I left Tampa with some reluctance; but the guiding powers were pointing farther and farther southward, but upon giving me the benefit of winter's experience wholly beyond the "frost line."

Proceeding by steamer down Tampa and Hillsboro Bays we went up the Manatee River to Palmetto, on the north side, opposite Manatee. I passed a very pleasant month with the society there, and found a very intelligent and progressive people. One of the most active workers there is the postmaster, Geo. E. Koons, a son of the Jonathan Koons of Ohio, and brother of the original materializing-medium remembered by the old-time Spiritualists. I shall long remember my pleasant sojourn at the happy home

of the Koons family at Palmetto. May heaven's richest blessings abide with them ever!

From Palmetto I proceeded down the river, through Sarasota Bay, to Manatee, at the mouth of the Manatee river, down the coast, passing various islands, to the magnificent "Charlotte Harbor," one of the largest and best anywhere to be found. Encountered on the voyage rough seas, stormy weather, dangerous bars and "jasses," etc., but reached Punta Gorda City without serious mishap, and started at once upon the missionary work for about three weeks, awakening considerable interest.

This place, though one of the outposts of civilization, has a quite large Spiritualist community. It has been a quite prominent point for Northern tourists, on account of its lovely situation and as the southernmost point on the Gulf coast of Florida that could be reached by rail until recently. Here, in addition to oranges, groves, etc., are numerous pine

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SATURDAY, SEPTEMBER 20, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Four Cents. Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

The Creeds and Their Makers Must Go.

The Progressive Thinker echoes most earnestly that sentiment Mrs. Georgia Gladys Cooley quoted as a text for her admirable discourse, published in these columns two weeks ago, headed, "An Important Message."

"Believe me, ladies, you will never again full emancipation until you open your minds to a serious criticism of the Christian creed."

Those words deserve to be inscribed in letters of gold along the way, and impressed on every heart. When the Christian creed was founded the race had not yet emerged from barbarism; that condition was only one remove from savagery. Let us never be known to the priest-hood. They kept the records, made books, and filled them with falsehoods to advance the interests of their guild.

How very few know that special privileges were awarded the priest-hood. In all our early statutes, in penalties attached to crime, were found the words: "Without benefit of clergy." "What did that mean?" comes the inquiry.

Benefit of clergy was the advantage derived from the plea, when the priest was arraigned in court for crime, of saying: "I am a clergyman." This plea, made and sustained, the offender could not be tried in a civil court. The case was removed to an ecclesiastical court, where his spiritual superiors could only hear and determine the verdict, and award judgment. And this, because he could read and write, a sort of reward for learning. An act of Congress in 1790, at the instance of the Indians of that period, repealed this preference given the "clergy" by which the fraternity could protect their own members, as they were almost sure to do, provided heresy was not mingled with the crime. Not until 1827 did England efface this crime-encouraging statute.

The Bible was the production of these priestly hands. It was a device for their own protection. A celibate priesthood, with free access to every home, during which the head must retire while the confession was made, "benefit of clergy" was a mighty convenience, and it was very proper for a class of offenders that he should be protected by those with like temptations to the offender. But unhappy homes followed, and divorces were not allowed.

The book made by the vile, even if they did insert some good aphorisms plagiarized from Pagan philosophers, must go by the board. Its sacred character, clouded by so many "Thus saith the Lord," kill all that breathe, save only those who have not known man for yourselves. Give the Lord's share to the priesthood.

And woman clings to that book, and weeps because of its departing glory, with curses on those who contribute to facts to aid in banishing it from our literature! Let us weep because they cling to old-time idols, and to creeds whose originals were barbaric.

All Can Answer.

Now, why not all the preachers be honest, and tell the truth about the Bible?—Memorial Beacon.

Ask some hard question, not one that everybody knows the solution. If all the preachers were honest, and would tell the truth about the Bible it would cease to be of any value. The many churches built on its conflicting statements would suspend business, and no preacher would be needed, hence no salary would be paid for patching and trying to harmonize its inconsistencies.

Probably an Error.

It is reported some ecclesiastical council has declared "Women have no souls." Such action would be in harmony with Paul's teaching, making woman the slave of her husband, but we have no information in the direction suggested.

Any one learned in council lore who has knowledge of such procedure, will oblige by telling where proof of the same can be found.

Barbaric Brutes of Russia.

Commencing with the disciples of Jesus, one of whom drew his sword and cut off the ear of a servant of the high priest, Mark 14:47, down to the present, the pathway of Christianity has been one of blood. Instead of bringing peace the founder brought discord. The latest exhibition of its real character is seen in Russia as we write. And there it has been revealing in its pastime of slaughtering the Jews for a long period. When not murdering their rulers, they switch off and try their hand at Jew-baiting.

Though sixty-three generations have passed since the alleged crucifixion, for which they held the Jews responsible, yet ignorance and superstition continue to show its bloody hand.

From September 8 to 10 the streets of Siedle, 55 miles east-south-east of Warsaw, in Poland, under Russian authority, have literally run with blood. Jews were shot down like wild beasts. Volley after volley of fire-arms were discharged in rapid succession, carrying down in death men, women and children, whose only offense was their near-two-thousand-years-old ancestors were falsely accused of crucifying a son of God! Facts, reason, common sense, have no abiding place with brutes, so the massacre went on. When small arms could not reach the victims with their death-dealing bullets, several batteries of cannon were called into service, and the civil authorities seemed to encourage the blood-crazed fanatics who led in the damnable slaughter.

All over Christian Russia, from year to year, the pleasurable work of killing for sectarian purposes goes on. For fear the supply of victims shall fall the demons, worse than those who rule in their fabled hell, refuse to allow a Jew to leave the empire over which an imbecile Czar presides, but does not rule.

While the devilish crusade goes on uninterrupted, outside Christian nations look on, if not with approbation, it is certain they do not rise in the name of a common humanity and declare, "This terrible slaughter shall cease, and the offenders shall be punished, else the Russian Empire shall cease to be ruled by a degenerate."

The Jews are reported to be industrious, and accumulators of wealth. It is believed pillage is one of the motives that incites the wretched to crime. If death is ever proper for wrong-doing, now is the time to administer it.

Faith Is Supreme.

Bishop Hamilton of San Francisco, addressing the Northwest Methodist Conference at Lebanon, Ind., on the 14th inst., is reported to have scored the tendency to free-thought he found in the churches. He is quoted as saying:

"Faith, not rationalism, must be the guide of Methodism."

Several candidates for admission to the conference were admonished to avoid such theories in their pulpits.

Whatever the facts churchmen must believe what their creed teaches. Failing to do so they must vacate the pulpit. Rationalism—the formation of opinions on reason, without regard to so-called revelation—has no place with Methodism. Common sense teaches that the Ruler of the Universe never directed the escaped slaves from Egypt, on reaching a country afterwards known as Judea, to kill the entire population, to leave alive nothing that breathed; but as the book falsely called revelation teaches he did, therefore Methodists must believe and their clergy must teach it.

The same is true of all denominations. Their clergy are but church pettifoggers, forbidden to teach anything not found in their creeds, under the penalty of being dismissed for heresy.

Not True of Spiritualism.

The Truth Seeker claims: "The other-world delusion, fostered by priests, nerves the hand of suicides more than any other hope." This, we believe, is only true of those who are falsely instructed regarding a future life. Suicides are mostly limited to those who have been reared in the orthodox faith.

It is seldom a Spiritualist means himself so unwisely. Having come to atone for his sins, and certain there is no escape from deserved penalty; that "though the wicked join hand in hand they shall not go unpunished," that the penalty for every wrong, if not paid in this life, will follow into the coming one, he shrinks from adding the penalty of murder, inflicted on himself, to be meted to him "over there."

Discouraging Prayers.

A recent election in the state of Maine had one novel feature worth recording: "Two churches," the news item did not say where, "continuously throughout the day, prayed for the success of the Republican party," and yet, terrible to relate, with God so zealously teased to help the dominant party that usually walks over the course with from 40,000 to 50,000 majority, it had only little more than 8,000 majority. Dear, dear, had the prayers been general throughout the state how can we tell what the result would have been?

Moral: Politicians should beg sectarians to keep out of politics. Prayers, may act like dreams, by contraries.

A CORRECTION.

In Dr. Brown's Buddhism and Christianity last week, the type located Nicaea south-west of Constantinople, whereas it was a little more than 100 miles south-east, on the eastern shore of the small Lake Izneek.

Strongly Stated.

The Truth Seeker editor says: "If a rattle-pated Jew was to go about the country to-day, claiming to be the Messiah, and that God was his father, he would be pulled in as an impostor, or a lunatic, and be given an opportunity to produce his family record or be judged a liar."

All that because the editor was not endowed with the divine afflatus common to churchmen.

Every man is a volume if you know how to read him.—Channing.

The sure way to miss success is to miss the opportunity.—Chasles.

The robin can thank God for the worm, but can the worm thank God for the robin?—Truth Seeker.

PURIFICATION.

It Is Gradually Going on Throughout the Whole United States, and Other Countries.

ANOTHER EXPOSURE.

When, Oh! Angels of Light, When Will These Bogus Spirit Manifestations Cease?

It was indeed a sad narrative that we gave in reference to the exposure of the Nichols Sisters, residents of this city, showing conclusively that their spirit manifestations were wholly of earthly origin—none of them originating in the spirit world.

Oh! what a lesson it was to the insatiable gullibility who have frequented their meetings from time to time, believing that they had an opportunity to converse with their spirit friends. Some of those who attended their seances, and were led astray by the artful wiles practiced there, had but very little gray matter in their brains; in other words they did not understand the multiplication table of the laws governing spirit return—they had a deficiency of sound horse sense.—In fact, there was a serious defect in their make-up, and they were easily led astray by the designing ones who controlled the circles.

Some may declare that it is a thankless job to try to purify our ranks, and divest it of the legerdemain practices now afflicting it, as there are so many who derive "soul-satisfaction" from these bogus manifestations, and who will cling to their idols in spite of all that can be done in their behalf, but the morale of our cause is improving on all sides, notwithstanding these frequent exposures occurring in different parts of the country.

The fakes no longer find as lucrative a field as formerly to work their slick methods. Those still practicing their nefarious game, are more shy, more reserved, more artful in what they do, and in some cases, very much ashamed of themselves, and are trying to get out of the business altogether, or confine their work to the cities where there is a large floating population that they can hoodwink without much fear of exposure.

Several, however, have been driven out of the work completely.

The Nichols Sisters confined the field of their operations to this city, and they have been exceptionally successful in carrying on their work.

In nearly all these bogus seances, sacred hymns are sung, pathetic prayers are made, tremulous with emotion and an exceptionally "pious" air pervades all the exercises. The inference to be drawn is, that the most exalted spirits are present ready to communicate—yea, anxious to greet their mortal friends and hold sweet converse with them.

Oh! what a burlesque on everything that is sacred and holy!—what a travesty on our holy cause!—what an insult to the angel world and to all that is true and divine!

And now there comes another exposure occurring, in Salt Lake City, equally as flagrant as that which occurred here, and equally as complete, as related in the following from the Herald, of Salt Lake City, Utah, bearing date of Sept. 14:

"Mrs. M. M. Brandie, 73 years of age, residing at 305 1/2 East Second South street, grabbed a 'spirit' at an Arnold-Dickson seance yesterday morning. She found the 'spirit' to be decidedly flesh and blood, for it struck her."

"Her son-in-law, W. H. Dye, who lives at the same place, came to the rescue in the darkness and grabbed the 'spirit.' The 'ghostly' visitor proved to be a human being with many flowing draperies, but these draperies did not prevent the 'spook' from fighting vigorously. J. G. Arnold, one of the Arnold-Dickson 'brothers,' rushed in and struck Mrs. Brandie several times in the face, according to her testimony, and that of her son-in-law. Mr. Dye let go of the human 'spirit' to protect the aged woman and the 'spook' took advantage of this chance to escape."

"Mr. Dye and Mrs. Brandie left the house and Mr. Dye swore out a warrant charging Arnold with assault. The case will be tried before Judge Diehl this afternoon."

"The Arnold-Dickson brothers pretend to call spirits from the other world for a fixed price, allowing conversations with them. The experience of Mr. Dye and Mrs. Brandie indicates the kind of game the pair have been working. They were driven out of Hawaii a few years ago for this sort of business and came to Salt Lake. Here the authorities have let them go on with impunity until they have amassed a fortune from the sorrowing and the gullible, who in most instances have been poor."

These men have posed as mediums in Los Angeles, Cal., yet it can be safely said that during their long and successful career in deceiving the people, they never produced a single spirit from the celestial regions—all were of earthly origin—all were of the earth earthy, and the sitters went away hugging a phantom of the imagination—an illusion wholly. These mediums for physical manifestations will no doubt compare favorably with any in the work to-day, illustrating the deplorable fact that in this particular phase there is a vast amount of trickery going on, as exhibited in the columns of The Progressive Thinker from time to time.

But through all this excitement—

all these disgraceful, rotten, putrefying exposures—Spirit Return has been advancing along the lines; and its standing is proportionately higher among all thinking classes, and the Angel World is rejoicing.

It would be exceedingly foolish, however, to suppose that Spiritualism can advance along the lines of dishonesty, deception, legerdemain, or sleight-of-hand; it can only advance in a healthy manner along the exact lines of truth, and any deviation therefrom will finally lead to disaster. Since we came to Chicago there has been a long line of exposures—a dozen or more—and in no case did the spirit when caught, dissolve, but on the contrary, in every case it proved to be the medium or a confederate dressed in artificial togery. Is there not something worthy of reflection in this fact?—In this potent truth? Is it not suggestive, to say the least? And, intelligent Spiritualists, does it not set you to thinking?

The Salt Lake Herald's Report of the Exposure.

As a result of a flat fight with a "spirit," in which the "spirit" struggled for freedom and dealt swift blows with material force and precision upon the body of a mere human being who had attempted to seize the visitor from "spiritland," a warrant was issued yesterday afternoon for the arrest of "John Doe Dickson," whose true name is James Dickson, one of the Arnold-Dickson Brothers. The complaint was sworn to by W. H. Dye, who charges Dickson with assault and battery. As soon as the warrant was issued, service was made and Dickson went to the police station and was released on his own recognizance after being booked.

John G. Arnold and James Dickson, known as the Arnold-Dickson Brothers, are a pair of Spiritualist mediums who were driven out of Hawaii a few years ago after an exposure of their methods. After leaving the island, they took up their abode in Salt Lake and for a time lived modestly and quietly.

Methods Are Exposed.

Mr. Dye declares the clever methods of their alleged materialization of spirits, which are now exposed by a former victim, consist of impersonations of the spirits of the dead, by accomplices who are familiar with the leading characteristics of their dupes. These men have preyed on the sorrowing and the gullible, and hoping for some ray of consolation for their sorrows, the victims have been drawn into the cleverly woven net of these men, and have given up their money, in exchange for the shadowy consolation of believing that they have been permitted to speak with the spirits of the dead.

This shadowy consolation is not given for nothing, and a fee is exacted for every materialization. In this manner the Arnold-Dickson Brothers have preyed on the tenderest feeling in human hearts until they have accumulated sufficient money to purchase property and build a magnificent residence and offices, furnished with almost barbaric splendor.

This house is especially designed for the purposes of carrying on the work of the so-called materializing mediums. It is fitted with secret passages and arranged with all the appliances necessary for their legerdemain and for the complete illusion of the gullible.

"Spirit" Attacks Aged Woman.

The arrest of Dickson was the result of a fight in a dark room in the home of the mediums. W. H. Dye and his aged mother-in-law, Mrs. W. M. Brandie of 305 1/2 East Second South street, seized an alleged "spirit," and attempted to tear off its draperies and garments. Dickson interfered, and according to Mrs. Brandie's statement, both he and the "spirit" assaulted her savagely.

Mrs. Brandie several months ago lost her son, William Brandie, 24 years old. Her grief was poignant. Hearing of the alleged materializations from spirit world, which she claimed to have witnessed, she went to see the phenomenon. She became interested, as did her son-in-law, W. H. Dye, and they attended a number of meetings.

The suspicions of Mr. and Mrs. Brandie were aroused two weeks ago. They attended a number of public tests, public materializations and private materializations, and were deeply interested in the subject.

At a private materialization which they attended a little more than a fortnight ago, the "materialization" was effected in much less time than before. At the conclusion of the seance, the "spirit" wafted a shadowy scarf towards Mrs. Brandie, with the remark:

"See what a beautiful scarf I have."

Mrs. Brandie, being a woman, wanted to examine it more closely than she could from the distance at which she sat, and the "spirit" waved it banteringly in her direction.

Mrs. Brandie seized the "spirit" scarf.

To her it seemed grossly real. There was nothing of the shadowy texture that she had fondly imagined a "spirit" scarf should be composed of.

"This looks like any other scarf," said Mrs. Brandie skeptically.

"But it was made in spirit land," said the "spirit."

"Give it to me," said Mrs. Brandie, who held it firmly up to this juncture, desiring to have something tangible to show her money.

"Oh, no," gasped the "spirit" in a horrified tone, surprised and shocked at the audacious sacrilege.

But Mrs. Brandie was not to be beaten so easily. Instead of dropping the shawl when she received this rebuff from the immaterial and shadowy owner, she attempted to twine her fingers in the fringe.

According to all precepts and portents, the shawl should have melted into thin air, or Mrs. Brandie should have dropped dead because of her impious wish to possess herself of the private property of a bona fide "spirit."

But neither of these things happened. Instead, the "spirit" apparently lost his temper, and gave the

scarf a vicious tug. Mrs. Brandie held on, but the "spirit" needed the scarf to protect it from the chilling winds of the chamber, and from which it had come, and bracing itself, it stepped upon the hardwood floor, jerked the scarf from Mrs. Brandie's grasp with such suddenness that the "spirit" was thrown backward, nearly losing its balance.

Human Beings in Disguise.

From that moment Mrs. Brandie was suspicious. She conceived the idea that the "spirits" which could be summoned to her from the shadowy fields of life beyond the grave, and which could be summoned at the bidding of the Arnold-Dickson Brothers for \$3 per bid, were human beings disguised, so that in the dim light, and with the aid of phosphorescence, they appeared like shades.

Mrs. Brandie discussed the matter with her son-in-law, and they decided to lay a trap for the "spirits" and their arranged to attend a private materialization yesterday. Their plan was for Mr. Dye to seize the "spirit," and while he held it, Mrs. Brandie was to tear the disguise from its features and thus unmask it.

In the private materializations not more than two persons can attend at the same time. Both must be related to the deceased whose shade is to be called from its abiding place, and the materialization takes place only in a darkened room.

A dim, feeble, indistinct light is admitted from a low candle power lamp located at the back of the room. Only the most vague and shadowy outlines of articles or persons in the room can be distinguished.

Across the front of the room is the "cabinet" in which the materialization takes place.

In this materialization Dickson and the man and woman were the only persons in the room. Dickson, according to Mr. Dye, went into the cabinet and permitted an inspection to convince them that there was no other person in the room.

"Spirit" Is Shown.

Then one lonely "spirit" was materialized for their benefit while they were in the cabinet, and at the conclusion of this demonstration of the powers of the medium over the mysteries of the grave, they were invited to take seats in the body of the audience room.

This they did. Dickson remained at the right of the stage or cabinet, while he had control of the lights. In a moment the "spirit" for whom they had made application to see emerged from the intense darkness of the cabinet and began to converse with them in sibilant whispers.

Mr. Dye and Mrs. Brandie were close enough to their ghostly visitor to declare their credulity would be paid to the last cent.

Suddenly, upon a prearranged signal, Mr. Dye leaped at the "spirit" and attempted to seize it.

According to the ancient ghost story he should have struck a gust of cold wind while the spirit floated above him with a mocking laugh, or with a heart-breaking sigh because of his cruel skepticism.

But this was a twentieth century ghost, and a husky one at that. Mr. Dye threw one arm around the "ghost's" neck, and with his other hand seized one ghostly wrist. But it was not a shadowy neck or wrist that he felt.

The ghost was taken by surprise, but regardless of this was able to put up a mighty good imitation of a fight.

While Mr. Dye attempted to hold the "spirit," Mrs. Brandie "got busy" with the "ghost's" togery.

Fierce Struggle in Dark.

Up and down the cabinet the three struggled, the ghost refusing to be downed. Mrs. Brandie tugged at the draperies, and just as there was a warning rip, Arnold rushed into the room in his shirt sleeves.

According to Mr. Dye, who was busy just then wrestling with the ghost, Arnold struck Mrs. Brandie in the face with his clenched fist.

The fight waged fiercely up and down the cabinet. Chairs were tossed aside, Arnold "mixed it" with the assistance of the visitor from spiritland, and finally the ghost made its escape, with its filmy garments considerably disarranged.

Mr. Dye and Mrs. Brandie left the house, which has secret passages for the accommodation of immaterial bodies that desire to pass from room to room, and Mr. Dye went to police headquarters where he swore to a complaint charging Dickson with assault and battery.

According to his statement, Mrs. Brandie was bleeding from the nose and from the mouth, where the "spirit" charmer had struck her; her eye was badly blackened, her face bruised, and she looked, according to her fellow adventurer, as though she had had an engagement with a prize fighter instead of a friendly seance with the spirit of a departed loved one.

Mr. Dye is of the opinion that the "spirit" which he and his mother-in-law tackled was a large and powerful woman.

Faces of Those Who Attend Show Sorrow.

A glance over an ordinary audience at one of these seances, before the lights are extinguished, shows that the majority of persons there are women. The faces of many bear the indelible marks of poignant sorrow. Many of these in the audience are from the poorer classes, and some faces show that they are not more than the average intelligence, that they are susceptible and confiding. Here and there a face is seen that shows the marks of more than ordinary intelligence and cultivation. Some few are fashionably dressed. These, in a majority of cases, are attracted by curiosity, although the Arnold-Dickson Brothers have succeeded in gaining the confidence of a few persons who are wealthy and educated. These are separated from their money as rapidly as they will stand for the game.

As soon as the lights are extinguished, a stillness like that of the tomb settles over the room. Then the music box is brought into play, and the audience is led in song by Arnold. The songs are the ancient hymns and melodies in Protestant churches in the past. Among the favorites are "Shall We Gather at the River," "Nearer, My God, to Thee," and "There's a Land That is Fairer than Day."

The darkness, the air of waiting for the unexpected, and the ghostly effects of the single light, place the audience on rapport with the medium, and after the sounds of the music have died away, there is a pause of silence so intense that one can almost feel it.

Coin Lured From Gullible.

The old "come on" game again, and the listener to whom the "message" has been given will part with another hard-earned dollar in the vain hope of gaining the confidence of some other message from the loved ones who have gone to the "country from whose bourne no traveler returns."

Hoping against hope that the message they have received may be true,

yet with a seed of doubt still springing in their hearts, these men and women go to the private materializations and pay \$3 in order that they may have another interview in private with their loved ones who have passed away in the privacy of the individual materializations.

Night after night the curtain parts, and the voice of one of the Arnold-Dickson "brothers," disguised in feeble whispers, lures the victims to come again and part with other dollars for the shadow of comfort which they think they receive.

Thus the stream of coin flows into the hands of these men, enabling them to build costly buildings, enabling them to maintain private offices in and live in Oriental, almost barbaric splendor, upon the credulity of the poor and ill-informed.

Thus they are permitted by the authorities to gather in the schools from those who are easily persuaded and who are not, in many cases, in a position to stand this constant drain upon their purses.

The same formula is followed at every Thursday night meeting. Sometimes there are three, four or a half-dozen "spirits" in view of the audience at a time. Sometimes two or three are talking at the same time. It has been noted that here are a number of Swedish men and women in the audience at times, and these people are addressed in their own language by the "spirits."

The Salt Lake Herald of Sept. 18, gives the following as a result of the exposure:

"George J. Arnold of the notorious Arnold-Dickson 'brothers,' was sentenced by City Judge J. J. Whitaker to ninety days at hard labor in the city jail. Arnold was convicted Friday of assaulting Mrs. Mary M. Brandie, 74 years of age, as she grabbed an alleged 'spirit' and found it to be a human being. He appealed the case, and gave a bond in the sum of \$300."

"But another development yesterday leads to the suspicion that the bond may be forfeited and the case never tried. George J. Arnold, accompanied by Dickson, comprising the pair of humbugs known as the Arnold-Dickson 'brothers,' yesterday sold their house and furniture at 369 East Third South street, to Dr. S. N. A. Downing and his son for \$9,500. Of this amount \$500 was for the furniture, the original value of the furniture being ten times that sum. They cautioned everybody connected with the transaction to keep the matter from the newspapers."

"After paying off encumbrances on the property, the pair have about \$3,500 for what ordinary crooks call 'getaway money.' They declared last evening that they intended to flee and declared their creditor would be paid in full. But these protestations were expected. The fact remains that they have been exposed by the Herald as humbugs, that Arnold has been sentenced to jail, that other trouble of a serious character is in sight for them, and that they have sold their property and are in shape to slip away for pastures new, where the crop of 'suckers' may be better."

"There is much more to be said and done in connection with Arnold and Dickson. Whether they remain in the city or seek to join the colony founded by the departed and mourned Beresford Hope. The Herald will continue this series of exposures and will in due time explain a few of the 'tricks of the trade' which have mystified many and have been so profitable to the fakers."

Again we ask the sensible, thinking Spiritualists all over the United States, what think you of the status of our cause to-day, with such mediums all over the country as have been lately exposed? Fifty or more spirits have been grabbed, one after another, in regular succession, during the last few years, and they proved in EVERY CASE to be the medium or confederate dressed in artificial togery? Does not all these facts show the need of PURIFICATION in our ranks? If you say "No," then you must be a hopeless case of imbecility or senility.

The Ethics of Spiritualism.

But now the question arises, what of the ethics of Spiritualism? Is that a potent quantity in our ranks? Or

Attested Spirit Manifestations Under Test Conditions. Remarkable Invention.

The Account Endorsed as True by James H. Hyslop, the Eminent Author, and a Leader in Psychical Research. In a Late Communication He Says:

To the Editor:--The account as published in the Omaha World-Herald, of recent date, is true with the exception of a few newspaper alterations that do not affect the substance of it. The man who wrote it is an expert prestidigitator, and well acquainted with me. His statement of facts is conservative and careful. I witnessed many of them, and you can rely upon the article as representing the facts correctly.

The new society progresses well. We have 260 members and have not yet issued a page of printed matter apart from the circulars. I expect to start publications in November dating them ahead. JAMES H. HYSLOP, New York.

A most remarkable narrative of what may be of startling importance to the story told on this page by David Abbott, a magician of Omaha, who has a national reputation in psychic circles and is himself an enthusiastic member of the American Society for Psychical Research.

Mr. Abbott has made a life study of the tricks of the professional medium. He thinks there are none which could fool him with clever performances. He is baffled completely by an invalid woman of obscure origin and surroundings.

BY DAVID ABBOTT. The story I am about to relate I know will sound strange, told as it is in the twentieth century, yet it is absolutely true. It is the story of the wife of an humble farmer, a woman who has been the devoted mother of fifteen children, who has never been twenty miles from her home more than once or twice in her life, who lives in an obscure little village, called Braderick, O., a village so remote from the beaten track that the only mode of access is by a rowboat every five days. It is the story of Mrs. E. A. Parsons, who has been a widow and a mystery to her friends for fifty years.

A good, kind old lady is Mrs. Blake, just such as our grandmothers used to be. A woman of no great amount of education, but with a woman of powerful intelligence. For many years this wonderful woman remained hidden in her little home, visited by thousands of persons. Yet, among the hundreds who visited her not one of them ever gave her case to the world.

It remained for a magician to discover and test her wonderful powers. A magician who frankly acknowledged that his tricks were but tricks, and a man who had investigated and exposed many mediums in the way of mediums in his day. This magician was Mr. E. A. Parsons of New Haven, Conn., with whom I have corresponded for some time. Mr. Parsons was so impressed by a chance account of this wonderful woman that he made a journey of 600 miles to see her and to discover her trick, if it was a trick.

When Mr. Parsons went to see Mrs. Blake, he thought merely to obtain a new trick. What he saw amazed him. It impressed him so strongly that he wrote me of the occurrence, describing a state of affairs which promised to be one of the wonders of the age, if true. And a magician has a keen eye and is not likely to be deceived, upon his eyes so largely, as he does, upon his eyes and his hands for his tricks. He wrote me of the occurrence, describing a state of affairs which promised to be one of the wonders of the age, if true.

"Now, my dear Mr. Abbott, this is not hysterical 'gush,' as you say. I have in no way exaggerated or padded the facts. I have seen these things. Sincerely yours, E. A. Parsons."

Weighty Testimony. Had I received the above from any ordinary source I should have given little credence to such a report. But to receive such a letter from a professional magician and a man of the standing of E. A. Parsons in the world of magic, was a different thing entirely. He is a man who is an expert in the performance of all kinds of tricks and especially the tricks used by professional mediums, so-called. I determined to look into the matter and learn for myself if on the globe there really existed a being who possessed powers out of the ordinary.

I succeeded in establishing a correspondence with a man in Huntington, W. Va., who was thoroughly informed on the case. A man whose integrity is beyond question. What I learned from him completely verified the statements I had previously received and interested me greatly.

"The voices," said my friend, whom I will call Mr. X., "can be heard out of doors as well as indoors. I have myself heard them while riding with her in a public road in a carriage. Her lips are closed and there is no perceptible motion of the throat or lips."

old memory. The dear old grandmothers sleep these many years in the graveyard; the youth has grown to manhood, the snows of approaching winter already glisten in his hair, and the fleeting years are hurrying all too quickly.

After the voice of my grandmother gave a daughter's name, it continued with these words: "David, I want you to be good and pray, and meet me over here." With the exception of the words, "over here," in place of the word "heaven," these were the identical words which my grandmother spoke to me the last time I ever heard her voice.

Mr. Clawson now continued, "Grandma, tell me the name of David's mother." The voice replied, "Sarah." He said, "Yes, but she has another name. What is it?" The voice said, "How do you do?" Mr. Clawson said, "That is not what I mean." The voice then said, "Abbott." "This is all right," continued Mr. Clawson, "but I call her by another name when I speak her name. What is it?" The voice then plainly said, "Aunt Fannie." This was correct.

At this instant the loud voice of a man broke into the conversation. It was low in pitch, was a vocal tone, and had a weird effect. The voice said, "How do you do?" Mr. Clawson said, "How do you do, sir; who are you?" The voice replied, "Grandma Abbott." Then repeated hurriedly a name that sounded like "David Abbott," and then the voice expired with a sound as of some choking or strangling and went off dimly and vanished. My grandfather's name was "David Abbott."

A Trick That Failed. After this Mrs. Blake asked to rest a few moments and turned in her chair so as to use the other ear. While resting I decided to offer a suggestion to Mrs. Blake indirectly and to note the result. Turning to Mr. Clawson, I said, "It is strange that he does not seem to know who he is talking to. Now your daughter, whom you would rather talk to than anyone, seems to identify herself, but it seems strange to me that she did not give her name correctly." I did this intending to convey to Mrs. Blake the idea that the name which on the first evening was understood to be "Edna" was not correct.

When Mr. Clawson next took the trumpet the voice of a girl spoke and said, "Daddy, I am here." He said, "Who are you?" The voice replied, "Georgia." Which was correct. Mr. Clawson then said, "Georgia, is this you?" "Yes, daddy," she replied, "don't you think I know my own name?" He then said, "I thought you said, 'Grandma,' and I could not understand why you would not tell me. Where do you live, Georgia?" The voice replied, "In Kansas City," which was correct.

The voice then continued, "Daddy, I am so glad to talk to you, and so glad you came here to see me. I wish you could see my beautiful home. We have flowers and make every day. When Mr. Clawson said, "Georgia, tell me the name of the young man you were engaged to." The name pronounced was indistinct, so he asked the voice to spell it. The letters A-R-C were spelled out and then pronounced "Ark," which was correct. The gentleman's first name was "Archimedes," and he was called "Ark."

After that the voice spelled the name "Fannie," and Mr. Clawson then said, "Georgia, where is Ark?" The reply could not be understood. Mr. Clawson then asked, "Is he in Denver?" A loud "No!" almost vocal was heard, and then the words, "He is in New York." I was informed afterwards that this was correct.

Prophecy Proved. The voice then said, "Daddy, I want to tell you something. Ark is going to marry another girl." Mr. Clawson said, "You say he is going to be married?" The voice said, "Yes, daddy, but it's all right. I do not care now. But he has not loved her as he did me." I will mention the fact that since our return from West Virginia, Mr. Clawson has received a letter from the gentleman in question, announcing his approaching marriage.

Mr. Clawson then asked the voice what grandmothers were there, and she replied that Grandmother Daily and Grandmother Dally were with her. He then said, "Are these all?" The voice said, "Do you mean my own grandmother, my mother's mother?" Mr. Clawson replied, "Yes." The voice then said, "Grandma Marcus is here." This was correct. Mrs. Marcus had died shortly before this, and her grandchildren always pronounced her name as if it were spelled "Marcus."

The reader will please remember that Mr. Clawson's name had so far been given to no one in that section of the country. That as no one knew he was to be there, he could not have been looked up, and as he did not himself know where he was going, trickery could absolutely play no part in the names given. The names were given at all sittings, and there was no chance of any error. Yet these names came just as readily for him, and as correctly as they did for me who's name had previously been known to one resident of Huntington.

At this point the loud voice of a man spoke up and said, "I am here. I want to talk to David." I took the trumpet and the voice said, "David, do you know me?" I said, "No, who are you?" The voice replied, "Grandma Daily." The voice then said, "Tell your mother I talked to you, and tell your father, too." Mr. Clawson took the trumpet quickly from me, and said, "Hello, Grandma, I used to know you, didn't I?" The voice replied, "Of course you did." Mr. Clawson (whose name had so far never been given), said, "Tell me who I am?" The voice replied out loud, distinct and very clearly, "I know you well; you are George Clawson."

Soon after this and after talking to some other voices, Abe's voice spoke up and said, "Gentlemen, you will have to excuse my mother; her strength is exhausted." We then discontinued our experiments and I remained behind to try and induce Mrs. Blake to cross the river to Mr. X's office, and be photographed. Mr. Clawson went on to the porch with Prof. Hyslop and shed tears, as many do who visit this lady and talk to those whom they think are their dead. Mrs. Blake finally consented to cross the river, if we would send a carriage at 1 o'clock.

We now hurried home to arrange for a photographer and send for her. Mr. Clawson said to me, "I feel just as I did the day we buried her, and I have talked to my dead daughter this day as sure as I walk the earth." In due time Mrs. Blake arrived and while the photographer was accompanying her photograph was being made, a voice of "Grandma Daily" was addressed to me in the trumpet. Mrs. Blake was feeling much stronger and we retired to a seat by a parlor window.

During this experiment Mr. Clawson took the trumpet and talked to his daughter. He asked her a number of test questions and the answers came very rapidly, distinctly and accurately. Any one could produce an ordinary conversation, but no one could guess, and give correctly a number of names known only to the questioner and the one who is dead.

Mr. Clawson said, "Georgia, give me your second name." Chastine, the voice replied instantly, and very distinctly. This was correct. Mr. Clawson then said, "Tell me with whom you boarded when you went to school at Wellesley Hill, Mass." The voice replied, "With Aunt Burgess." This was correct, but Mr. Clawson was expecting the name "Aunt Tina," which was the name he had always called the lady, and her marriage to Mr. Burgess, and he had to think a moment before he realized the answer was correct. He then said, "Name one of your schoolmates." The voice replied, "Nellie Biggs." He then said, "Who did you go to school with in Kansas City," and she replied, "With Mary," which was correct.

Here the loud voice of a man spoke up and after talking with a person present I took the trumpet and was addressed by a voice claiming to be my grandmother Abbott. I said, "Grandma, have you any message to send to my father?" "Yes," she said, "tell him that I am all right and tell him not to be a doubting Thomas." I said, "Grandma, tell him that you really talked to me last night." The voice instantly replied, "George Alexander Abbott," which was correct. I said, "Grandma, do you remember the summer you spent at our home long ago?" She said, "Very well, David, and I always loved you best of all." I had always tried to be kind and obedient to my dear old grandmother when a child, and I had reason to believe I was one of her favorites. I said, "Grandmother, can't you tell me some little thing to tell my father that will convince him that it was you who talked to me?" She said, "Yes, ask George if he remembers the last day I spent at his house." She then mentioned something which I could not understand, but this I could not understand. Mr. Clawson said that the words were "It made her sick." I am not sure as to this, however. She then said, "Don't forget to tell George that I talked to you, and that I want him to pray and not to be a doubting Thomas."

A Remarkable Test. I then asked for my father-in-law, Mr. Miller. While waiting, I was conversing with Mrs. Blake. She was in the middle of a sentence when a man's deep voice spoke up in her lap. I am positive that she continued to talk, pronouncing at least two words simultaneously with the voice in her lap.

I took the horn and Mr. Miller announced himself. He said, "I want to send a message to my daughter. Tell her I am all right," I said, "Tell me my wife's first name," and a name sounding like "Fannie," or "Anna," was pronounced. Mr. Clawson, who was listening outside, seemed to think the name was "Fannie" beyond dispute, and repeated it with a rising inflection. I was sorry for this, as I desired to hear the voice give the correct name definitely. The voice then said, "I want to talk to Fannie." The name was correct. Mr. Clawson then said, "Tell me your wife's name." The voice was dead, and I heard no more. I said, "Is Fannie's mother there?" and the voice replied, "Why, no, Dave, you know she is still living." This was correct. Then Mrs. Blake threw down the trumpet and smilingly said, "I can go no further. You would talk to the spirits all night." I said to Mrs. Blake, "Somebody said this is ventriloquism." She replied: "If the very finest ventriloquist on earth were right here now--then lowering her voice with intense earnestness, and the pride of conscious power, she continued--"He couldn't tell you your dead mother's name." I could not reply. I knew this was true. I knew that ventriloquists have but three voices, the "colossal," the "near" and the "far" voices. They are all made with the tongue curled up against the roof of the mouth and attract the attention by suggestion. They never speak in whispers. I have heard possibly fifteen voices, all different and all perfectly natural, in this lady's presence, some two octaves lower in pitch than my own. Some were in the trumpet, some were not. I was within a foot of the woman when I heard these voices.

Those who would explain a theory that will explain this phenomena must advance one that will explain all the facts if they expect to be accepted. The theory that it is trickery must be applied to some of the facts, given to me, inasmuch as one person in that country knew that an individual by my name lived in Omaha. It is very improbable, however, that trickery was resorted to, as I have previously shown; but granting that by such expenditure of time and money, these facts could have been learned, the theory that it is trickery is the evidence of very poor reasoning. The thousands who have visited this lady all tell similar stories.

That it is guesswork or chance is simply a silly statement. How many readers of this article could have guessed that Georgia's second name was "Chastine"? How many could have guessed and have given correctly nineteen names, each giving, none that were wrong? Again, the knowledge betrayed by the voices was always correct. The voice said to Mr. Clawson, "Your mother is here." His mother is dead. No such remarks were made to me, whose mother is alive. Messages were sent to his mother, but none were sent to his. In other words, no messages were sent to the dead, but messages were sent to the living. That Mrs. Blake possesses some supernatural power any reasonable person must conclude if he believe this report to be accurate.

(Continued on page 7.)

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Remarkable Invention.

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The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 880.

SPIRIT RETURN.

As Presented in Other Countries—Interesting Translations as Published in the Harbinger of Light, Australia, Giving a View of the Cause the World Over.

Spiritualism in Brazil.

The great republic of Brazil, with its area of 3,200,000 square miles, and its population of fifteen millions, is one of the countries in which Spiritualism is most widely known. It may be said that the brightest intellects and most courageous thinkers in that country, convinced by the logic of facts, have become propagandists of the latest and highest development of the religion of Christ.

They have formed themselves into a powerful Federation, now nearly a quarter of a century old, with its fortnightly journal, the "Reformador," of sixteen pages small folio; its college, in which the curriculum embraces the Portuguese, philosophy, geography and arithmetic; its Institute of Judicial Assistance, comprising eight barristers and three solicitors, and its Dental Cabinet, with a staff of six professionals for the gratuitous service of members of the Federation. In addition it is about to erect a temple, in which as the "Reformador" tells us, Spiritualists may unite "for the study of, and meditation upon, those divine truths which elevate the soul, which offer an anchorage for faith and a preparation for the regenerative excellences of love."

The same periodical mentions that during the year 1905 there were founded in Brazil no less than nine new journals, and thirty-nine associations for the propagation of Spiritualism; and that the present year commenced most auspiciously for the advancement of its doctrines and the organization of its militant forces. Among the chief centers of spiritual activity are Manaus, Para (with a population of 40,000), Maranhao (35,000), Sergipe (20,000), Bahia (140,000), San Paulo (25,000), Parana (20,000) and Minas Geraes.

In the island of Porto Rico, belonging to Spain, Spiritualism is making "surprising" progress among its 760,000 inhabitants, as the chief city of each of the five provinces into which it is divided has its spiritual center, and the members of these already number 26,000.

Spiritualism in Portugal.

Here as in most of the Roman Catholic countries in which languages of a Latin origin are spoken, Spiritualism is advancing by rapid strides. The people are less materialistic and more devoutly inclined than those of Protestant countries; and the intellectual classes of society when renouncing the follies and superstitions of the Church of Rome, are repelled from the barren negations of agnosticism, and finding in Spiritualism the incontestable "evidence" of the clearest things "unseen," embrace its proofs of life after death, embrace its eagerly. One of the signs of the times is the institution in Oporto of a Christian Spiritualist School in which daily and evening classes for both adults and children are instructed in theoretical and experimental Spiritualism by means of conferences, lectures and sittings, and its science, its ethical principles and its philosophy are simultaneously inculcated.

Spiritualism in Mexico.

From the same source of information that has been given, we learn that a National Spiritualist Congress was to be held in the capital of this republic on the 31st of March last, and to be continued until the 15th of April. Our Buenos Ayres contemporary translates from "La Cruz Austral" of San Pedro, a list of thirteen lectures which are to form the principal topics of discussion. These are exceedingly comprehensive; one of them being the constitution of a capital or directive center for the spiritual movement in Mexico, and another the foundation of scientific centers for the study of Spiritualism. But the mere convocation of such a congress is a fact of little significance, because it shows that Spiritualists must be numerically strong in that country.

Spiritualism in Cuba.

In Santa Clara, the Spiritualists are organizing a Committee of Propaganda and Beneficence, for the twofold purpose of propagating the principles of Spiritualism and relieving the necessities. It has an influential director, and its organ is the "Iris de Paz," published in the same city.

Communications from the Beyond.

We have received from that highly gifted medium, the Baroness Adeline von Way, of Gombitz, in Styria, a handsomely printed volume of upwards of 270 pages, published by Wilhelm Mueller, of Vienna, containing ninety spiritual communications, fifty of which were dictated to that lady by Hans Christian Andersen, the famous Danish writer, whose delightful fairy tales are the joy of young people throughout the whole of Europe and North America.

For many years past the Baroness has been the special medium of his predilection, because he has evidently found in her mind and heart those qualities which are closely in affinity with his own refined and poetical character. What he was on earth in intellect, feeling and aspiration, he continues to be, of course, in the other world, where his mental activity is able to find congenial employment, not only in inspiring kindred writers who are still in the flesh, but in dictating prose writing and poetry through his favorite instrument.

In a brief preface, addressed to that lady, he says: "In my travels through the spirit-world, I have fallen in with many spirits, and have frequently heard them conversing with another, concerning their earth lives. These conversations I will repeat to thee. They constitute a series of truthful histories." Perpend, Andersen.

These thirty-five of these documents consist of narratives or dialogues thus obtained; some of them possessing a deep personal interest, while others throw a valuable light upon certain passages in the Scriptures; Andersen's own compositions resemble in general the compositions he wrote on earth, but imbued with higher spiritual messages. The Baroness Adeline von Way is to be congratulated on possessing the means of

A WORLD-WIDE MAXIM.

"As Ye Would That Men Should Do Unto You, Do Ye Even So to Them."

What a test of intelligence, of moral candor, of spiritual equity! How are we to come up to the measure of such standards? The studies of human economies is brought face to face with many difficulties when seeking the whys and hows of things. General rules must be used, specific cases must be modified by existing conditions.

The aphorism quoted above seems to embrace both of these what the same time it holds a touchstone that opens up a keener light to flash upon our mental vision the quick perception of just judgment.

Every person is particularly sensitive as to the treatment accorded him (or her) on all occasions and in all places, so no better way has ever been found than that embodied in our quoted aphoristic text. It is good for the jurist and the adjudicator; good for the public and private judge; good for the calculator and the petty fault-finder; good for the wise and the simple; good for every day in the week and every week in the year; good for the masses and the few; and will have to be practiced before we shall see the rising of a millennial sun upon our dear old mother planet.

To apply spiritual wisdom is to be a Spiritualist, is to become spiritual. How else?

To be true to others is evidence of spiritual insight, and in no way can we better secure the habit of just judgment, of brotherly and sisterly kindness, of gentleness and forbearance than by using others just as we would like to be used ourselves.

To put ourselves in the place of one who has wronged us is not a particularly easy matter at first sight, but we can do it. To do so would judgment until we can image ourselves as committing some offense to moral law is not easy, but we can do it. To withstand feelings of resentment on the instant is a spiritual feat, and to hold back the tears when the sword thrust of a cruel word stings and rankles, but we can do it. To put yourself in the place of the offender—that will test the strength of your spiritual forces. So also will it put yourself in the place of the blamed one, of the wounded one, of the failing one. Ask yourself if your rebuke has been just what you would have liked, if your tone was just what you would have been grateful to receive, measure the force as you would have your own measure, apply the tape measure of self—then give your verdict on our text, and if it does not prove its virtue, let the world know it is a mistaken idea.

MRS. M. A. CONGDON.

Cloud Cap Inn, Mt. Hood, Ore.

giving it and the other books which have preceded it, to the world, without having to depend upon the caprice of publishers.

Spiritualism in the Vatican.

Doctor Laponi, the physician of Leo XIII, has just published a book which has created a slight stir in Italy. This book Dr. Laponi confesses his faith in spirits, and says that to-day there is no longer room for doubt. Reviewing it a writer in the Giornale d'Italia says:

"In Dr. Laponi's book we find an immense array of facts and experiments, the man of science after a dispassionate examination concluding that it would be absurd either to deny or question Spiritualism. And where others have feared to tread Dr. Laponi marches fearlessly, declaring that to-day we have the proof, not of the 'probability,' but of the 'certainty' of communication between terrestrial beings and the intellectual and spiritual forces which once had an existence on earth, but which now belong to other worlds unknown to us. According to Dr. Laponi, telepathy, Spiritualism, and hypnotism are manifestations, equally mysterious, sometimes appearing separately, at others fused together in a phenomenon which is called automatic writing. The learned scientist then turns his attention to the persons who do not believe that these phenomena indicate a spiritual world, and in a careful argument he answers his opponents."

Spiritualism a Religion.

In the "Revue Spirituelle" an article by M. Leon Denis on "Discipline of Thought and Reform of Character," is one of the landmarks showing that the future of Spiritualism depends on whether it becomes a religious faith worthy of the name or remains on the level of a mere hunting for the brilliant writer and lecturer has in his great work, "Christianity and Spiritualism," shown how the philosophy of those like Myers, who search for a religious synthesis in spiritual manifestations, takes them to the very heart of Christianity. "Experimental Spiritualism," says M. Denis, "permits us to understand all the strength and power of thought. If we meditate on high themes—on wisdom, duty, self-surrender—our being will be permeated by and by with the quality of our thought. One is reminded of Andrew Jackson Davis' 'Magic Staff' when M. Denis says that 'we must bear all things with patience and serenity, take every trial as a test of character and endurance.' Jesus says: 'He that endureth to the end shall be saved.'"

M. G. Delanne's "Revue Scientifique et Morale du Spiritisme," is always full of articles we would find present to our readers. The first article by the editor is devoted to a summary of the chief sittings in the past with Eusapia Paladino, under the heading, "Are Spiritual Phenomena Scientific?" and will be followed by others. There is also the first of a series on "The Forerunners of Spiritualism," the first taken being Swedenborg. Testimony of automatic writing in another article, and quotes Myers, whom it will be remembered places automatic writing among the most satisfactory of all communications.

"Le Messager," "La Luminiere," "Le Progress Spirituel," and "Revue du Spiritisme Moderne," are all acknowledged with grateful thanks and fraternal greetings to the editors.

Every noble work is at first impossible, Carlyle.

He who has health has hope; and he who has hope has everything.—Arabian.

A SUCCESSION OF LIVES.

A Critical and Comprehensive Examination of the Claims of Theosophists Who Talk Volubly of Karma and Reincarnation.

To the Editor:—In The Progressive Thinker, No. 874, R. A. Dague handles the subject of reincarnation. The same puzzling questions have agitated me for many years, and I have examined them, I will pass them over to consider other objections I have.

I admit that theosophy teaches some good soul-elevating ethics, such as the brotherhood of man; but moral principles are mostly self-evident truths, and are not owned exclusively by Theosophy or any other cult, but are the natural property of all mankind; yet the subject of reincarnation with which it is interwoven, is an ancient Brahmanistic mysticism, born in the infancy of the race, and is but an assumption without a single fact to establish it.

I believe, with Hudson Tuttle, that "the older any opinion or statement, the greater the probability that it is false."

The only reason I can give that intelligent persons can believe in reincarnation, is that some persons are so constituted that they are ever inclined to ignore the living present while clinging to the dead past. You will generally find them to be more interested in ancient astrology than the more scientifically demonstrated astronomy. They seem to have no great difficulty in casting aside the superstitions of Babylon and Egypt, and the mythology of Greece and Rome, as well as the teachings of the old Jewish Bible, yet clinging to the ancient superstition of India, which is but a branch of the same stock.

They accept the teachings of its "wise masters," who if history is to be believed, are a set of charlatans and fools, who claim to practice certain ceremonies that give them divine wisdom, when these same ceremonies are so absurdly ridiculous as to amuse and disgust the veriest school-boy; and the teachings of these same masters have sunk the people of India into the lowest depths of degradation. They teach that the soul must be reincarnated into a physical body, perhaps a thousand times, in order to develop the divine spark within, into a perfect God, and that in each reincarnation the soul will ascend a little higher, until it becomes, as Madame Besant says, "Involved in the web of divine thought, when I will have to descend into a lower plane, and begin over again;" thus it would seem reversing the order of evolution. After living—say seventy years—on earth the man dies and passes into a future, where he must lie for from 1,000 to 1,500 years in a state of semi-trance to rest, and then come back to life, the body of a new man, another lifetime in order to "gain experience."

Now if this doctrine is true, I will have to be reincarnated several times more before I am able to understand it.

As the population of the earth is increasing, there must be more births than deaths; now if they were just equal, and there was a soul born and a soul died every second of time, and the soul that had just passed out would immediately return to inhabit a new-born infant, the supply might equal the demand; but if it takes 1,500 years for the demand would exceed the supply, equal to the number of seconds in that length of time. The soul when it retires for its long rest, does not come back to communicate with its earthly friends; could not if it would, according to the teachings of Theosophy, and yet it seems that Theosophists and their Hindu brethren do sometimes come back to control mediums, and preach the doctrine of reincarnation.

In matters of mere faith without knowledge spirits differ as well as mortals. But such spirits learn a few things after passing over.

They learn that they can return, and say nothing about lying in a trance, nor do they claim that spiritual manifestations are produced by "astral" or "elementaries." They have learned better as to the present, but still cling to their former faith as to reincarnation in the future.

I said that many orthodox Christians, after the change called death, believe they are in a state of probation, and will yet be led to the throne of God; and it is not at all strange that the Hindu and others of like faith should still cling to that dogma.

I very much doubt whether a spirit ever returned to preach reincarnation, who was not a believer in the dogma while here. It is a persistent boast of Theosophists, that the French Spiritualists are believers in reincarnation; but they forget to mention what is recorded as a historical fact that the great French medium, who is the leader, was a reincarnationist before he became a medium, and was then controlled by a Hindu spirit who taught the same.

Whether spirit or mortal who teach it, they bring not one single fact to prove that they or any one else has ever been reincarnated, but simply repeat what the "masters" have taught them.

And should they postulate a syllogism to prove it, their major premise would be apt to contain an improbable assumption instead of a known or self-evident truth.

A certain scientific pretender when told that fact which science withholds, a hypothesis that he had assumed, indignantly exclaimed, "so much the worse for the facts."

Unlike him I want facts, or at least a plausible theory, instead of a baseless assumption. We are gravely told by the more orthodox Theosophists, that we do not inherit the traits of our parents, but those of some previous incarnation.

While common observation teaches us that the African inherits not only the complexion, but the general characteristics of his race, the same rule holds good of every division and subdivision of the human family.

Science and observation teach that any fright or shock to the mother may leave its impress, physical or mental on her unborn child. Theosophists tell us that any such deformity or so-called birthmark is an affliction bestowed as a punishment for some transgression in a former incarnation.

Now it seems to me that the God of Theosophy is more cruel and unjust than the old Jewish Jehovah, as the latter never punished without letting the culprit know what he was doing.

A VIVID VIEW OF "MOTHER."

The Child Life Portrayed in Connection Therewith.

"There is one word in our language which we use so many times that we pay very little attention to it, but if we think of the true meaning of it, then it is able to start a deep, earnest feeling in our heart; it is the word 'Mother.'"

We have all seen the young woman with her first baby in her arms. What a pleasant picture! We will watch the mother with her baby. She sits silently there looking straight at the little face; is she thinking of all the long months of anguish waiting, or of all the earnest prayers to God? The last one may be. Then her face bears a heavenly expression. It seems as if she is praying again; but all at once a smile glows over her face and a sweet kiss is pressed upon the baby's lips, and with that kiss the seed of love is planted in the child's heart never to die, to be the chain with which mother and child are bound forever through life's long journey.

It is not satisfied with kisses alone; she wants her baby to talk, and when, after months of kissing and teaching the little baby stammers the word, "Mamma," what joy! The husband cannot come home soon enough to hear the news that baby can say "Mamma." It is the first word, with that begins a new era. The mother, because not many months will pass when she will try to find the little hands for the prayer: "Now I lay me down to sleep, etc." Many of us will remember our early childhood; it was just like this, and there is what the poet says about a dream:

"It was a dream, a glorious dream—The mother's face was in my glory; The holy evening prayer heard on her knee when long ago taught me on her knees."

The heart of the innocent boy."

But we will leave mother and child alone for many years; until love's young dream takes hold of the child's heart. Then it is the mother again who hears the sweet confession that somebody else owns part of the child's heart, and with aching lips the mother gives her blessing to the young wife and husband. Then in after years her child comes with baby in her arms to present it to her—grandmother now. She takes her grandchild in her arms, and we see the same far-away look in her face again.

Does she think ever all that she went through with her children? Does she think of all the sleepless nights watching by the bedside, or does she think that her life's mission draws to a close now? Who knows? Quietly she gives the grandchild a kiss, and her eyes are dimmed with her last hour in near and all her children stand around her bedside, then with the last of her strength she lifts her hands to the last earthly blessing; but her memory will be with them to quiet and comfort them through life. Can we ever repay what we received from "mother?"

P. L. SEIFERT.

According to our modern idea, punishment has three objects in view, viz: First, to prevent a repetition of the act; second, to deter others from committing a like offense, and third, to reform the culprit. But the aforementioned punishment falls in all three of its objects; as neither the culprit nor anyone else knows what it was for.

There are several other valid objections to my acceptance of the doctrine, but my article is already so long that I fear Brother Francis may toss it into the waste basket; but I must beg his forbearance while I set forth one more, and this is in regard to their term, "experience."

They tell us that by the inexorable law of Karma, we must live all lives, with all the varied experiences of all lives; in order to develop the divinity within us. Now I thought experience could only be gained by a personal knowledge of some past transgression.

We often look back at our past lives, and see where we have taken some crooked path that led us to trouble; and we often say, "Why did I do that? Oh if I had that to do over again I would do differently."

Yes, with the knowledge you have gained by the recollection of your former act with its result, you would no doubt do differently; but under the same circumstances, and with the same knowledge you then had, you would do precisely as in the former case.

Oh! says the Theosophist, your physical brain has no recollection of your past experience; but it is all recorded on your soul-brain; and when you have rounded out your karma, you will remember all the events of your many lives.

"But," I ask, "What good will it do me now, after I have gained it all? Why could I not be allowed to enjoy my hard-earned bliss, without being reminded of all the wickedness and folly of my many lives?"

True, if I could aid others in smoothing their paths, and help them to gain their Karma, it might be of some use, but this I am not permitted to do. They must gain their own experience in the same way I did. My work is done. Karma has been through all this experience for my individual benefit, or that of humanity, but all for God. Principal interest and profit all goes to Him. Am I thus cast on the stormy sea of life, for maybe a million years, to be driven before the tempest, tossed on the angry billows, without pilot, rudder or anchor, and all for the aggrandizement of a selfish, tyrannical divinity?

Angley, Wash.

Cast forth thy evil thy word, into the ever-living ever-working universe; it is a seed-grain that cannot die; not to-day, it will be found flourishing as a banian grove, perhaps, alas! as a hemlock forest, after a thousand years.—Carlyle.

The more sincerely you believe a lie the more dangerous is your faith. The more truthfully you speak on a sandy foundation, the sooner and greater will be the fall. There is no safety in error and falsehood.—West.

The one prudence in life is concentration; the one evil is dissipation.—Emerson.

Respect should not exhaust its power on duty.—Alfred.

A TRIUMPH SEANCE.

There Were Most Excellent Demonstrations of Spirit Power—Comments Thereon by Elmer Ellsworth Carey, Associate Editor of Suggestion.

"The medium, his wife, my mother and I constituted the sitters. Among other wonders came one which has ever puzzled us. What was it, and how produced? A voice cried through the trumpet in dialect German: 'Help me, Heinrich! Help me; I am drowning!' These words were loudly and wildly gurgled forth, and we could all but see a man with his mouth and throat filled with water struggling for life in a body of water. Words are inadequate for a perfect description, and only a genuine experience with a drowning man can convey any idea of what this was like. As neither of us could think of a relative who had lost his life by drowning, my mother wondered who it could be, when the voice gurgled out plainly enough: 'I am John S.' It was a brother to my grandfather and had forgotten. 'Heinrich' was grandfather's name and as he was drowned the same boat, it is likely he was called upon for assistance, as he stood gazing at his unfortunate brother drowning in the Mississippi."

Can you explain this?
A. STOCKINGER.
Versailles, Ind.

Comments on the Above.

Admitting the correctness of the facts set forth, and this admission is not unreasonable, as the London Society for Psychical Research in the book, "Phantasms of the Living," has reported 600 similar or analogous cases, in which the proof of genuineness is overwhelming, the question arises, what is the explanation?

As a preface, I will say that we see the grass grow, and yet we cannot explain the forces which cause the growth. We cannot explain the basic reason why steam drives an engine, nor can we understand gravitation or magnetism. There are thousands of facts that will probably remain a mystery to man for all time.

In regard to the occurrence narrated above and the 600 cases reported by the London Psychical Research Society, I would suggest that they are due to natural laws—laws as prosaic as the law of gravitation—which we do not understand. The laws and the powers of the subjective mind are only dimly perceived. The evidence of many of them are not even imagined.

Before an adequate solution of the various psychic experiences can be attempted, one must be acquainted with all the facts and theories on the subject. Students of psychic matters should read these books:

1.—"Alterations of Personality," Binst.

2.—"Law of Psychic Phenomena," Hudson.

3.—"Phantasms of the Living, and Transactions of the London Society of Psychical Research."

The theories that attempt to account for a scientific manner for the phenomena under discussion deal with the laws of thought transference and telepathy; with the persistence of thought forms; with the vibratory theory of mental forces; with the theory that thought is a form of motion or force which exists independently of organized matter; with the advanced theories of metaphysics which hold that time and space are relative and not actual, and also with the questions of the fourth dimension of space and the vast field which that question presents.

In a few paragraphs, the questions presented by the correspondent cannot be discussed. I can only point out a few of the elements which must be taken into account in making an intelligent and unbiased study of the matter. The question is one that deals with the borderline of human knowledge. Personally, I think the solution of these questions depends upon the laws and principles which cannot be wholly grasped by the human understanding, because our brain development has not progressed far enough to allow us to give expression to them. A blind fish knows nothing of light and color, and a human brain that lacks many elements of completeness is not able to sense certain forms of expression or vibration, which are partly in our plane of existence and partly without it.

Broadly speaking, there are two theories to account for such manifestations as are mentioned above; the theory of departed spirits return and cause such phenomena, and the theory that such occurrences are the result of physical laws like the laws which govern wireless telepathy, the phonograph or the manifestations of radium. Not the wisest man on earth has yet even suggested a theory to account for the paradoxical action of radium, and yet no one so far as I know, has suggested that the puzzling behavior of radium compounds is due to disincarnate spirits. It has been the custom since the dawn of history to attribute every unusual occurrence to the action of supernatural forces. As the world becomes more and more enlightened, the number of occurrences attributed to spirits becomes smaller and smaller; in 50 or 100 years it may be that the cause of all such experiences, as given above, may be as well understood as the art of photography, and it may be that other facts may arise which may not be understood to Spiritualistic notions. It should be understood that because fact is beyond our comprehension it does not follow that it is the result of supernatural action.

I do not wish to be quoted as having a theory to account for so-called occult phenomena, for I have none; the rolling years will solve all questions, dispel all illusions, correct all errors.

In conclusion I will say that Dr. Isaac K. Funk, editor of the Standard Dictionary and author of the "Widow's Mile and Other Psychic Phenomena," has spent a life time in investigating the psychic and occult realms of the borderline of human knowledge, and he says that the evidence is not all in; he suspends his judgment. Earnest investigators should read his book.

ELMER ELLSWORTH CAREY.
Chicago, Ill.

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MATERIALIZATION IN THE LIGHT.

Showing Conclusively That Darkness Is Not Always Required.

Some of the psychic stories received by the S. P. R., which were not thought to be sufficiently corroborated by independent attestations, were handled by Mr. Myers. Miss Goodrich-Freer, now Mrs. Spoor, who contributed a selection of them to the "Occult Review" for July. Miss Goodrich-Freer was urged by the late Marquis of Bute to continue the publication of these rejected evidences, but the accomplishment of this idea has been postponed. After a long delay, the "dissemination and disestablishment of the ghost at Glamis," Mrs. Spoor comes to her "solitary example—for the present—of a ghost that was of use."

This was told by Colonel Brown-Perris in 1893. He and a brother officer were one day, in India, making a list of the effect of another officer who had just died suddenly of cholera.

The story proceeds: "We were sitting one at each end of the table with writing materials, and as each article was named, put it down on the list. While we were so engaged we heard a step on the veranda. We looked up, and said to each other, 'If we did not know — was dead, we would say he was coming in now.' He did come in, and spoke; and the strange thing is that he seemed to think it quite natural that he should be there and speak, although he knew he was dead. He said, 'I cannot be at rest, because there is something I want to tell you to do. Will you write it down? Before I left England I was privately married in — Church,' giving the name and date. 'My wife lives there now, and I have a boy. I wish this to be known, and that the property I have here should be sold and the money sent to her. I could not rest all this was done, as no one knows I was married.' This was all, and he was gone. We had both written the directions, and they were word for word the same. We made inquiries in England; it was all true, he had been married, and at the place and date given. Of course, the money was given to the wife. If he had not come back to tell us, no one would ever have known anything about it."

And yet they say "dead men tell no tales!" The above is about as flagrant and direct a contradiction of the proverb as we have come across. By all accounts "dead" people seem more surprised when they can not communicate with the living than when they are seen and recognized, and their wishes understood. Living seems natural enough to them, it is only those left behind who are hypnotized by the belief that "death" is an impassable barrier to communication.—Light.

DR. A. J. DAVIS'S WORKS.

The Necessity of Having Them Before the World To-Day.

To the Editor:—I read a few lines in a recent number of The Progressive Thinker calling attention to the necessity of republishing those interesting works of Andrew Jackson Davis that are now out of print, and I immediately wrote an article endorsing the same. I saw in the next issue the article from the pen of my esteemed friend, Mrs. M. T. Longley, which, strange to say, was nearly the same, almost word for word, so I consign my letter to the waste basket, and cannot refrain from writing again to keep the subject agitated, hoping some good person with the means to spare may take the matter up for it seems to me important that such grand thoughts should be ever before the seeking public. There are others who do not, and it is well known that we do not, and too few instructive books helpful to a seeker after truth and the works of Andrew Jackson Davis and Robert Dale Owen are very helpful and comforting to an earnest inquirer.

Some in the ranks of Spiritualism say we do not need the purpose, and that it has served its purpose, and should be sought after longer; but there are others coming into the ranks who need them if we do not, and if we have become satiated and have grown spiritually dyspeptic that is no sign others have. If we have learned our A B C's and require stronger literature there are others better than we, and the phenomena are ever new to some one, hence I say our spiritual reading matter should be preserved for future generations as much as any bible we prize to-day.

Will not some kind soul set the ball rolling by taking the initiative steps toward bringing once more to the world the works of Andrew Jackson Davis which are now out of print?

AUGUSTA FRANCES TRIPP.

EDEN.

The Lord made Adam and put him in Eden, And bid him get busy and keep at the weeding;

But soon he discovered that Adam would shirk, And lay in the shade neglecting his work.

For Adam was lazy and fond of repose, And 'neath the bush of a deep blushing rose.

God saw the garden would grow up in weeds, The world would want solely for want of its needs.

So to guard 'gainst such a deplorable loss The Lord out of love made for Adam a boss.

Else the garden had grown a slovely place And the world never known of womanly grace.

The Importance of the Ears.

I have all my life been on my guard against the information by means of hearing; it has been one of my earliest observations, the universal inclination of human kind is to be led by the ears; and I am sometimes apt to imagine, that they are given to men, as they are to pitchers, purposely that they may be carried about by them. This consideration should abate my wonder to see the most astonishing legends ascribed, and never contradicted; they even place a merit in complying in direct opposition to the evidence of all their other senses.—Lady Mary Wortley Montagu.

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THE COMING CONVENTION.

A Comprehensive Plan for Organization, and the Great Work the N. S. A. Can Do in Behalf of Our Cause.

There has never been council or assembly in any past time, on which rested greater responsibilities, whose action was fraught with more

The Cream of Light, London.

It Is Extracted to Illustrate the Range and Trend of Thought in England.

The Fakes of Other People. "We have heard so much about our 'fakes' that we may be forgiven for feeling a little more comfortable than usual in the revelations of other people's fakes, come our way. Fakes, old fakes, old manuscripts, old coins, old fossils, old antiquities—all come in their turn; and now actually there is a great exposure about old mummies! And yet, we suppose there are genuine old masters, old manuscripts, old coins, old fossils, old antiquities, and even old mummies. Let us all be happy to gether!

Southern California is the scene of the latest mummy-making factory, and a man who has been in the business for nearly forty years is the informer. The Pacific Monthly tells the story, and gives full particulars of the process. The writer, who seems to be a mummy expert, says of himself:

Even on closest inspection he was not able to discover anything in the artificial process with all he ever observed in the original mummies. The very shape of the head, the expression of the hollow eyes, the shriveled lips the bits of skin and bone exposed; the general aspect and pose of the limbs and body, wrappings and all, are such as to exactly resemble the genuine article, and would, were the genuine article, the artist's labor exhibited in a museum, deceive any but the eye of an expert—and his, too, unless he looked very close. Standing in the very workshop, seeing them made, hearing the maker's explanations, it is hard to realize that those weird figures should be imitations.

And if the artist tells you that he has been working in his line of business for twenty-nine years; that he has learned his trade in a regular factory long ago, and that he is able to turn out several mummies a day; then, gentle reader, you will perhaps agree with me that even your keen eye and undecipherable instinct may have been deceived, and that very likely you will have been deceived if you stop to roughly calculate what this one man alone has done in his line.

The only difference between ourselves and the philosophers and scientists seems to be that they accept their stream of fakes like mother's milk, while we promptly bowl out ours.

Genius and Eccentricity. A writer in "Cosmos," a French paper, discusses the problem connected with the apparently near connection between genius and eccentricity or something like insanity; and there does seem to be connection; though, of course, there are geniuses who are neither eccentric nor insane.

Genius is a person who is highly developed, perhaps on one side or in regard to one thing. So far he is normal. He is also necessarily more or less separated from the common mind, the common order, and the common habit. In a word, he is singular, and "singular" is a word which, in some uses of it, is equivalent to eccentric; and eccentricity has only to be sufficiently accentuated in order to become insanity.

Much of what we regard as insane or even criminal is only an extension of the anti-social; and "anti-social" is descriptive of a great deal that is characteristic of genius, the product of intense individuality, the consciousness of power, the growth of pride, and the desire to be or to seem to be different from the rank. The "Cosmos" gives a remarkable list of geniuses who were "queer." August Comte ran insanity very close at times. Saint-simon, Guy de Maupassant, Villmain, all he haunted by delusions; Schumann tried suicide; Jean Jacques Rousseau wrote a sort of love letter to God which he deposited under the altar at Notre Dame; Nietzsche ended his life in a lunatic asylum; Schopenhauer was exceedingly "singular," and so on. It certainly seems that to be commonplace is to be safe; and that the profession of a genius is a dangerous one.

Translated Into Latin. "The Message of Life" (New Zealand) indulges in the following smile at Telepathy:

Many persons try to explain the phenomena of Spiritualism as the action of mortals acting one upon another, and they call this "telepathy." But Professor Hyslop, an eminent scientist and investigator into occult matters, declares that what is called "telepathy" has not been proved. Our readers will remember the experiments made last year by this professor. It was designed to send a telepathic message from America to England. The arrangements were carefully made, and the English sensitive was waiting the message at the time appointed, and with a committee to oversee. The message was received—the very message telepathically despatched from America. So far it might be called a triumphant success, but alas! and alas! The message was despatched in good honest English, and arrived in classical Latin! neither sensitive is a Latin scholar, so there was really nothing telepathic in that experiment. Some outside intelligence, one with a classical frame of mind, just transposed the message into good Latin.

Every asserted proof of telepathy might be rationally explained by assuming that an "outside intelligence" bore the message. The word "telepathy" was coined to smooth the feathers of those who have declared they would accept any explanation rather than acknowledge immortality and spirit return.

The Invisible World. "The Message of Light" quotes from "Everybody's Magazine" a smart reference of the value of Professor Richet's testimony, as far as it goes: "He is an admirable type of the psychic researcher. He is leagues away from mysticism. An experimenter, a vivisectionist, a savant—cold-blooded, dubious—he represents capitally those minds of science who have taken up the study of the invisible world."

Referring generally to the subject, "Everybody's Magazine" appears to be quite sympathetic. It says:

"Science recognizes the existence of an invisible world, wherein unknown forces flit to and fro. What ghostly things there are it knows not, but they are very real, very strong, and terrible. They are not material—they are the masters of matter. Occult forces are no longer unknown; occult forces have given them passport and name. Science, that is becoming mystic, phantasmic, ghost-ridden. Ghosts confront the camera, as M. Sarda attests. Unto M. Fernand Desmoulin's ghosts come and sit blindfolded in his studio, and guide his unwitting hand while it draws their

Thought Control and Direction.

One of the greatest benefits of the "New Thought" movement (of which by the way, we hear less now than formerly) is the fact that it emphasizes the power which men possess to control and direct their thoughts and in that way demonstrate the supremacy of the spirit, and its ability, through thought influence, to work out its own salvation.

Instead of encouraging dependence upon outside influences and agencies it stimulates the student to call upon the interior potencies of his being and govern his own thoughts and feelings. By this self-regulation he obtains mastery over his own body and his moods, and becomes confident instead of appealing; optimistic instead of apprehensive; powerful instead of yielding; happy and calm instead of irritable and wayward, and instead of waiting to be lifted, or calling for help, he struggles bravely out of his slough of despondency and up and above his old limitations. This is not, and cannot be, accomplished all at once, but, by preserving the right mental attitude, a habit of thought is formed which ultimately leads to success.

This recognition of the power of the mind, or spirit, for self-expression and self-realization, leads to self-reliance and to the knowledge that the spirit self is the center of power. All progress, all attainment, results from the awakening of the spirit, which, facing outward from the divine center of its own consciousness, grows confident of its ability to rightly interpret its environment, and to execute its own purposes. A writer on this subject says:

"Any state of mind prolonged indefinitely will become a permanent condition externalized. Therefore hold in your mind the qualities you wish to develop, and in time you will see them begin to appear. Think of yourself as serene, untroubled, graceful, and happy, and you will be so. The ideal state have to be planted in the sub-conscious thought. Then nurture them by more thought and activity and wait patiently for them to come up. Any quality of being can be developed that the conscious mind can conceive as desirable.

"Control of the mind is the solution of all the problems of life. There are no difficulties nor dangers for the higher consciousness and the finer forces."

Some day men will cease to drift and learn to direct their course; then there will be fewer wrecks on the stream of life, and each one will realize that the divinest thing we can do for ourselves and the world is to be always idealizing ourselves, seeing the divine and eternal, which is our true selves. This is the way by which we grow. This is the way by which we measure greatness with God.

ST PETER'S BOUNCER.

I have little aspiration for a place the world calls great, But I'd like to be the bouncer for St. Peter at the gate.

I don't think I could be cruel, but I could be very just, And when some folks rapped for entrance I would show them my disgust.

I don't think I should be blinded by the sparkle of a gem, And permit some guileful fraud to wear the royal diadem.

I don't think I could be wheedled into taking to my fold, Any scheming mortal tyrant, by the glitter of his gold.

And I know I should not falter when a weeping mother came, With her spirit full of sadness and her bosom all aflame.

With the love that knows no hindrance, and that stands above all sin, Though she was in rage and tatters, to just welcome her right in.

And I know that, though St. Peter has been hardened by the years, And the constant stream of liars to the flow of human tears,

Yet he would not sit in silence while I opened that big gate, Lest a moment should be wasted and thus make the mother woe.

I should like to be his bouncer when the scandal-monger comes, With his load of gross perfections to present for sugar plums.

I would like to note upon my cue as a means to point the way To the sphere of those who slandered, where the scandal-mongers stay.

I should like to be the bouncer when the human body appears, With his air of "full possession" he has gained in earthly years.

I should like to lead him into the great hog-pen of that place, And observe the marks of anger on his piggy looking face.

I should like to be the bouncer when the autocrat appears, And proceed to kindly lead him to the silent vale of tears.

That his tyrant soul helped fashion by the tears of bitter grief He has wrung from other mortals, and there let him find relief.

I should like to be the bouncer when a heartless wretch appears, Who had beaten dogs and horses, or his wife and little dears;

Oh, wouldn't I remand him to a dungeon of a cell, And just paint upon his vision all the tortures of his hell?

I should like to be his bouncer when the preachers troop along, With a melange of perfect certainty of looking of the throng.

I should teach them that the heaven for all persons free from sin, Is not now by Peter guarded, but by conscience down within.

I should like to show the egotist his smallness over there; With his full dimensions mirrored in the Truth's bright gleaming glare.

Right beside an humble being whom he held beneath his heel, Just to give him some sensation as to how his brothers feel.

Yes, I'd like to be the bouncer for St. Peter for awhile, For I'd like to do some sorting in the very latest style.

There would be but little winter for the ill-faithful of the low, And the hell they made for others would for them be kept below.

DR. T. WILKINS.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than in buying this book. Anyone that has five care of children should read it. Price 25 cents.

"The Spiritual Birth or Death and Its Tomorrow." By Moses Hull. This is a pamphlet of 36 pages, and gives the Spiritualistic idea of Death, Heaven and Hell, according to the author's interpretation of the Spiritist doctrine. Price 25 cents.

"The Permanent of Soul." Louis Elbe, author of a recent book on "The Future of the Soul," appears to be a force, and in his very fact it must be immortal. In nature no force is created, and none lost; it is only transformed and preserved. Therefore the soul must be permanent like other forces.

Modern Mysticism.

As Seen From the Viewpoint of Edward J. Bates of San Bernardino, Cal.

(Continued from No. 879.)

Under the stress of a great emotion heaven itself can be stormed, and a poet attains to superconsciousness by this means more readily than by any other, even in an intellectual age, for as Macaulay says: "He who in an enlightened and literary society aspires to be a great poet, must first become a little child."

The mindfulness of children is often ruthlessly crushed; perhaps its preservation is one of the secrets of greatness. The intuitive, poetical child-mind may attain to heaven, but alas, it is a veiled heaven, unless as, in the career of Tennyson, there is a strong mental guide to clear away the mists of superstition and error.

What is needed to open the gates to true wisdom is not so much "more passivity," as a GREATER DEGREE OF HUMILITY AND SIMPLICITY, and an absence of sensuous imagery.

Chastity is what exalted Joan of Arc, and the chastity of Milton allowed purified his mental visions from the glamour of his early emotionalism. How nobly has he expressed this sentiment:

"So dear to heaven is saintly chastity, That when a soul is found sincerely so, A thousand harried angels lackey her, Drawing far off each tangle of sin and And in clear dream and solemn vision Tell her of things that no gross ear can hear."

Intuition! How many egotistical minds have been misled by their claims of infallibility upon this buffer, maintaining that intuition transcends reason and intellect and partakes of the nature of revelation. Let us study a few definitions given from the spirit world: "Intuition is the shoot of which Omniscience is the tree." And again: "Intelligence is the soil out of which intuition grows."

THE MIND MUST BE RENDERED FALLOW BY INTELLIGENCE BEFORE THE TENDER SPROUT OF INTUITION CAN REAR ITS HEAD TO THE SPIRITUAL SKY, AND THAT SOIL MUST CONTINUE TO BE ENRICHED BEFORE THE SPROUT CAN GROW INTO THE TALL EMINENCE OF OMNISCIENCE. The intuition of the child springs from the unconscious, and is followed by knowledge; and knowledge and the lockstep of intuition and intellectuality carries the mystic along the straight and narrow path which leads to illumination. Matured intuition is inspiration, and truthful inspiration is sane and conservative and always in harmony with reason.

IF A MEDIUM WISHES TO RECOVER THE VALUE OF THE INTUITION, SEE THAT IT FITS IN WITH THE SWEEP OF COSMICAL LAW, THE SWING OF EVOLUTION, AND THE DICTATES OF COMMON SENSE. IF IT BELITTLES THE PRESENT OR OUTRAGES THE FUTURE, THE SOURCE OF INSPIRATION HAS BEEN BEFOULED.

"Feeling is the pioneer of knowledge; the mother of an ideal," says Rabi, in his profound study of the emotions. Emotionalism is a necessary and inevitable state of mind, preceding the advent of intellectuality. We anticipate an ideal and then search for it and this yearning search constitutes the root of love. From the mingling of the emotions of love and fear, the religious sentiment is born, and the religious sentiment leads to respect and veneration and love seeking its highest expression in the ecstatic bliss of the mystic, which when pure, unselfish and all embracing, is one of the most potent of spiritual forces, if not the greatest uplifting power in the universe. But how few can attain to the love which seeketh not its own, the love which blends depth with breadth, the love of avatars of mankind.

The world, in its search for ideals, worships these avatars as beings who have jumped ahead of evolution. It also seeks to imitate them and it was this imitation carried to excess which led the earlier mystics to their overdevelopment of emotionalism.

Those who march with evolution must march with the order of progress; emotionalism, intellectualism, bliss. Indeed, the very "love" of the mystic is an intellectualized emotion, the fruitage of the root of tenderness, as resignation is the fruitage of the root of fear. These two emotions, purified by the intellectual fire, are the residue of crude emotionalism, and thus we understand how passivity came to be so universally accepted as a necessary condition to the receipt of inspiration. It was accepted as a law, because the study of causes and effects peculiar to one phase of development, limited the mind to a narrow groove.

WITH THE WIDENING OF THE HORIZON, DUE TO THE ADVENT OF THE EVOLUTIONARY THINKER, RECOGNIZED THAT THE LAW OF PASSIVITY HAD ITS COMPLEMENT, THE LAW OF THE ACTIVITY OF THE WILL AND THAT VIEWED FROM THE STANDPOINT OF USEFULNESS TO HUMANITY, THE ACTIVE MYSTIC RECEIVED AS GREAT AN INSPIRATION AND GAVE IT FAITH IN PURER ESSENCE, THE UNBROKEN AND ASCETIC CELEBRATE OF THE early centuries.

Emerson, who was innately passive and shrank from activity—other than literary work—with curious aversion, sighed for the order—the demonstration of the spiritual principle without the admission of anything unspiritual, positive, dogmatic or personal in value; fully recognizing the fullness of his yearning and the greater power which

"turks in reaction and recoil. Makes him freeze and ice to boil."

He even made fun of his craving in the famous couplet,

"Unless thought is added will— Apollo is an imbecile."

The future historian of mysticism will judge all mediums by their activities, by results, by world usefulness.

We are told of the activity of the spirits in their ceaseless search among the children of earth for sensitive minds to impress; we know personally of their endeavors within our limited range of observation. Those who receive impressions must give them forth again; they are turning the wheels of progress, and they who either consciously or unconsciously nullify the workings of spiritual laws; even in a minute measure, will reap an awful penalty. To give forth, to do, to act—these were the motives which inspired Socrates and Plato.

Paul, Mohammed and Philo, Bruno, Savonarola, Luther and Geo. Fox, Joan of Arc and Ann Lee, Swedenborg

and Boehme, Paracelsus and Mesmer, Emerson and Tolstoy; Tennyson and Browning, and A. J. Davis and Hudson Tuttle. If the standard of activity is still further refined by the admission of purely as a qualifying attribute, then we have the names of those who will in future ages be accounted the great souls manifested upon earth and among these names the last two no list will not be last.

We yearn, we search for an ideal, and then we wonder why we do so. Self-analysis springs from curiosity and intellectualizes the emotions. Draped indicates the order of progress as first credulity; then inquiry; then faith.

Hudson Tuttle generalizes more broadly, as from faith to skepticism, skepticism to knowledge and knowledge back again to faith, thus completing a circle and falling in line with the law of symbols. In our search for an ideal we have faith, we will find it; when we become curious about our emotions we begin to doubt. "Ignorance more frequently begets confidence than does knowledge," says Darwin.

Every truth-seeker undergoes a crucifixion, for he fights against the conservatism of his own mind and of the world mind, and which is the same torture it is hard to say. Faith is crucified by reason, descending into the under world of torture, gains knowledge from suffering and is resurrected as purified spirit, with the tenfold spiritual strength of superior wisdom.

The new-born faith is the faith of perfect understanding of the law. We are prepared for the comprehension of truth and the infinite life before us," says Mr. Tuttle. "We have become active entities instead of passive receptacles."

The faith of the childish mind is beautiful and sweet in its simplicity, but it is a spiritual twilight in which shadows lurk and emotions play upon the soul.

The soul feeds upon these external sensations and progresses, but to externalize and unfold it must plunge into that "innest center where truth abides in fullness," and drink the wisdom waters from its own inspirational font. The ecstatic desires complete fusion and unification with God. He seeks the rapture of possession, an exalted, pleasurable emotion, albeit a selfish one.

Ecstasy is an intense state of consciousness, an intoxication of the soul, and its tendency is to restrict the area of consciousness to a single unit—the God without.

The thinker, boring into the depths of his soul, locates the "imperial splendor" within, and reasons that if knowledge lies within, it must be released, and the releasing power must be the concentrated will, a focussed energy, directed by wisdom.

The thinker locates the hidden gold. He holds a pick within his hands, but he lacks the knowledge of how to use the pick. That capacity, like the gold itself, is locked up within him. A greater mind than his own is needed at this crisis, for he must take a step outside the circle of reason. Thus the opportunity is provided for the guidance and direction of the spirits.

The teachings of matter are limited to the circle of reason; it is the action of knowledge upon knowledge that develops the intellect. Hence there have always been teachers in the world, and these were taught by the higher invisible intelligences, and so on and up the chain stretches in unbroken succession, and he who thinks he discerns the last link cries "God," but the greater seer can see the endlessness of the chain and is content to utilize the wisdom which hath been granted unto him and forcing his way into the temple cave of his own soul, sits silent by the central altar, and there hears the voice of the Nameless One, the "Nameless of the hundred names."

Victor Charbonnel describes the process: "We have only to close the sanctuary of our soul and accustom our eyes to its shades in order to see splendor shine forth, to hear voices that inspire and counsel. The most sacred shrine of our soul is invaded, dominated, profaned by outside forces."

Surely the area of consciousness is not restricted by the method of approaching the Infinite and the modern mystics of the western world can no longer have the reproach hurled at their heads that they remain "plunged in the beatific vision, writing nothing and founding nothing and always in pursuit of their dream, passing through life without leaving a trace behind them." The modern seer is the seer of the inner and the outer, the clarion call of the angels is "work and strive!" Elizabeth Barrett, who was very close to the angels at moments, sings the song, the clarifying song of life:

"We must be here to work, And men who work can only work for men; And not to work in vain must comprehend humanity, And so work humanly, and raise men's bodies By raising souls, as God did first."

As the capacity to know increases and the intellect dominates the emotional, the temptation of the mystic increases in number and subtlety. Browning has given us the whole drama in his "Paracelsus." This (recently) century mysticism is the century of knowledge. Sextus points out the lurking dangers; the just-for fame, the exclusiveness of the intellect and the independence of the soul disdaining inspiration. He also puts the vital question, "Have you the knowledge of the path to knowledge?"

Paracelsus makes the great mistake of intellectualism; he wants the whole, the source and sum of divine and human knowledge, and less they prove a hindrance, he stills his affections, feeling confident that he can revive them at will and will find them purified and chastened by their slumber. The spirit "April" convinces him of his mistake, and is in turn convinced that love is power, without knowledge the two are vain; the knower must love and the lover know.

Paracelsus tries to work out the lesson, but fails because he rates knowledge higher than love. Power won by knowledge alone is limited; love ever precedes and directs power to unselfish aims. Live in all things outside of yourself by love, and you will have joy," cries the philosopher, and in this thought he senses the third great road to wisdom, the sacrificial, the power which welds and fuses the emotional and the intellectual. Sacrificial love is the God-love and compassion is its attribute. The intellect, innately selfish, sees effects; wisdom divines causes.

The dying Paracelsus, his spirit standing upon the threshold of an

other world, voices his regrets: "But now I know that I did not love enough to trace beneath the hate of men their love."

He climbs who "makes his love the ladder of his faith," and the power of the mainly faith, is the power of will, the essence of soul and soul's action.

Love is the constructive force of the universe; it "buildeth the house eternal in the heavens," the home of the thinker. It is also a disintegrating force, dissolving the bars of pride and conceit. The human mind works consciously and egotistically; the waking consciousness is the furthest removed from the subliminal, for both the active and superconscious mind are without egotism. That is why our intellectual strength is our weakness and cannot stand alone. It is the danger zone of development, the path which leads to Black Magic. Once safely through this ambush, the ego is guided by the light of intuition to the supreme end and goal—superconscious illumination.

Few have attained to the state of true illumination, although many have believed that they did so. Perhaps Gautama is the only one of whom we can be absolutely sure. Plotinus claimed he attained this attitude six times, Porphyry once and Boehme almost constantly. The last-named, however, obtained his messages through an automatic writing, as did Philo at the beginning of the Christian era, and Hudson Tuttle in our own day. Dr. Peebles lists mechanical writings under physical manifestations, a low order of mediumship. This is undoubtedly true of its execution, but the inspiration we would classify higher, as being an exceptionally clear expression and illustration of the process of "thought-photography." Boehme expounded a noble philosophy, but the clearness was obscured by obsolete words and distorted meanings of words. Intellectualism was absent in Boehme's life and the result was an imperfect message. In Tuttle we find a more harmonious development and a clearer inspiration.

One-sided development has ever thwarted the plans of the angels. John Wesley's lack of intuition delayed the advent of Spiritualism 130 years; Wendell Phillips' intuition enabled him to grasp the primal truth that man could not enslave his brother, but when the cause he fought for was won, the limitations of his intuition prevented him from understanding the more complex problems of later days.

In Abraham Lincoln we find a marvelous instance of harmonious development—psychic sensitiveness, the optimism of balanced faculties, great heart sympathy and unselfish love, inspirational intuition and the intellectualism which produced the Gettysburg address.

A full chord is a harmony of many tones; one-sided development is a discord and ever results disastrously. Rampant intellectualism gravitates toward Black Magic; the apogee of emotionalism is weakness.

Look at the sensitivities of to-day, mediums with their auric envelopes so stretched and broken that they are a helpless prey to every wind of influence. Note again the "intellectual" mystics; men like Dr. Peebles, who although receiving the full strength of the celestial currents through their attenuated auras, yet require all influences from the other side to pass through a second screen, the fine, yet strong meshes of wisdom, which effectually separates the wheat from the chaff. These are the modern mystics; men whose life-forces are of radium content, bombarding the world with sparks of wisdom from an inexhaustible source, leaving their emanations on everything they touch and clothing common-place souls with their magical effluvia. THESE ARE THE MASTERS OF CONCENTRATION.

WILL, who, if there were more of it, could purify the world, the atmosphere of our world in a second's time and bring about "the great change," so graphically described by H. G. Wells, at any given moment. The insistent appeal of Jesus for faith, meant above all the faith to concentrate. The time of our evolution could be shortened by half through concentration. By concentration we may not only draw power from the spiritual reservoirs, which is the accomplishment of the concentration of prayer, but we may direct this stream back again to its source, where the waters may be impounded for another emergency. It is a mistaken idea to suppose that victory is always assured to the white angels. The forces for good and for evil are evenly balanced at this stage of our development and it is the earth-men that tilt the scales. Why is the progress of evolution so slow? Because we are continually draining from the spiritual reservoirs. We are trying to irrigate a large territory with a small stream. The existence of the law of conservation of spiritual energy is our shame and our reproach. We are draining the heavens dry and never replenishing. Let the modern mystics teach us the lesson of co-operation, brotherhood and unity of purpose. A long pull and a strong pull and a pull all together is what is needed at this crucial period of time to lift humanity out of the rut of dogmatism and the slough of selfishness and materialism.

EDWARD J. BATES. San Bernardino, Cal.

SPRIT PRESENCE.

A Husband's Death Blow Felt.

A case of telepathy in the most literal sense, that of suffering at a distance, is reported in "L'Echo du Meuse," with regard to the death of Lieutenant Gilman, who was crushed between two trains at Argenteuil on June 20 last. It was told to a friend of the narrator by a comrade of the deceased officer, who said that as he was passing the Lieutenant's house, after the accident, he saw Mme. Gilman at the door, seemingly greatly agitated. When the Colonel of the regiment came to break the sad news to her, she rushed towards him and exclaimed, "Do not come in. My husband is dead, I know he is. At half-past eight I received a terrible blow in my back. My husband has been struck down by a train, I am sure. It was, in fact, just half-past eight when the unfortunate officer was knocked down, and the blow that killed him appears to have been felt by his wife at the same moment."

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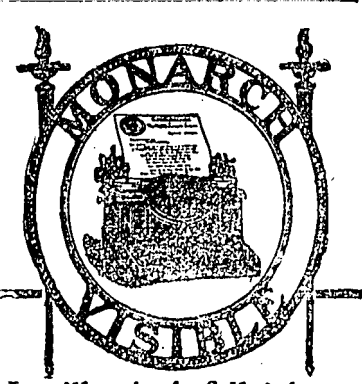
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SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Twelve.

Denson vs. Beasley, 24 Texas, 191. Decided in the term of 1870-1871.

Spiritualism was not an issue in this case, but the law in regard to insanity as laid down by the Supreme Court of Texas, may be applied to cases involving Spiritualism.

The opinion of the court is both interesting and amusing; interesting, for the direct and masterly way in which the question of insanity is handled; and amusing, for the curt manner in which the instruction of the judge in the lower court to the jury, is disposed of.

When this case was decided, there were but three members of the Supreme Court, and the presiding judge who had just taken his seat upon that bench after this case was presented, at the request of his two colleagues, went over the case, and disagreeing with them, filed a long dissenting opinion. Neither his reasoning nor his conclusion is, in my judgment, sustained by the authorities.

I will not go into the facts, except to say that the testator, Hamilton Washington, left two wills, one dated May 19th, 1860, leaving his entire estate to his sister, Mrs. Beasley, and the other, dated June 6, 1868, leaving nearly all of his estate to Mr. Denson, who was no relative, but with whom the testator had lived for some time prior to his death.

In explanation of the large amount left to Denson, the testator says in his will: "This bequest is made in consequence of losses and failures of crops incurred since he made the purchase, and also on account of kindness and attention received from himself and family."

It appears that Denson had bought the testator's land, and was living from the testator, giving him notes for the purchase money, and it was the greater part of these notes which formed the bequest. At the date of the last will, testator was in his last illness, of which he died on the 30th day of the same month, aged about sixty-five years.

The probate of the last will was resisted by the sister, Mrs. Beasley, who claimed that her brother did not possess testamentary capacity, and that it was obtained by undue influence and fraud, and she presented the will of 1860, which gave her all the property, for probate.

The probate court declared the will of 1868 invalid and admitted the will of 1860. From this judgment, Denson appealed to the district court of Polk county, with the same result that the will of 1860 was sustained. Denson then appealed to the supreme court, which reversed the judgment below and granted a new trial. I shall quote a large portion of the court's opinion, which uses quotation marks except as used in the opinion, putting my comments in parentheses. By the court:

"This case has been ably argued before us, both upon the law and facts. General grounds of error are assigned. It is claimed that the charge of the court is erroneous, and misled the jury; that the verdict of the jury is not in legal form, nor substantially correct in law, and that it is contrary to the evidence."

We shall remark upon the first and second assignments. In the charge of the court (to the jury) is contained this passage: "Insanity or unsoundness of mind is that condition in which the mind is left when common sense and reason are greatly impaired, and delusion exists. The delusions, which are the ordinary accompaniments, are evidence of insanity, and are extravagant or impossible things which do not exist at all, except in the imagination of the insane person, but which he can not be persuaded or convinced do not exist. The true test of the absence or presence of insanity is the absence or presence of these delusions."

This is simply learned sophistry. If insanity or unsoundness of mind, which exists when common sense and reason are greatly impaired, and delusion exists, then when delusion exists, the mind is unsound, insane and destroyed. If the true test of the absence or presence of insanity is the absence or presence of delusion, then insanity and delusion become the same thing, or, at least, are no more than different terms used to designate the same condition of mind.

Tried by such a metaphysical or psychological test, Emmanuel Swedenborg, John Wesley, Martin Luther, Joan of Arc, Joseph, Napoleon, the authors of the Bible, and hundreds more of the greatest and soundest minds which ever existed on earth, must be declared insane. For each of these stoutly maintained what men of the present day would declare delusion. Indeed, delusion is so common that if the whole human family were tried by an inflexible standard, there would be very few who could maintain absolute sanity; and it is not improbable that the few would be among the most assinine specimens of humanity.

People do not now maintain a belief in visions, supernatural visitations, witches or apparitions. They do not now throw inkstands at the devil, nor do they believe that a vagrant priest could turn a stone into a loaf of bread, or, becoming the wife of one of the greatest men who ever lived on earth, thereby controlled his destiny.

(In some of these observations the court of course was mistaken, but its very disbelief in such things makes its application of the law all the stronger. Commending such matters brought out to impudently the sanity of the testator, the court continues below.)

But this age of science and metaphysical thinking, it may be that a man of ordinary mind might maintain that there was a certain amount of poison contained in the Irish potato, at a certain period of its growth; enough to affect the human stomach, if taken in too great quantity; that a line of a river which was changing its bottom by the washing sands, and altering its bed by the lodgment of drift, might be made to obstruct the navigation of a stream; that a drove of wild hogs, if confined in a field, and driven about from day to day, might become familiar to the presence of the driver, and be rendered tractable; that Indians were human beings on whom the attributes of kindness, mercy and charity might not be wasted. (Testator had, during his lifetime, been very kind to Indians and provided a home for some of them on his farm.) We say it might be possible that such delusions, and yet be evidence of an unsound mind.

Diogenes might live in his tub and hunt the streets of Athens at midnight for a Vir. Had he hunted a Homo or an Anthropos, he would easily have found one, and if it had been properly understood, the eccentricity of the philosopher would have been understood as sound sense, conveyed under a most withering sarcasm against the frivolity of the Athenians. We think Diogenes had sufficient reason to have made a good will. Alexander evidently thought him a man of sense, for he said: "I will not be Alexander, I should wish to be Diogenes."

A somewhat remarkable opinion was delivered by Lord Brougham in an important case before the Privy Council, in which he takes the ground that any person laboring under delusion or mania to any extent or upon any subject, is not to be regarded as competent to make a valid will. Waring vs. Waring, 6 Moore P. C. cases, 349; S. C. 12 Jur. 947. We have no apprehension that any such rule will permanently obtain currency in the English courts. It has certainly received no countenance in this country, and we should not be surprised if this opinion were never alluded to in the cases which shall hereafter occur in the English courts.

(The dissenting opinion in this case of Denson vs. Beasley, was after the manner of the Waring case.)

A most remarkable case of mere eccentricity upon record, if it were such, is that of Morgan vs. Boys (see Taylor vs. Morgan, 138), where the testator was upheld on the ground that there was no satisfactory proof of actual unsoundness of mind. The testator devised his property to a stranger, thus wholly disinheriting the heir or next of kin, and directed that his executors should cause some part of his bowels to be converted into food for the poor, and that one should be sent into smelling salts, and that the remainder of his body should be vitrified into lenses for optical purposes. In a letter attached to the will, the testator said: "The world may think this to be done in a spirit of singularity or whim, but I have a mortal aversion to funeral pomp and I wish my body to be converted into purposes useful to mankind."

The testator was shown to have conducted his affairs with great shrewdness and ability; that so far as being an imbecile, he had always been regarded by his associates through life as a person of indisputable capacity. Sir Herbert Jenner Faust regarded the proof as not sufficient to establish insanity, it amounting to nothing more than eccentricity, in his judgment.

In another case, the probate of a will was resisted on the ground of insanity, and defended on the plea of eccentricity see *Mudway vs. Croft*, 3 Curtis, 678. Sir H. J. Faust said: "It is the prolonged departure, without an adequate external cause, free from the state of feeling and modes of thinking usual to the individual when in health, that is the true feature of disorder of the mind."

And in another case where the will was declared invalid by the Prerogative Court of Canterbury (see *Austin vs. Graham*, 29 Eng. L. & Eq. 38), the decree was reversed on appeal by the judicial committee of the privy council.

The testator was a native of England but had lived in the East and was familiar with eastern habits and superstitions, and professed his belief in the Mohammedan religion. He died in England, leaving a will, which, after various legacies, gave the residue to the poor of Constantinople, and also toward erecting a cenotaph in that city inscribed with his name and bearing a very curious burning thereon. The prerogative court pronounced the testator to be unsound of mind, principally upon the ground of his extraordinary bequest, which sounded to folly, together with the wild and extravagant language of the testator, proved by parol. But on appeal it was held that, as the insanity attributed to the testator was not mania, but a general insanity or mental derangement, the proper mode of testing its existence was to review his life, habits and opinions of testator, and on such a review there was nothing absurd or unnatural in the bequest, or anything in his conduct, at the date of the will, indicating derangement, and it was, therefore, admitted to stand.

A will may be manifestly unjust to the surviving relatives of a testator, and it may display some of the extraordinary opinions of the individual, yet it will not necessarily be void, unless the testamentary dispositions clearly indicate that they have been formed under a delusion.

(Here the court reviews the case of *Cass vs. Cass*, 2 Humph. 273, which has already been referred to in these papers, and then the court continues.)

Delusion is defined to be, when a patient conceives something extravagant to exist which has no existence but in his own heated imagination, and having so conceived it, is incapable of being reasoned out of the conception (see *Wheeler vs. Lunacy*, 40); as the fancying things to exist which can have no existence, and are impossible according to the nature of things, as that trees walk (Sheffield 293); the magnifying slight circumstances beyond all reasonable bounds, as if the parent of a child, really blamable to a certain extent in some particular, makes occasion for fancy her a fiend, and an incarnate devil (Sheffield, 41). We can comprehend the delusion of the man who fancied he was Jesus Christ, and kindly extended his forgiveness when asked, saying, "I am the Christ"; also his who imagined he corresponded with a princess in cherry juice, and his who dreamed dreams of light and colors directing him to burn York Minister Church. But we cannot comprehend a delusion upon a point of belief as to the nature of future rewards and punishments, and the principals of justice upon which they will be distributed. This is a subject beyond the ken of mortal man, and in one sense of the word, perhaps beyond the ken of the being under a delusion who attempts to solve it. Yet there is no subject we are more disposed to theorize about, and about which there is greater conflict of opinion.

(On account of the erroneous construction of the court below, the judgment in this case was reversed and the case sent back for a new trial.)

(To be continued.)

The man who dares traduce because he can with safety to himself is not a man.—Cowper.

If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.

THE SPIRIT WORLD.

An Exhaustive and Highly Interesting Historical Review of Heaven or the Land of Souls.

Before entering upon the discussion, in a formal way, of what are considered by some the most vital forms of religious and theological philosophy, if one form is more vital than another, it has been thought best to treat of the relation of some of the older forms of thought on what, by some, are regarded as minor subjects, to the later and the emerging forms of thought of the same kind. The foundations of every new form of thought as a whole are found in new forms of thought within natural subdivisions. In the progress of the thought of the race it has not jumped from one eminence to another. We have walked and toiled and climbed step by step from one point of vantage to another in everything. Every step of the past has been necessary to every step in the present, and all will be necessary to steps in the future. Every achievement of the past is an element in the victory of the present.

The progress of thought rests upon new conceptions of words, ideas, thoughts, facts, relations, doctrines, hypotheses and philosophies. He who would push forward in the right direction must look backward as far as it is possible for any one to discover what it contains; he must understand the present and know what it contributes to the sum of knowledge; and he must correlate, organize and project these things into the future with their noses on the right side of their faces or he may be moving backward when he fondly hopes he is moving forward.

While it does not yet appear what we shall be, yet we know that when the future does appear, we shall be like it in the essentials. The process of sifting the past and the present has for its purpose to find the essentials. On this clothes line of essentials has been hung up, in the ages past, all the various garments of thought. Essentials are like the life of an individual; the non-essentials like the body which he wears and which changes from time to time. The life is the same though it grows and refines from day to day; the body is the same also, and yet different; and finally it is lost in the form it has here for another, a newer one in the life to come.

Heaven and Hell.

The conceptions of heaven and hell, to which we shall now direct our thought in natural order, as placed before us in general purpose, and as requested by some correspondents, are as varied and picturesque as are the ages of history and as are the tribes and races of men upon this earth. Both within and without the literature of the Old and the New Testaments this is true. There are no exceptions to it. Individuals in the same age and of the same stage of culture are subject to it.

The New Testament conceptions and descriptions of heaven and hell are as natural and as inevitable to the writers as are those of the Hottentot or the American Indian. THESE CONCEPTIONS AND DESCRIPTIONS ARISE OUT OF NATURAL CONDITIONS AND IDEALS OF LIFE. They change with the change of these things. All are composite and conventional. The new heavens and the new earths have grown out of the old. The new and higher thought of one age or individual or people has "broken into" that of the older, and has transformed it. The ideas of heaven have suffered violence, like heaven itself, and the violent have taken them by force. The disposition to sit down in heaven and do nothing and get into a fixed state is very strong, and it must be overturned and rooted out by higher thought. Shakespeare speaks of heaven as "drowsy."

And when Love speaks, the voice of all the gods
Makes heaven drowsy with harmony.

Whenever heaven gets "drowsy" with the union of thought about it, and all agree that it is so-and-so, and there is no doubt about it, it is high time that someone rises and "speaks a piece" about the subject in a loftier strain. Nature has provided for this, and it has helped much in the movement of the race upward. He who "the primrose path of dalliance treads" in search of heaven is quite as much an unmaker of it as he who makes "the steep and thorny way to heaven" too steep and thorny. There has been a gradual and natural upward progress in history along this line, but, alas, often too much "dalliance" and too much "steep and thorny" at times.

War in Heaven and Russia.

The major part of the book of Revelation portrays for us a heaven in which there is much war, and much movement of forces for evil and for good, in which the good triumphs and the evil is cast down. With a few modifications, the writer might be imagined to have foreseen the conditions of Russia to-day and to have described it in advance. Really, the conceptions of militant religion which the writer of Revelation had are very much as are those which prevail in Russia to-day among the Christian people there.

It is one of the reliefs which come to the mind of the student of the far-off and unhappy people at this time, that they would not be as happy as they are if they are assassinating each other and committing all kinds of atrocities in the name of liberty and order and religion and heaven. When they discover that Jesus Christ was a Jew they will turn upon the church dignitaries and transfer them by a short route to the same country to which they are bent now on assigning the Jewish natives.

Let us be thankful that by the procession of ideas we have passed some distance in advance of the metaphorical heaven of Revelation and the actual heaven of Russia, in which "contagious blastments are most imminent." With the purification of our food supply and the reduction of the price of ice, we may feel content to settle down and live in the United States for the remainder of our natural lives, though some trusts do remain in "unblinking security," and some

Foul deeds will arise
Through all the earth o'erwhelm them to man's eyes.

It is not to be wondered at that when some Europeans set foot on our country they think they have passed into the region of heaven.

In tracing the conceptions of heaven we shall begin with those of the Hebrew people, because they have been the most sublime and rational, though not the most definite in all respects. The Hebrews had four words to express what they thought on this subject. The first is rendered "firmament" in the English Bible, and comes from a Hebrew stem which means "to beat out" or "hammer out," as metal. It is evident that Moses and others later understood the firmament as something solid and expanded over the whole earth, so as to make a barrier between the waters which were above the earth and those which were below the earth, or those on which the earth floated. There was an upper reservoir of waters as well as a lower. Through the open lattices of this firmament the rain, the dew, the snow, and the hail descended, and in case of the flood of Noah, the windows even of this firmament were opened, and the floods descended.

In the book of Job the bottles of heaven are said to have been opened and the firmament of heaven is described as "strong as molten glass." In other Old Testament writings this vault of the sky is spoken of as transparent as pellucid sapphire, splendid as crystal, a firm vault on which rests the throne of God, a substance through which openings could be made and were made for the descent of angels or prophetic visions, and in which the stars, like gems or golden lamps, were set and fixed to give light to the earth and to regulate the seasons. In other Old Testament writings this immense and magnificent firmament is spoken of as though supported by mountains and grand pillars, and of being capable of being rolled

up and away as a great curtain or scroll. It is evident that in primitive times these expressions were not figurative, but actual, terms, to represent the beliefs of the writers. Later they became more or less poetic and metaphorical. There is an evident progress of thought away from the material conceptions and in the direction of the spiritual and indefinite. The Psalms of David and the writings of the later and greater prophets are full of poetic and figurative rather than material and accurate phraseology, based upon the same use of words as occur in the writings of Moses and Job.

WE SEE THAT THE IDEAS OF HEAVEN ARE BECOMING MORE REFINED AND LESS MATERIAL AS WE COME DOWN FARTHER AND FARTHER IN OLD TESTAMENT HISTORY, BUT THE MATERIAL SENSE HAD BY NO MEANS PASSED AWAY AND NEVER DID PASS AWAY ENTIRELY.

Heaven Above.

The second word, translated heaven, means the "high place" rather than the fixed firmament. It is not often used and occurs in the expression "the heaven of heavens," also in the first verse of Genesis, where it means the upper regions as distinguished from the lower regions: "God created the heavens and the earth." In this sense it was associated with the dwelling place of Jehovah. It appears in the Lord's prayer, in which we are taught to say, "Our Father which art in heaven," and in various other Old and New Testament passages, in which the idea of elevation alone is predominant without the ideas associated with it in the first use of the English term. It marks a distinct advance in the thought. This heaven is not so much a place as before and it is not visible, nor has it the stars set within its bosom. IT IS SIMPLY THE EXALTED POSITION OF THE SPIRITUAL WORLD.

The third form of the Hebrew word is the one used in some Psalms, in some passages in Jeremiah, in Isaiah and in Ezekiel, and should be translated, or is associated with the word for, mountain. It indicates that the Hebrew people were falling under the influence of the surrounding nations somewhat and began to esteem mountains as the most favorable places of worship, just as the Greeks did Olympus, the Hindus Meru, the Chinese Kuenlin, the Arabians Caf, and the Babylonians Albirdsch. It was during this period that the high eminence of Jerusalem was selected and fortified for the center of Jewish worship and was afterward adorned by the Jewish temple and the royal residences and palaces of Solomon: In the minds of the Jewish people the highest places were now considered more sacred than others, and more likely to please God as places of worship. They were substantially monotheists, but not free from polytheistic tendencies.

In the days of Jesus there was a contention between the Samaritans and the purer Jews as to which mountain was the proper one to worship on, the one in Judea, or the one in Samaria, to which Jesus replied that on neither the one or the other was worship better than elsewhere, but that he who would worship God aright must worship him in spirit and in truth. As has been contended hitherto in former articles, the Jewish people at the time of the beginning of the Christian era had suffered much from contact with pagan people in many ways, even to thinking that there must be some localities more acceptable to God for worship than others, which idea has projected itself into Christian philosophy and has made shrines and pilgrimages possible and popular, especially among unenlightened peoples and during the middle ages of our own ancestral history.

Subdivisions of Paradise.

The fourth word used to indicate heaven in the Hebrew means primarily "to pound" and then "to wear out"; then to separate and divide, and finally to arrange in orders and degrees. The Jewish people began to subdivide the high place, which was considered the residence of Jehovah, into great divisions. According to some good authorities this was originally a division into, first, the place where the clouds float; second, the place where the sun, moon and stars are fixed, and third, the upper heaven, in which God and the angels have their abode. Later the Rabbinical writers made out seven heavens, or degrees of heaven, beginning with the atmospheric and ending with the superior spiritual. At the creation God walked upon the earth. When Adam sinned he ascended in disappointment into the next above; when Cain slew Abel he went into the next above in disgust, and so on up as men grew worse. At the time of Abraham he descended into the sixth; during the life of Isaac, into the fifth, and so on until in the day of Moses he got down into the first again and talked with Moses "face to face." In the New Testament Paul evidently alludes to this division of the supernatural world when he says he was caught up into the third heaven and saw things unutterable while it remained for an old dorky some years ago to affirm to the writer that he had been caught up into the seventh heaven, but could not, for reasons of a sacred and personal nature, reveal what he saw. It seems Paul considered the third heaven the upper one, and in his mind there were three concentric circles of space, in the upper of which the spirits of the righteous dead are found. From other expressions in connection with his being caught up to the third heaven we may infer that he was simply dreaming under the influence of the prevailing philosophy of his time. He says he does not know whether he was in the body or not, and he does not know what he saw in form of expressible ideas. We are no wiser now than before on account of his experience. There are many cases of similar trance experiences on record in our day. EVEN A SALOON KEEPER INFORMED THE WRITER SOME YEARS AGO THAT HE HAD DURING A SICKNESS BEEN CAUGHT UP INTO SOME SUPERNATURAL REGION AND HAD HEARD THE MOST ENTRANSCING ANGELIC MUSIC. Then he recovered his senses and his health he went on with his business as before. The old dorky who had been caught up into the seventh heaven was sure there was no mistake about it, and felt he did not need any one to tell him what heaven was like, as he had seen it all for himself, but he could not say a word for publication until he got permission, and that was never given up to the time of his death.

New Jerusalem.

From the New Testament we learn that heaven is the place of the residence of God and the angels, good and bad (for latter see Luke x:18; Ephesians vi:12; Revelation xii:7-8); is a state of a higher order of things; is a place of permanence, moral perfection, spiritual exaltation and glory, and of blessedness, as against the opposite of these; and that it is the city of God or the New Jerusalem as portrayed in the latter part of the book of Revelation. To the writer of that book it is a new heavens and a new earth, a holy city, God coming down out of heaven to dwell with men, wiping away all tears from their eyes, abolishing pain, crying, sorrow and death; without sun or candle, and yet without night; its walls of jasper and garnished with all manner of precious stones; its twelve gates, each an individual pearl; its streets of gold as transparent as crystal; its water supply a pure river of water of life; its food supply a tree of life constantly bearing fruits; the glory and honor of the nations constantly coming into it; from it excluded all sin and evil and everything that would in any way defile.

It is evident that this is a composite heaven made up of all the best elements of the ideas of heaven which had been entertained by the Jewish people up to that time, and one entirely in keeping with the conventional ideas of the age. It was, however, a most gorgeous and encouraging delineation, which must have been quite pleasant to the

depressed and persecuted early Christian who had no abiding place on earth, and a permanent nature and few hopes or plans aside from those which centered in the world to come. It had a magnificent influence over the pious Christian mind of the early period.

If conjectures as to the authorship of Revelation are correct, it was written out of the sorrowful but triumphant experience of St. John while held as a prisoner in a cave on the island of Patmos. There is nothing in it but what Jewish literature would suggest, what the philosophy of Jesus would supply, and what the age in which he lived would impress upon his mind. These elements taken up and absorbed as they had been, fused into photographic images or visions upon the mind, and reduced to order and climacteric progression by meditation and imagination, will account for this valuable book of the Bible. But when we consider its broken and fragmentary and incoherent and hidden and unintelligible character as divine revelation under the power of inspiration such as is claimed by some for the Bible, we must conclude that it is unworthy of an infinite intelligence and wisdom.

It is Paul, in his wide-awake and rational condition, who says that eye hath not seen nor ear heard, nor hath it entered into the mind of man to conceive of the things that God hath prepared for them that love him. This is quite different from what is usually supposed to be meant by his being caught up into the third department of the upper world or into heaven. Paul includes himself among those who have not seen or heard or conceived of the things of heaven. Jesus simply says that "in my Father's house are many mansions, and I go to prepare a place for you."

Dr. Peebles' Explanation.

He Is Opposed to All Fraud, and Has Assisted in Exposing Several Mediums Who Adopted the Legerdemain Method—Comments by the Editor.

The Criticisms of Our Lectures, and the Nichols Frauds.

The criticisms upon my Chesterfield camp-meeting address, appearing in The Progressive Thinker of September 15, do me very great injustice, and for the reason that my address was wholly impersonal, with no reference to any person, nor to any journal, secular, religious or spiritual; nor to extol general exposure of the fraudulent ones; and the purpose was higher than to either praise or blame.

The address was upon the true nature of man, the demonstration of a future existence, the great, all-important word of mediums (sensitives), and the true method of conducting seances to get the best results. And right here let me say in regard to the exposure of the Nichols Sisters, whose fraud-case my words are made to "fit" so nicely and favorably, that they were not only strangers to me, but I had never heard of them, though lecturing in Chicago, scores of times during the past ten years.

These women, admitting the newspaper reports to be literally correct, were not holding a spiritual seance—a show, a shameful side-show. It may have been "spiritual," but the calling makes nothing genuine. Labels are often deceptive.

This critic makes me say that "thoughts with will and skill behind them become creatures." No—I neither wrote nor uttered such a sentence. Probably, the compositor put the word "creatures" for "creative"—the latter being the word I used. We all make mistakes. Many, many have I made during these sixty-five years in public life.

"My words in this lecture are declared by The Progressive Thinker 'to fit the case' (the fraud case) of the Nichols sisters." And again, "These sisters will endorse every word the Doctor says in regard to the 'sacred' character of their seances." And this—all this, directly in the face of these words in my lecture (third column): "NO MAN, ABOVE ALL OTHERS, MORE THAN MORSE, IS IT QUOTE likely that I did not measure and construct my words as carefully as I should. This I deeply regret."

Again The Progressive Thinker said to its readers: "Read the following from the Chicago Chronicle and apply the same to Dr. Peebles. What was the 'following' we were asked to read in the Chronicle? This, just this: 'The frauds of the Nichols sisters, the fight in the seance-room, the artificial toggery, the sham, and these sisters' contemptible conduct. Read about these frauds and "apply the same," says The Progressive Thinker, "to Dr. Peebles." And so I am written down as the endorser of frauds. The above words I admit in connection of no other construction. I drain the cup, unjust and bitter as it is.

And yet, I can look back the intervening twenty years and recall when I aided in exposing some six or seven detestable frauds. The seances which Dr. H. T. Childs of Philadelphia, and Robert Dale Owen attended were fraudulent, and I helped to expose them a week later, and my name so appeared in the Philadelphia press. I aided in exposing one of these defrauding mediums in San Francisco, and two here in Battle Creek, one of which exposures was copied from the Battle Creek Journal into The Progressive Thinker; but all this, with my fifty-five years of earnest and untiring work in the interests of Spiritualism as I understand it, seemingly go for nothing. Heavy as the cross is, I submit with only kindly fraternal feelings towards those whose misrepresentations have made my heart to ache and driven me to the verge of despair. This will be set down as human weakness. Be it so, if you so think.

When Spiritualist leaders and writers some two years ago pronounced and published that my book on "Spirit Obsessions" was "a mercenary affair," "worse than the Bible"; when Mr. Hutchens "hoped that the steamer bearing me to London" might go down with myself and all the demons to be seen; when Mrs. Cassell wanted myself and book "burned in effigy"; when Olive Pennington wrote that "the publishing of such a book was a crime," and "should be punishable by law"; and further, she wished that "some grinning devil would impale the aforesaid Doctor on his red-hot pitchfork and thrust him into a scuttling boiler, and so on, and so on, that I had reached the depths to which certain Spiritualists had doomed me; but no, I am now charged by my "words" (and words symbolize thoughts, ideas and deeds in activity) WITH AIDING AND ABETTING FRAUDS AND FRAUDULENT MEDIUMS. It is enough. The cup is more than brimming. I can bear no more. There is not a Roman Catholic priest or bishop in America to-day who would so vindictively persecute a heretic as I have been misrepresented and persecuted by a class of Spiritualists, boasting of toleration, and brotherhood.

The N. S. A. board of trustees

This conveys only the idea of a heavenly home and Father, and degrees of reward suited to the merits of each individual.

It is not necessary that we should know more than the essentials of what it is. Modern learning has something to say which is worth saying, and is better than Scriptural visions but it must be said with modesty and with allowances for modifications. Science has revolutionized the ancient ideas of up and down and of the visible heavens. Astronomy, geology, physics, chemistry and biology have dissolved some of the sacred phantasies of the past. Heaven must be something consistent with the facts these have disclosed. It must be consistent also with such Scripture as states that no one hath seen God at any time, or can see him who dwelleth in light unapproachable and full of glory. The finite can not see the infinite except in such spiritual vision as we already exercise to behold God. Heaven must always remain primarily within us also. Milton never said a truer thing than when he wrote:

A mind not to be changed by place or time;
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.

After considering the ideas of the future state as presented in literature outside the Jewish people and the Bible, it will be more instructive and conclusive to take up the elements of doctrine concerning this subject as shaped by the learning of our time.

Bunker Hill, Ill.

SAMUEL L. STIVER.

people, suited the Nichols Sisters exactly, and will be endorsed by every bogus medium in the land.

Why?
BECAUSE CONDUCTING THEIR SEANCES ALONG THE SAME LINES OF THE HONEST, ANGELIC MEDIUM, THEY COULD ALL THE BETTER COVER UP THEIR NEFARIOUS WORK OF DECEPTION!

But the Doctor is in no wise to blame for that—in his lecture he was portraying how the ideal medium, one who is as honest as an Angel of Light should conduct her seances, and the good Doctor's BOILING OVER with the thought that he had been accused of being in harmony with the fraudulent element in our ranks, was caused by an OVERHEATED imagination, which often works havoc to great minds, and is not a good symptom of old age.

In many respects the Doctor has been of INESTIMABLE VALUE to Spiritualism, and to everything that pertains to progress, and will be warmly and enthusiastically welcomed wherever he may go. Our comments have widely advertised him, and will do him GREAT GOOD, and not a particle of harm.

THE MYTH OF MOSES.

Interesting Facts and Statements in Connection Therewith That Throws a Flood of Light on Ancient History, Indicating That Certain Biblical Characters Are Myths.

To the Editor:—If it can be shown that the Moses of the Jewish Scriptures was stolen bodily from the Babylonians, will it not materially weaken the so-called Mosaic books of the Old Testament?

John Bennett Peters, who was director of the University of Pennsylvania to Babylonian in the years 1888 and 1890, engaged the excavation of the great mound of Nippur, says: "Sargon, King of Akkad, 3800 years B. C., was born of the daughter of a princess by some unknown father. He was exposed on the river in a basket smeared with pitch; rescued by a waterman and reared as his son, and a goddess saw and loved him and raised him to honor."

Now, is not this so strikingly like the genealogy of Moses, as to lead any reflective mind to the conclusion that some Jewish writer in captivity in Babylon stole this with the account of creation, the Garden of Eden, the deluge, etc., and worked the fiction at a later date into Jewish history, which has been handed down to us as a part of the inspired word of God?

Peters in another place says: "At that remote period not later than 6,000 or 7,000 years B. C.) men inhabited this country (Babylonia) sufficiently advanced in civilization to found cities, build houses, make pottery and in general carry on the industry of settled and civilized life." Again in another place he says: "Ashurbanipal, in whose library at Nineveh was found a great epic (poem) in twelve volumes (clay tablets), including a story of the flood strikingly similar in many points to that contained in Genesis. Further investigation revealed the fact that not only were the details of the legends of the Assyrians and Hebrews closely related, but that the similarity extended also to the stories of creation, the fall, the garden of Eden, and a host of religious conceptions, such as the Sabbath, sacred trees, the serpent, the use of high places, the names and titles of divinities, the word (example) and many other points too numerous to mention."

Quoting again from Peters, he says: "Greek and Hebrew civilization was derived from Assyrian and the latter from Babylonian."

From the foregoing it would appear that the oldest records we have are Babylonian, and that the nomadic race of Hebrews who were held in captivity in that country for a long period, absorbed from their captors a large amount of the fiction and poetry of the country. Peters says Ur-Gur ruled in Ur of the Chaldeans before 2,700 B. C., or 500 years before Abraham (another myth writer) was born. It is the belief of the writer that the time is not far distant when the world will know that not only was Abraham and Moses myths, but also David and Solomon. A strange thing confronts theologians and that is the site of Solomon's temple. Archaeologists cannot agree upon that point, and yet Jerusalem was small—covering about 270 acres. The wall is less than two and a half miles around.

O. F. THORNTON.

Schell Station, Arizona.

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QUESTIONS
AND
ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the clearest brevity. Proofs have to be omitted, and the style becomes thereby terse, and the style becomes thereby terse, and the style becomes thereby terse.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be published. The names will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I feel the what-aver courtesy I am able to give, the ordinary courtesy of respondents is expected.

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A Student: Q. Will you explain the meaning of the sunflower and why Spiritualists use it as an emblem?

A. The sunflower is revered as a symbol of the light-loving spirit, and of all flowers the emblem of Spiritualism.

I am unable to find an authentic record of when and by whom it was brought before the spiritual public. As an interesting matter of history, it should be preserved, and no doubt some one can supply this information.

Geo. E. Corpe: Q. What is meant by "numbering the people" as mentioned in Chronicles 1:21, and II. Samuel 2:4?

A. "Numbering the people," according to the planners of the Israelites, appears to be taking the census of the fighting men. None other were considered worthy of counting.

The two chapters referred to, probably have caused as much contention and hair-splitting as any others contained in the Bible. They are exactly alike except in the names of the numbering, and in the other God is the instigator because he is angry. Why it was such an awful sin to take the census of the fighting men is a riddle. Whatever it was, God was desperately offended, and although he had commanded David to do it, he was unappeased unless he punished Israel, giving David and his army three months' famine, three months' pestilence. The king chose the latter, and God unleashed the destroying angel, and seventy thousand men fell before it. But when the angel reached Jerusalem, God repented and stayed his hand.

How David was punished, by this wholesale slaughter of seventy thousand men, whose only fault was being counted, is one of the mysteries which theologians have to explain.

Evidently a later writer, seeing the incongruity, made Satan the mover, but even then he failed to make the story satisfactory.

Nowhere in the crazy patchwork of the odds and ends of the writings which make up the Bible more clearly shown. What a profundity of ignorance and credulity is demanded to believe such a book inspired by an omnipotent God! And what a God is depicted! No Asiatic despot; Attilla, Caligula, or Nero; compared in atrocity with this Jehovah. What a lesson such chapters would be to the pupils of the public schools, inculcating injustice, merciless cruelty, revenge and insatiable love of blood!

A. O. Alexander: Q. Do apparitions differ from ghosts, and if so, wherein?

A. The question to be fully understood requires the interesting explanation which follows. The writer does not think the apparitions or ghosts which he has seen are projections of his own mind, and he is sustained by the facts of his experience. To quote: "These manifestations come to me invariably just as I awaken from sleep, with no preliminary symptoms. My experience has been varied from human beings, animals to inanimate objects. My wife died in March, 1904, and in the following September my experience began, although I do not express a belief that she was concerned, though I might imagine so, in my experience. A form of a woman, dimly seen, shadowy, yet well defined, entered my room, passed around my bed, just as I awakened, growing dimmer and entirely disappearing as it reached the door. This was followed from time to time by a succession of appearances, all differing in some detail.

"What puzzled me most was the appearance of a man surrounded by a bright aura, which rendered his form and features plain. He came into my room, halted at the foot of my bed, bowed gracefully, emphasizing it with his hands, turned and as he reached the door vanished, leaving me in darkness. The most peculiar feature of this exhibition is that its original was then, and still is, a living active member of society, and when I meet him on the street as I often do, I am struck with his perfect resemblance to the phantom.

"Perhaps one of my most remarkable experiences was this. I seemed to be sitting in the kitchen when I heard the click of the outside door, and looking up I saw it open, and a woman pass through, turn and close it, and pass on, and vanish. Then I became suspicious that it was a phantom. My next discovery was that I was in bed in my room, and by no possibility could have seen the door at which I thought she entered. I lay facing her final disappearance, but quite opposite from the point when

her vanishing began. When she was gone the surroundings took on their normal appearance. I was not asleep. I was wide awake. There is nothing in these apparitions in the nature of a haunt. They are always pleasant and agreeable, often exceedingly so."

It will be inferred from the foregoing that the writer has for brief moments, clairvoyant perception—in other words his spiritual consciousness is active, and he is thus enabled to perceive spirit forms.

That he sees "phantoms of the living," is perfectly reasonable to this conclusion. That such are visible and are often seen by those in this spiritual state, is one of the most thoroughly investigated and demonstrated conclusions of psychic research.

There are ghosts, but these are not to be confounded with the illusions which have their origin and support in credulity and fear. The real ghost and an apparition are one and the same, and are seen only by spiritual perception. The lucid moment may result from many causes, so many indeed, as to require a special study of each individual case. It may be from peculiarity of organization, and conditions, or by some sudden intensification of mental activity, or the supreme efforts of spirit friends, once only in a life-time.

It may be said that ghosts are more real and tangible than apparitions, but it may be rejoined that there is all degrees of this objective reality, from the shadowy wraith, to well defined and recognizable forms. There is also a blending of the subjective with the objective, making the subject more perplexing. For a spirit may impress thoughts so vividly on the subject at these sensitive moments, that they will take form and objective reality. Hence it becomes difficult to distinguish, what is really seen, from what the impressing force desires seen.

IMPORTANT WORK.

What Spiritualism Teaches About God and Christ—Evolution of the God-Idea—Evolution of the Christ-Idea. The one greatest and most consequential question which has absorbed the best intellects of all time, is the nature of God. Connected therewith has been the relations of man to God, and the colossal scheme of theology to save man by a mediator.

What is their meaning?

What will be their final expression? To answer these questions is the object of this book. The God-Idea is first seen expressed in the childish error of savage man at the elements.

From the beginning its unfoldment is traced from age to age, from race to race. A brief but searching study of the ideas of God held by different peoples runs through the chapters with the following titles: The God-Idea of the Hindus, Egyptians, Chaldeans and Persians, Jews, Greeks, Romans, Alexandrian School, Early Christians, the Philosophers, the Bible, the Border Religions, Chinese, Scandinavian, Aztec, The Old Question of Design in Nature, The Ultimate, Cosmic Mind.

The Christ-Idea of a mediator to stand between man and God is almost as old as mankind. Its unfoldment is traced under the following headings: Hindustan, Persia, and the West; Jesus of Nazareth, The Prophecies of the Messiah, Conception and Genealogy of Jesus; The Youth of Jesus; John the Baptist and His Relation to Jesus; Sermon on the Mount; The Apostles Sent Forth; Death of Jesus; Burial and Resurrection; Devils and Hell; The Gospels; Cause of the Extension of Christianity; Resurrection of Christ; Character of Jesus; The Ultimate of the Christ-Idea.

Publication by subscription of the Arcana of Spiritualism met with such marked success, I have concluded to issue this volume in that manner. It will contain 500 to 550 octavo pages; will be well printed, and must be bound. The price will be \$1.25; to those who become subscribers, \$1.

The price is not desired until the book is announced as ready for delivery, which, it is intended, will be early in November next. All that is now asked is your expressed desire for a copy, or letter, or card, or the placing of the work in the hands of the printers depends on a sufficient number of subscribers to assure the undertaking.

I thank those who may be interested and encourage the publication by their subscriptions.

A Few Commendations.

Of this work, A. E. Giles in Banner of Light wrote: "It contains a fund of facts not accessible to the general reader. If adopted as a text book in any theological seminary, there would be reason to believe that the graduates would be more intelligent and less bigoted."

Judge Edmunds: "Had the medium-author wrote a few centuries before, he certainly would have been burned at the stake."

The Clute Item, Boston: "In many respects worthy of highest praise and shows careful and elaborate research."

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G. A. Bacon: "Valuable for the present and the future." Harbinger to Light, Melbourne, Australia: "Unlike in its treatment all others."

Epes Sargent: "A mine of thought, and shows what inspiration can produce at its best."

Address HUDSON TUTTLE, Berlin Heights, Ohio.

"Talmagean inanities, incongruities, inconsistencies and blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price, 10 cents.

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"The sure way to miss success is to miss the opportunity."—Charles.

OUR GLORIOUS CAUSE.

It Is Vividly Portrayed by One Who Lived in Australia.—"We All Know that the Possibilities of To-day Are the Actualities of To-morrow. We Also Know Fraud and Apostasy and Trickery Are Not Confined to Any One Profession. Close on the Heels of the Doctor is the Quack, in the Track of the Bookmaker is the Welsler, and the Honest Man Has the Speller and Confidence Man at His Elbow. I Have Yet to Learn that the Presence of the Quack Derives from the Skill of the Doctor, that the Speller Makes the Reputable Citizen Less Honest."

There are two kinds of Spiritualism, the scientific and the vulgar. For the man in the street who has generally sufficient intelligence to just muddle up any question that requires an effort of thought to comprehend, the two are easily mixed; he can no more extract the one from the other than he can distinguish religion from orthodoxy. To him a religious man is necessarily one who goes to church, swallows the Jonah fable as completely as the whale swallowed that gentleman himself, and plus his faith to harp and halo. Then there is the vulgar, uneducated type who is always cocksure that he has mastered the different religions, however abstruse the subject in dispute, and who looks upon his own valuable conclusions as the final answer. What he thinks or does not think is immaterial. Thirdly, there is the well informed, educated, but intellectually lazy man, who, when the subject of Spiritualism is broached, shrugs his shoulders and grunts "all right," "animal magnetism," or something equally original. He lives next door to the man who asks "Why don't parsons work?"

Putting these samples on one side, there yet remains a fairly numerous class who can and do think for themselves, and who, when the subject of Spiritualism is broached, do not slavishly adopt the theories of a future life, because their relatives or neighbors have made them their, and too well aware of the limits of human knowledge to conclude that there is nothing in nature but what accepted science already has the key to, or to suppose that everything which appears incomprehensible to the rest of the world is fraud. To these would speak, not as a teacher, but as a fellow-workman—seeking, ever seeking.

Now in matters scientific—and Spiritualism is, spite of scoffing and shoulder shrugging, a science—we do gain our results from personal study? Certainly not. We believe such such to be the case because such have made a special study of the subject tells us so. Do you reader, or do I, from personal investigation, conclude that light travels at the rate of 185,000 miles a second, that the nearest star is 21 billion miles away, or that Saturn has a multiplicity of moons? We know no more about it—except that we have read of it—than the man who knows what piece of sound advice the Kaiser's next speech is going to contain, or what we are going to dream about to-night.

All the ordinary or garden variety of arguments hurled at Spiritualism, Spiritualists have heard scores and hundreds of times and still continue to be Spiritualists. It is reasonable to suppose that they, as a body, are less critical or more stupid than the adherents of every other philosophy or religion or theory or whatever you wish to call it? When a great scientist embraces Spiritualism (as many have done) does he, when his conversion takes place, suddenly become a fool? Such an argument would be monstrous. The plain truth is that all the so-called facts, disclosures and frauds trotted out to confute Spiritualism, Spiritualists have encountered, studied, weighed and qualified at a very early period of their investigations, and surmounted all the difficulties which these usually the most powerful, throw in their way. To advance their stupid objections now is to Spiritualists, tantamount to sending a man round with a bell to proclaim the news that Queen Anne is dead.

It may not be generally known that the library of the Spiritualistic Association in London contains no less than 30,000 volumes, many of which are works of great scientific value, apart altogether from the Spiritualistic theory, correct or otherwise; nor, perhaps, that the principal work I can't call the title to mind, but I know that it contains 1400 pages) of Frederick W. H. Myers, who was for many years member and subsequently chairman of the Royal Society. Research, is now in use (compulsorily) by the students of two great Universities.

A sect that on its scroll of membership can show such names as Alexander Aksakoff, Sir William Crookes, the Astronomer Drayson, the Naturalist Carl von Prell, Alfred Russel Wallace and many others equally famous; names which hold the same place in the world of thought as do those of Mottice, Cavour, Gladstone, in their respective spheres; in addition to a host of university professors, judges, medical men, lawyers and private men of wide culture, surely demands investigation before being condemned, either as a fraud or a delusion.

We all know that the possibilities of to-day are the actualities of to-morrow. We also know fraud and apostasy and trickery are not confined to any one profession. Close on the heels of the Doctor is the Quack, in the track of the Bookmaker is the Welsler, and the honest man has the Speller and Confidence Man at his elbow. I have yet to learn that the presence of the Quack derives from the skill of the Doctor, that the Speller makes the reputable citizen less honest.

Spiritualism is, as yet the Cinderella of the Sciences, or as the Psychologist J. C. S. Schiller, wittingly puts it "The Dreyfus Scandal of Science." How long it will remain so is impossible to say—it took much argument to convince people that the earth was round.

Do not think, reader, that I am an apostle for the vulgar Spiritualism practiced about us, the "Hymn and Collection Plate" variety, the seances and private sittings where you can get messages from your friends in the other world for a shilling. But I do believe that men like those above quoted, who have spent time and labor investigating, and in the end, accepted its teachings, are neither fools nor charlatans; and I also believe that condemning a cause without studying it, is not the best way to give us confidence in our own decisions, unless our self criticism has deserted us earlier in life—taken a protracted holiday in company with the chicken-pox or measles, and lost its way back. OBSERVER.

"Mediumship and Its Development, and How to Masterize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, 25 cents. "Big Bible Stories," cloth, 50 cents.

AN INJUNCTION ASKED FOR.

Stella A. Ross Says She Is Denied Personal and Religious Liberty—To Test Vagrancy Law—Complaint Charges Mayor and Chief of Police With Assuming Wrong Position.

That the religion of Spiritualism is a doctrine of man, calculated to conduct the material tendencies of the age and in its instruction it caters to the basest and lowest of the passions and tendencies of the human mind, is the statement made in the opening paragraph of a most exhaustive, treatise upon "spiritual mediumship," which forms part of a complaint filed in the superior court yesterday by Attorney Wilson R. Ray on behalf of Stella A. Ross, mayor of Seattle, and C. W. Wapenast, chief of police, praying that the two last-named be enjoined from in any way interfering with the plaintiff in conducting her business of teaching Spiritualism or the pursuit of her religious liberty.

The complaint consists of eight pages of closely written, typewritten matter and goes into great detail in its explanation of the meaning and teachings of Spiritualism.

It says "that the fundamental principle of the doctrine of Spiritualism is a belief that the spirits of the dead can communicate with the living through the agency of persons called mediums." It then goes on to say that Spiritualism is recognized in all parts of the civilized world, and is taught in books of learning and defined by encyclopedias and dictionaries. That all its teachings are calculated to be a source of comfort and inspiration to the human race.

After reciting several clauses relative to the plaintiff's residence and previous good behavior, the complaint alleges that the defendants and their subordinate officers have forbidden the plaintiff the use of signs, or even her name upon the door of her residence, and have intimidated her by sending threats and warnings that she would be arrested and taken into custody if she persisted in displaying signs or in teaching Spiritualism, and that the defendants "have assumed by the aid of spies and hirelings, to invade the home and privacy of the petitioner to procure what they deem to be evidence against this plaintiff, all of which is an intrusion and a violation of the plaintiff's personal and religious liberty of this petitioner and the rights of citizenship."

It is alleged that the defendants have sought to entrap and trick and manufacture false evidence against the plaintiff, and have otherwise invaded her private and religious liberty, and that the defendants are guilty of a conspiracy to violate the plaintiff's personal and religious liberty of this petitioner and the rights of citizenship.

The complaint and prayer for an injunction is the outgrowth of the recent order of the chief of police that all Spiritualists be removed from the municipal court—Seattle (Wash.) Post.

A REMARKABLE VISION.

By One Who Had Been Overwhelmed With Anxiety.

Of late I have been overwhelmed with anxiety for my children's welfare, caused by the selfishness and ingratitude of my trustees, who have done a deep injustice to me, to my son, and to the memory of my late father, who had helped to establish them in life, and trusted to their honor.

So angry, so filled with righteous indignation, have I been that I have prayed, and wept, and begged the Lord for vengeance, and in me, as a mother, by seeing the injustice done to my son.

The other day I stood in broad daylight upon my staircase landing when suddenly I found a dim mist or cloud surrounding me, so that I could not distinguish the pictures on the walls. Then I heard a glorious chorus of voices, singing as it were, approbations. They came crescendo and then died away, and I said, "But this approbation is not for me, I am so angry and unforgiving." The answer came, "Yes! It is for you." Again the beautiful chorus of voices swelled out into a grand crescendo and then died away. The clouds melted, and I appeared and my spirit seemed to return again to my body. I stood once more upon my staircase, and could see the pictures on the walls as usual.

Some very good Christian ladies told me that I had been permitted to see a vision that comes but once in a lifetime, and that my spirit had been carried to the angel spirit world. It left me with the greatest feeling of consolation and seemed to lift the burden of my life and to console me. For one or two days afterwards I heard my dear father's voice say very quickly, "Good-girl, Lucy! Good-girl, Lucy!" just as he did on earth. Lucy is my name.

Now I have ten letters of righteous indignation to those trustees, who are my cousins, and they had threatened to throw my money into chancery if I mentioned the subject of their injustice again. However, I believe my father's spirit made me write those letters of righteous indignation, to reprove them. FARTHER.

WHAT IS YOUR MISSION?

What is your mission in the world? To build up, or pull down? To make the eye light up with smiles, or wreathe the brow with frown?

What is your mission in the world? To comfort, or to curse? To lift your fellow-beings up or down, from bad to worse?

What is your mission in the world? A sinner, yet upright? With courage bold, and truth uphold? Or does evil make you faint?

What is your mission in the world? When on the busy street, Do you scatter smiles or frowns On those who chance to meet?

What is your mission in the world? What is your answer, pray? Is it good or evil you have done All through the living day?

What is your mission in the world? What will the record be? What will your memory unfold Through vast eternity? JOHN GOLDWORTHY. Kalamazoo, Mich.

To know what you prefer, instead of humbly saying amen to what the world tells you ought to prefer, is to have kept your soul alive.—Robert Louis Stevenson.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 600 pages. Price \$1.

A SEARCH FOR A GOOD GOD.

With Comments Thereon Leading to a Higher Life.

A God in order to be good must love, and to love he must be alive. He must be greater than mere motion or blind force—greater than any huge automatic machine, or even a heartless, though logical necessity. He must be the living God.

Life is peculiar in that it is superior to mechanical laws or mathematical formulas. On the one hand, when it becomes spent in the using, it may be said to resemble energy; but when on the other hand it gains strength by use its distinguishing trait is very apparent. The more life is used directly, the stronger it grows. This cannot be said of energy.

Life, rather than energy or mechanical motion is what stimulates reverence in the thinking mind. A machine may call forth admiration, or if enlarged to the size of the solar system, it may also excite wonder and fear; but to arouse a profound sense of awe and respect, the element of life must either be present or imagined to be. The lower forms of life are and were sufficient for the worship of some of earth's people, while others required that their God be endowed with a life scope respect superior to that found in man.

A God, then, capable of calling into activity the best qualities in man cannot be a dead God. He must not only be alive, but either filled or imagined to be with the same kind of life that is familiar to man. If the life of a God is entirely unlike, save in degree, anything that man has experienced, how can he know that this God is worthy of worship? But if the life differs only in quantity or intensity, then man's faith can remain satisfied.

The quality as well as the quantity of a God's life needs consideration, for it is important to know whether he is beneficent or cruel. However, great may be the quantity of his life, if he is essentially heartless and merciless he will not excite man's heartfelt reverence. It is perfectly legitimate to demand of a God both that he shall be more human than any good man, and that his loving kindness shall be of the same nature as the love of good parents for their children. If a man who admits that his God is a loving God claims also that the love is of a different kind than mortals are cognizant of, how is he to know that what he imagines to be love is really love, or that ultimately it will not turn out to be only a refined kind of cruelty?

Indeed the only kind of a God that can command intelligent adoration is one whose love, though vast and of great intensity is, nevertheless of the same kind as that experienced by man; and we need have no fear of misplaced confidence to believe and trust in such a God.

In this connection the problem of evil cannot be ignored. An attempt should be made to meet and face it squarely.

Evil is usually regarded as something which this world is gradually outgrowing. In other words it is a lack of unfoldment or a kind of spiritual unripeness. But at the outset a distinction should be made between the evil of the simply bad and the evil of the babe which can be called out—and that caused by yielding to temptation. While giving way to the lower instead of standing firm for the higher may in a sense be due to an undeveloped state of the spirit, yet there is not discoverable in the submission of the bud or babe that which is found in yielding to worry, namely, a foreboding to what might have been done.

Precisely as a man may wave his hand back and forth before his face, or refrain from it, so may he take or not take the first step in a moral evil; and as a person, acquiring any little mannerism, like scratching his head, for instance, may find difficulty in refraining from it, so also is it the case with regard to evil habits. Whenever one fails to do what might have been done, it is not due simply to spiritual unripeness, but rather to unwise choice, and this ever results in spiritual retrogression or, might we say, decay.

The difference between the undeveloped state of the babe and a victim of discipline should be illustrated by the difference between a green and rotten apple. A very decided contrast is here presented, even though both may be classed together as imperfect. Strictly speaking, evil can be in evolution no more than in evolution; no more in the roebuck than in the opening petals; for evolution as well as action is one of the necessary conditions of growth and progress, and progress is not evil, but good.

That which may be legitimately called evil, then, lies in that arrested or prevented development which might have been avoided; and not in the simple folded leaf which must be rolled up before it can be unfolded. There seems to be little difficulty in reconciling the simple fact of evolution with the goodness of God; but now let us see how it is with regard to this evil which arises from voluntary wrongdoing.

The messages received from the spirit world abundantly support the doctrine that what we sow, we ourselves reap; THAT THERE IS A FREEDOM GAINED BY DOING RIGHT AND A BONDAGE INCURRED BY DOING WRONG. Many pitiful stories come back from the other shore concerning those who, while on earth, had degenerated rather than progressed. We hear not only how they have their own darkness to work out of, but how they must also labor for as they had caused to innocently suffer or eat the bread of those who were wronged can rise up and both forgive and love them. It all who lived in the past had lived as wisely and as kindly as they knew, would we not have to-day, instead of a civilization marred by contention and inharmonious, the Father's kingdom on earth?

It is evident, then, that the evil lies rather with man's inhumanity than with any fault in the goodness of God. However, if one is tempted to blame his God because he created man with the possibility of incurring bondage, it is well to remember that justice is more than satisfied if, after wisdom is gained, man seeks to cancel the burden by giving to those whom he has injured more delight than he caused suffering.

B. W. MORRISON. (Continued next week.

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"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hull,

AN IMPORTANT QUESTION.

Shall Science Slay the Hopelessly Ill?—In Other Words Shall the Spirit Be Forced Out of a Body Considered Incurable?—William Rainey Harper, the Late President of the University of Chicago, When He Knew That His Days Were Numbered, Acted the Part of a Man. Like U. S. Grant and Robert Louis Stevenson, He Accepted the Inevitable With Fortitude and Courage; Nothing That These Men Did During Their Splendid Lives Will Redound So Much to Their Credit as the Way in Which They Faced the End. So All of Us Must Die. Some May Luckily Pass Away Like a Flash of Lightning. None Has a Right to Expect the Act or Dissolution to Be a Pleasant Process. It Will Have a More Pleasant Impression Upon Those You Leave Behind If You Die in a Manly Fashion Than If You Elect to Be Put to Death Like a Rabid Dog.

It has been questioned gravely by the legislatures of two states— Iowa and Ohio—[as set forth in the Chicago Tribune] if physicians shall be permitted to end the lives of those who suffer from incurable diseases. Even a New York minister recently declared to a body of doctors that such a form of science would mark an advance from barbarism to a higher civilization. Prominent women and well known authors have advocated the same view.

The doctors themselves, however, declare their horror at such theories. Dr. J. Edward Herman of Brooklyn, in an article in the New York Medical Journal, points out that the patient who suffers constant pain for a long time is the exception. When suffering is acute a doctor will not hesitate to use large doses of opiate of a size much greater than would be justifiable under ordinary circumstances. A physician has a right to go.

Nature Has a Cure for Intense Suffering.

"In a lingering death, as has been pointed out by Dr. George F. Shady, pain has its compensation by developing a tolerance for suffering; and when agony becomes too intense nature has her own anodyne in the form of shock, which numbs sensibility. In a mangling accident the spectator really often is more distressed than the victim. A fatal stroke of the death throes generally are more trying for those who stand by than for the dying person. In a study of 500 deaths, made by Dr. William Osler, with particular reference to the modes of dying, he found that only ninety complained of pain and distress of one sort or another; the great majority gave no sign of any kind. Nature is a merciful provision of nature, says Dr. T. Lauder Brunton, an English physician, unexcelled as a careful observer, 'that almost every individual passes out of this world in a condition of anaesthesia.'

"To say with certainty that a patient, no matter how serious his condition, must die, is not so simple as it seems, and doctors often erroneously have given a fatal prognosis. Dr. Kussmann, an eminent German physician, who was an enthusiastic dissector, convinced many of his patients of the wisdom of submitting the dead to a post-mortem examination. On one occasion he was asked by the father of a girl supposed to be dying to perform an autopsy. The doctor, who was himself of the opinion that the girl would die, replied that he could not speak of the matter until the girl was dead. She recovered.

"In another case," continues Dr. Herman, "a patient given up for lost by the family physician, who said improvement was out of the question and treatment not worth trying, the sick person, under the care of another physician, lived two years and nine months. Only the other day, in France, a woman who was supposed to be on her deathbed was sprinkled with nitric acid mistaken for holy water. This patient got well. The story is told of a doctor seeing a patient in an apparently moribund state and giving his unhesitating opinion that death would occur within a few hours. A week later, driving past the house, the doctor saw the supposed dying man busily engaged in repairing the front porch. It is related of a well-known physician that he once saw a desperately sick man in consultation and some time later sent a bill for his fee to the estate of the deceased man. But the man himself answered the doctor's communication. There seems to be no end to such instances of mistaken prognoses. There is more than one physician to-day in the position of an eminent medical man who ten years ago was positive that a certain gentleman had only a few weeks to live, and who now every day sees the patient on the street feels like the proverbial 30 cents. If portable holes in the ground were in the market this doctor would buy a big one and carry it around with him in case of emergency.

Novelist Takes a Fling at the Physician

"A certain novelist, whose inexhaustible tank tank always has the tap turned on full force, also takes a gratuitous fling at the medical profession. Because his physicians prolonged a certain man's life several months, by using all the latest therapeutic devices conceived by the master mind of the medical profession for the alleviation of suffering and the saving of life, says: 'Such skill seems to me as wicked as it is selfish.' The doctors and nurses, of course, realize the financial gain for them in keeping the poor patient from his certain goal as many weeks as possible. We also are assured by her connection with another vital subject that 'there is as great an evil in prolific child-bearing as in race suicide.' So it seems that she has well fixed schemes for regulating our incoming into the world as well as the way we should depart.

"Any physician who would assert that he would kill a patient beyond hope from his medical skill would soon find himself without a practice, for few people would entrust themselves to his care; and if he depended upon support of those who believed as he did on the question of euthanasia he would have a limited number of patients to treat. If sick people were so anxious to die generally is supposed, we would have more of them committing suicide. That avenue of escape is always open to them, if they wish to take advantage of it, but of all the people who kill themselves not 10 per cent do it because of bad health. "The people who are so ready to counsel legal murder would be likely to change their minds if a question concerning themselves. Not long ago there was a Russian society having for its object the killing of the aged and infirm. A sufferer from rheumatism who objected to dying informed the police and caused the arrest and trial

IN THE OCCULT REGIONS.

Marvelous Feats of the Fakirs of India, Illustrating the Wonderful Field of the Occult—Boy Made to Climb Rope and Then Vanish Into Thin Air—Dish Full of Water Disappears, Later Is Seen Without a Drop Lost—Marvelous Performances Thought to Be Only Illusions by Experts—Are Not the Various Objects Seen in the Presence of the Fakir, His Thoughts Materialized So as They Can Be Discerned by Those Present?

To the Editor:—Pearson's Weekly favors us with an account of the occult work of the fakirs of India, setting forth that it is easy to declare his feats are all humbug; it is easy to laugh at persons who, having seen his performances, regard him with awe and wonderment; yet it is a fact that no European juggler, illusionist, scientist or other person has successfully performed any of the important feats accomplished by Indian fakirs. This article does not attempt to show how the tricks are done. It merely gives the opinion of those best acquainted with the subject—experts in occultism and hypnotism.

Understand, in the first place, that everything in a fakir's performance is illusory. An attempt to photograph the results of his feats, the plate reveals nothing. You are simply made to see things which do not exist.

And what things! This is one trick which you can see being performed in India in many cities on the days of general festivities. Round a fakir, a wiry little man, whose clothing consists of a pair of loins cloth, are assembled a vast number of fakirs. The fakir in the center gives a shrill whistle and throws up into the air what appears to be a rope. You wait for the rope to fall, but it doesn't.

It straightens itself out and looks just as if it were hanging from the sky. The fakir claps his hands and gives a shrill whistle. A platform of light only out of the crowd is quite fifteen feet from the fakir. A boy appears, clothed in the manner of his master. The fakir picks up the boy and flings him into the air, toward the dangling rope.

Boy's Body Falls in Pieces.

You hold your breath, while the boy plucks at the rope and shines up it. The monkey fashion, till he disappears from sight in the clear sky. A few moments later up goes the fakir, until he, too, is lost to view. Suddenly from the sky you see and hear sections of the boy's body fall and strike the ground with a dull thud. Then the fakir reappears, descending the rope, first as a mere speck, then gradually becoming larger as he nears the ground. The fakir gathers the boy's head and limbs and body, sticks them together and behold! the boy, all smiles and actively, runs once round the fakir, and then disappears as mysteriously as he came.

This, the favorite feat of Indian fakirs, has been witnessed scores of times by Europeans and other Europeans whose word is indisputable. The officers of a British warship, having several civil officials on board, voting for the following particulars. Their ship had come to a halt in an East Indian port after a journey of many thousand miles, when the fakir made his appearance, swimming through the surf and scrambling to the deck by the anchor chain. Thus he had no confederate nor any means of assistance aboard.

First he took from the hand of an officer the half of a coconut shell, from which when held aloft he caused twelve pailfuls of water to flow to the deck.

A large earthenware dish was next borrowed from the pantry. The fakir poured into it a gallon of water and held it on his outstretched hand, placing the other hand on his forehead. As the crowd of officers and men stood watching in wonderment the dish began to shrink in size until it entirely disappeared. They still stared at a brown object, like a grain of sand, gradually grew larger and larger and assumed its normal dimensions and was found not to have spilled a drop of water poured into it.

Another performance of this same fakir was still more amazing. On first reaching the deck after leaving the water he had untied a large red cloth from the back of his neck, where it had obviously been stowed to keep it dry. This he passed round the company for inspection. It was merely a piece of cloth, of a coarse texture. Spreading it flat upon the deck, the fakir walked around it several times, muttering in his throat and occasionally turning his eyes upward. All eyes were glued to the cloth, under which something was apparently growing in size.

Monkey, Cobra and Girl Appear.

Suddenly out hopped a grinning and chattering monkey, which danced all round the deck; it was followed a minute later by an ugly and venomous-looking cobra, wriggling away from the cloth to the feet of the astounded beholders. Once again something far larger than the others began to stir beneath the cloth of mystery. Soon a girl of about 14 years of age emerged and stood smiling at all around her. While those sturdy Jack Tars stood rubbing their eyes and pinching themselves to make sure that it was not a dream the fakir clapped his hands and monkey, cobra and girl vanished into the air. Then quickly folding up the cloth into a bundle and without soliciting money from the officers or crew the fakir leaped into the sea, swimming away with easy and graceful strokes.

As an explanation of these marvelous feats it is generally accepted that Indian fakirs, by long sojourns and meditation alone in the jungle and by hereditary or some secret power, are enabled by merely forming pictures in their own minds to produce illusions in the minds of those persons who crowd about them expecting to see some wonderful feat. The pictures the fakirs conjure up they mentally im-

ages of three brothers for conspiracy to murder.

Cases of Prof. Harper, Gen. Grant, and Stevenson.

"William Rainey Harper, the late president of the University of Chicago, when he knew that his days were numbered, acted the part of a man. Like U. S. Grant and Robert Louis Stevenson, he accepted the inevitable with fortitude and courage. Nothing that these men did during their splendid lives will redound so much to their credit as the way in which they faced the end. So all of us must die. Some may luckily pass away like a flash of lightning. None has a right to expect the act or dissolution to be a pleasant process. It will have a more pleasant impression upon those you leave behind if you die in a manly fashion than if you elect to be put to death like a rabid dog."

An Urgent Call for Help.

A View of the Dreadful Condition of the Spirits Congregated Around the San Francisco Disaster.

"TO RETURN TO MY EXPERIENCE. OVERCOME ROOM, IN A MAD, BLIND, UNHEARING, UNSEEING, UNHEEDING CONFUSION, EVERY FACE IN THEIR MANY TYPES REFLECTING THE HORROR OF THE EGO'S LAST CONSCIOUS PERCEPTION OF THE MAGNITUDE OF THAT WHICH HAD HAPPENED, AND OF WHICH IT WAS AN INTEGRAL PART, BUT WITH ABILITY TO TAKE ONE PAIN, NOT ONE ACTION BE- UNBEARABLE—WATCHING A PROCESSION OF HUN- TRAYING SELF-CONSCIOUSNESS; ASLEEP, IN ALL DREDS, YES, THOUSANDS OF POOR CHARR'D, THAT PERTAINS TO SELF-CONSCIOUSNESS, WHIRL- MANGLED AND CRUSHED HUMAN BEINGS, SWAYING IN A CRAZY WITCHES' DANCE, UNTHINKING THROUGH THE CITY, THROUGH THE WALLS OF MY AND HELPLESS."

To the Editor:—There has recently been organized in the city of San Bernardino a society of psychical research, formed for the purpose of studying occult laws and to encourage the spirit of honest investigation upon the part of its members and the outside public. There is not a pulpit or platform in this town which is open to public discussion or to the impartial demonstration of psychic powers. All of the members who have so far joined this society are either students of the occult or possessors of clairvoyant sight in a greater or less degree. This will always insure a feeling of sympathy for those sacrificing themselves who submit to the restrictions of scientific test methods, which restrictions sometimes partake of the nature of indignities when there is a preponderance of skeptics or materialists upon an investigating committee. This sympathetic spirit, however, will not be allowed to develop into a bias, as the society numbers among its members a gentleman who has devoted a great many years to scientific investigation, and achieved a partial success with an experiment, which, were it wholly successful, would solve the mystery of the building of the great pyramids. This gentleman possesses the strictly impartial spirit of the scientist and will not allow the balance-scales of judgment to be tipped or tilted in any direction whatever.

Another member of the society is a lady who is quite mediumistic, possessing the clairvoyant sight and the ability to receive mental communications from an exceedingly high plane. This lady whose name she has requested me to keep secret and whom I will designate by the letter "Z," recently made a journey to the ruined city of San Francisco, and had an experience there which made so profound an impression upon her mind, that she feels a call for help should be sent out to the visible and invisible worlds for aid for the unfortunate spirits bound by magnetic chains to that ill-fated city.

This appeal, through the courtesy of Mr. Francis, is herewith voiced through the columns of The Progressive Thinker, whose field of activity is not confined to one world, but extends beyond the borders of the next. Here is the account of her experiences, written in her own words: "As I approached the environs of the city of San Francisco, on a morning early in the month of September, the kindly gray fog hid from me a too instant appreciation of the terrible devastation, covering the stricken city, with its misty veil, but unable to shut out from the sensitive inner perception of my partially developed clairvoyance a dread presentiment, a very shiver of the physical nerves at that 'something,' not yet clearly objectified, which seemed to be there, alive, if unseen.

"All day long, in the heart of the burned district, this impression was intensified, rather than dissipated, by further familiarity with the scene. I would have welcomed the opportunity, had it been given me, to escape from the city I had journeyed from Los Angeles but to see. "Coming in touch with many business men, I was forcibly struck with the recurrence of the conversational topic—the impression the burned city makes on one. In comparing notes on their experience, some would treat the subject flippantly, calling the 'impression' a sort of hysterical, infectious frenzy, a local condition caused by the chaotic jumble of destroyed interests and hopes; others, seriously, as one well-known business man put it: 'If it don't let up, some of us fellows will go crazy. I have traveled all over the world, lived all the kinds of life, a

press upon the minds of their spectators. "It is different from hypnotism in that not one person but 100 or 1,000, willing or unwilling, become the victims of the fakirs. The collective hallucinations, as experts term it, is induced by fakirs by reason of their knowledge of the relations that exist between objective and subjective states of existence. For instance, if we conceive in our mind a picture of a thing, we have seen before an objective form of that thing comes into existence within our own mind and is composed of the substance of our own mind. "If by continual practice we gain sufficient power to hold on to that image and prevent its being driven away by other thoughts it will become comparatively dense and be projected upon the mental sphere of others, so that they may actually believe they see that which really exists only as an image within our own mind. "On the other hand, if we can not hold on to that one thought—that mental picture—and control it at will we can not produce its relation upon the mind of others. Europeans have tried to reproduce the feats of fakirs through weakness of concentration and of control of their own thoughts—which faculties are extraordinary strong even in the average Hindu. "It is not possible, and perhaps probable, that all the manifestations recorded above are simply the direct result of well defined thoughts taking form, crystallizing, or so materializing as to become visible to the naked eye? OCCULT SEARCHER.

THE LIGHT TURNED ON. And the Subject of Reincarnation Illuminated.

In No. 876 of The Progressive Thinker Jessie S. Pettit Flint says in defense of Re-embodiment: "Life being causation of manifested formation, expresses itself through material that is subject to evolution, and the evolution of continuous change in matter compels life to re-clothe or re-embody for the law of life is to express, and life must have matter to express through." Webster defines Evolution as "The act of unfolding or unrolling; as the evolution of a flower from a bud, or an animal from an egg."

Evolution implies a gradual ascending scale of progression, not a return to repeat the same process again and again, like a boy coasting down hill. Does the flower return to the bud, the fowl to the egg, or the butterfly to the chrysalis, and repeat the process continuously? "We manifest in matter, and must it always be confined in the material realm?"

Is there no home for the spirit over there, and no growth or development except through the physical senses? "Thirty-five years ago I became interested in Spiritualism. Its beautiful philosophy of spirit return with the promise of the loved ones in our home 'over there,' has been a great comfort and satisfaction to me all these years."

My mother has been in spirit life twenty-one years; she has greeted me many times with loving messages from the other shore, and I look forward with great interest to the time when over the dark river to the home I have prepared by and through my own efforts in this kindergarten sphere.

Not so, say my re-embodiment friends. You will not meet your mother; she is not there. Your mother has returned to earth and taking possession of the body of an unborn child, has been born again into the material life. Your mother is now Gustavus Adolphus Washington of 13 Bleeker street, Boston, Massachusetts, a descendant of the Father of our country.

O, what a sad disappointment! A greater miracle than the birth of Jesus to a virgin maiden in the manger! Away with such silly nonsense and give me straight old-fashioned Spiritualism that gives us a home with our loved ones over there, and has the evidence to substantiate its claims. In The Progressive Thinker, No. 874, I stated my position in reference to the re-embodiment fad, which no one has dared attack. "No high sounding theory couched in flowery language can change the laws of Nature."

man has to who has made himself, seen every imaginable horror, and I have never made a habit of taking strong liquor; but since the 18th of April I have been taking my pint and a half of straight whiskey every day, and I have no apologies to offer. I had no comments to make. 'I tell you, Miss Z, if this place gets on your nerves by day, wait till night and you will wish you were out of here.' "I tried to get him to tell me what I should be afraid of, but he could not. 'Oh, some of us,' he said, 'have the nightmare, and imagine we see it all done over again. It's a curious thing; the smell of the place as night comes on with its different atmospheric conditions is suggestive of unimaginable horrors. I can't tell you; everybody gets it in their own fashion. When I feel it getting too hot I take my whiskey.' "Without ever having had any practical experience in such a situation, yet, as a student of the occult sciences I felt sure the explanation lay in another direction, and my experience during the stillness of that night verifies my thought and is the justification for this tale and the reason for the demand I here make on all 'visible' and 'invisible helpers'—and every thinker who understands will, I am sure, lend his quota of good will in such a cause—to work harmoniously to dispel this maelstrom in the lower astral plane, which has caught and holds the poor people who in that cataclysm at San Francisco were snatched out of this plane of consciousness into the immediate next, unprepared, SPIRITUALLY UNRIPE. Their very numbers, cohering together, form a center of attraction to similar unawakened entities all over the earth plane. It is a menace and a danger to the living, as well as a pitiful and unnecessary bondage to the 'sleepers.' "To return to my experience. Overcome by drowsiness and the emotions of the day, I retired early and slept dreamlessly from 8:30 to nearly 10. Suddenly I awoke and then sat up in bed for hours, varying my position from time to time as the strain grew unbearable—watching a procession of hundreds, yes, thousands of poor charr'd, mangled and crushed human beings, swaying through the city, through the walls of my room, in a mad, blind, unhearing unseeing, unheeding confusion, every face in their many types reflecting the horror of the ego's last conscious perception of the magnitude of that which had happened, and of which it was an integral part, but with absolutely not one face, not one action betraying self-consciousness; asleep, in all that pertains to self-consciousness, whirling in a crazy witches' dance, unthinking and helpless.

"I was not afraid—there was nothing in this sight to cause fear to one familiar theoretically with the different planes of existence, but profoundly moved to pity. 'Oh, you poor people!' I thought, 'if you could only wake up and free yourselves of the mind-made pall of stupefaction. You are bound with heavy chains of your own thinking, the direct and logical effect of the dreadful materialism of our day upon a crowd or mob, ushered without warning into another state of existence by violent and unnatural means. "Cannot we, who are awake, help, even from this plane, by our consciously directed vibrations, to break up this condition? Some of these poor people are dazedly beginning to sense light, and as clear, spiritual thoughts carry light; let us send these light-bearers to the real refugees of San Francisco, and all who understand and can, should go and help their brothers." E. J. BATES. San Bernardino, Cal.

SEES GAIN IN SPIRITUALISM THROUGHOUT THE WORLD.

Leader of Cult Points out Spread of Belief in Various Countries—Expects National Convention at Chicago in October to Mark Epoch in Progress.

To the Editor:—There have been frequent discussions on Spiritualism in the arena furnished by the Record-Herald. Those who desire to know what this name stands for will have the means furnished to hand by the convention to be held in Chicago by the National Spiritualists Association. As the evenings will be devoted to lectures and psychic tests, which will be open to the public, a rare opportunity will be furnished to those who desire to gain a knowledge of its teachings and the facts on which it rests for support.

Those who think that cause founded on the "mystical" fables of "oracles" or the frauds which have been exposed will find how mistaken they have been, and those who have placidly concluded that the whole thing has been blown to limbo by the theologians and scientists will be disabused by finding the subject very much alive.

In fact, there has never been such great and growing interest in Spiritualism as a religion and philosophy as at present. The phenomena have been taken up by many of the most eminent scientists in Europe and America. An institute has been founded with Professor Hyslop at its head for the study of psychic phenomena. The movement is world-wide and its journals are published in almost every language of Europe.

It may be an interesting matter of news to the reader that there are several periodicals devoted to Spiritualism in Germany, a score or more in France, six in Italy, two in Holland, four in England, two in Australia, one in New Zealand, two in Spain and two influential ones in South America. Of books on the subject there is a constant succession.

In Europe the subject has been taken up by the highest society, the learned and the aristocracy, and men like Stead, the journalist, and Sardou, the dramatist, do not hesitate to declare that they are mediums. Organizations have become established in those countries for the support of meetings and propagation of the faith.

Not until recently has the effort been successful to organize the three millions of Spiritualists in the United States. (This is the estimated number.) Several attempts during the past fifty years proved failures. Fourteen years ago a convention meeting in Chicago drew up a constitution to which the members subscribed, and since that day the National Spiritualists Association has steadily grown in favor and represented the organic force of the cause before the world. Its fourteenth annual convention is to be held in October and is looked forward to by members and believers as being of greatest consequence.

During this brief period it has acquired a magnificent home in Washington, where its official force is located. It has gathered a library and established a bureau for the publication and distribution of its literature. It has a missionary force in the field, and cares for the children through the lyceum, or Sunday school, independent or as an annex to the societies.

The most prominent states in the Union have state associations, and the delegates of these make up the national. It thus becomes a truly representative body, centralized as far as the liberty of the individual will allow.

Spiritualists have come from all sects, from agnosticism and infidelity of all shades. They have been reared under many creeds from which they have escaped, and it has been difficult for them to become convinced that there lurked in organization no danger of getting fettered by the catechism of a new faith. Hence they have stood aloof. But the necessity for organization has become so apparent that there has been a rally to the ranks and the hopes and expectations of the early advocates are being realized.

As the councils have marked the epochs in the history of the Christian church this convention is expected to mark an era in the history of Spiritualism.—Hudson Tuttle, Editor-at-Large National Spiritualists Association, in the Chicago Record-Herald.

TRUTH AND LOVE ARE ETERNAL.

"There is no savior in all this world but Truth."—Lord Buddha. "And this is my commandment, that ye love one another."—Lord Jesus.

O gone are the gods from the heavens of old— The gods of the people, fierce, warlike and bold.

On Odin the mighty no longer men call, And Thor with his hammer no more can enthral.

But Balder the gentle returneth again, And long shall he dwell with the children of men.

Jove's thunders no more on Olympus are heard, At the flame of his anger men's hearts are not stirred,

And Pan can no more in the forests appear, And Pluto inspires not the feeble with fear;

But Eros the living returneth again, And long shall he dwell with the children of men.

No longer in terror men grovel and cry, For truth now has planted its banner on high.

Osiris and Isis are hidden from sight, And Brahma and Vishnu are shrouded in night;

But Buddha, the blessed, returneth again, And long shall he dwell with the children of men.

Jehovah, the bloody, is passing away, At his flame-lighted altars no more shall men pray.

The tales of his prowess in ages long past Shall fade in the mist-land of legend at last;

But Jesus, the gentle, returneth again, And long shall he dwell with the children of men.

IDA LEWIS BENTLEY.

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Passion is the drunkenness of the mind.—South.

IRENE CLIFTON. Cincinnati, Ohio.

Madison, Wis.

A marble mansion, turret'd and grand, Enclosed in gardens of exotic flowers.

Where towering fountains and lofty statues stand, 'Mid terraced lawns that lead to floral bowers.

Within (a brilliant company) where jest and song, Froth cold and shallow hearts are

The mistress moves among the daz- zling throng, Heart-hungry and alone, for love is not.

A vine-clad cottage; o'er its trellised porch Entwines the jessamine and climb- ing rose,

And in the garden, like a flaming torch, The salvia-blossoms and honeysuckle glows.

Within the cheery hearth, so fraught with bliss, The mistress (now no longer young and fair)

Awaits the coming step and welcomed kiss, With warm pulsative heart, for love is there.

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Cream of The Two Worlds.

It Is Extracted to Illustrate the Range and Trend of Thought in England.

The Violet Ray and Dark Seances.

I have just returned home from my holidays. On taking up "The Two Worlds" I became interested in the question of dark seances. I then remembered reading about this in the collected discourses given through the mediumship of Mrs. Cora L. V. Tappan-Richmond. I extract the following from a discourse on "Some of the methods of producing spiritual manifestations," and a question asked and answered on the occasion when the discourse was delivered.

Barrow-in-Furness. MORE LIGHT.

From the Discourse.

"Oxygen destroys the conditions whereby spirits can operate freely in producing physical manifestations. But, on the other hand, oxygen is a very important element in sustaining the human body and producing mental activity; hence the seances, so-called, where the greatest physical manifestations are found, are often, so far as the material atmosphere is concerned, of the foulest kind, because the very atmosphere that sustains our bodies is not the atmosphere that the spirits employ to produce the most violent and forcible manifestations. Objections have been made, and with very great justice, to seances that occur in the darkness, and when these objections have been put to the spirits (spirits more or less enlightened) that there is something about the light that destroys their power of manifesting, some persons have supposed it to be the positiveness of the minds present, which, in the light, can see and anticipate what is going on. Such is not the case. This spectrum analysis will show to you three primary colors and their combinations—red, yellow, and blue. The red and yellow rays are the most antagonistic to vegetation, animal life, and to the production of spiritual manifestations. If you were to have a room constructed so that none but the blue and violet rays could be admitted, you would not be obliged to have dark seances. The blue and violet rays constitute the great proportion of that elongated light as represented through the prism. It is also the typical light of space. The atmosphere, the heavens, all space, is blue to the eye in appearance. This violet ray, containing none of the antagonistic properties of the yellow or red, would not impede the action of the spirits, as do the red and yellow rays. Let your room be lighted only by the violet ray, and your seances can be carried forward without darkness. Any person who chooses to try the experiment, and has in the family or circle a physical medium, will find the force augmented just in proportion as the rays of yellow and red light are excluded."

The Question and Answer.

"Q.—What would be the most practical means of producing the violet rays during a seance?"

"A.—We should judge that a room with a petroleum lamp shining through violet colored glass would answer very well; but it would be still better if the violet ray could be thrown into the room through the prism; the condition would thus be more absolute. Of course, that would involve a great outlay of expense and trouble. The other system would be more simple. The shade of the blue that borders from the violet to the indigo would be best, for with that color in the atmosphere there is no external vibration antagonistic to the spiritual vibration."

Instruct the Children.

Spiritualism is nothing more than phenomena—it is educational and reformatory. The truest and best reform is that which is laid in the hearts and minds of children. Therefore Spiritualists should instruct the children of the future, not by forming Lyceums in connection with every society. A society that has no Lyceum is as incomplete as a church or chapel without its Sunday-school thereby forcing its members' children to attend other places of worship. The Children of Spiritualists who have to attend orthodox day-schools are caught that which their parents do not believe. This is a serious defect in the society and injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums.

The Cerebral Movement Called Thought.

We recently came across the following sentences from an article in "The Annals of Science and Psychology," 1904, p. 274-5, written by Professor Lombroso, in which the following sentence occurs:

"Under certain rare conditions, the cerebral movement, which we call thought, can be transmitted to either a long or a short distance. Now, just as the force can be transmitted, so also can it be transformed, and a physical force can become a force of thought."

Do we not see a magnet move iron without any visible intermediary?"

For a scientific writer to pen such statement, to put it mildly, is astonishing. Note the statement, "the cerebral movement which we call thought," some part of the brain quivers and that movement is what is called "thought!" What causes the quiver? Is it the effect of physiological function? Is it caused by disturbance interior to the body? Or is it the result of impact upon the external surface of the body? Surely common sense would suggest that the "cerebral movement" referred to was a consequent, and not a primary operation.

Again, the transmission of thought—we apologize, "cerebral movement"—is fairly well established. But it is a bold remark to make that "it can also be transformed," and that it can then "become a motor force." The escape is, of course, that there is but one energy in the universe, which is being constantly transformed into varying modes of manifestation. But such an argument is either blank materialism or spiritual Monism, is it not? It is curious how men of science confuse things that differ, and mix them together. What did the professor really mean by the words, "the cerebral movement which we call thought?"

Touching Were the Sentiments.

How touching were the sentiments of the Maori people when speaking of their chief, the Hon. R. Seddon, late Prime Minister of New Zealand. One looks in vain through columns of reports of memorial sermons to find anything but feeble references to life beyond the grave. There is no answer to the great question: "If a man die shall he live again?"

The Maoris of the Wairarapa, in

their message, beautifully expressed their hope that the spirit of their chief would return and "inspire them to greater, nobler ends."

Here is an extract we quote from "The Message of Life," Levin, N. Z.: "Sleep thou, O Father, resting on great deeds done, so that to Generations unborn they will be as beacons along the highway of history."

"Though thou art gone may thy spirit, which so long moved the heart of things, inspire us to greater, nobler ends. Stay not your lamentations, O ye peoples, for ye have indeed lost a father. Verily our pa of refuge is removed from the ground. The bastion of defense for great and small is taken. Torn by the roots is the overshadowing tree! As the fall of the towering tree in the deep forest of Tana, so is the death of a mighty man—earth quakes to the rending crash. Our shelter gone, who will temper the winds? What of the Maori hereafter, unless thou comest from the distant bourne help inspire the age to kinder impulse and action? So abide ye in your grief, bereaved ones. Though small our tribute, our hearts have spoken. Our feet have trod the sacred precincts of the courtyard of death. Our hearts will be his grave; love will keep his memory green through the long and weary years."

Strife the Salvation of Our Movement.

Hard as it was, this strife has been the salvation of our movement. Without it we should have sunk to the low level of superstition and fanaticism, and the real import of the communion with the other world would have been buried under the rubbish of a modern fetishism as degraded as the old worship of the past. The result of the crisis was that the more sensible and critical amongst us discovered that our investigations covered two fields of phenomena: a field which frequently overlapped with overlapping—at first unsuspected—was the real cause of the contradictions and failures; that there were phenomena due entirely to the agency of spirits, and phenomena due to the conscious or unconscious exercise of our own subjective faculties. While a third of the spirits were entirely dependent upon those subjective powers—when communicating through the organs of the medium. The differentiation of the investigation into the three aspects just stated is a valuable conclusion to which our investigation has led.

Broadly speaking, the phenomena associated with our subjective faculties—when either consciously or unconsciously exercised by ourselves—are properly describable as "psychic" phenomena; and the exercise or use of those faculties by spirits results in what are properly called "spirit" phenomena. The criticisms of the theosophical and occultic researchers, hypnotists, and others have helped in this direction undeniably. And our next step is to boldly plunge still further into the inquiry, and to find out how at all times to draw the line between "psychic" phenomena and "spirit" phenomena. We shall lose nothing in gain much by such a course.

But in our effort to maintain a "scientific" (?) method we must proceed cautiously. We must hold steadily to the cardinal point, that spirit manifestations are indubitably true; that such manifestations are irrefragable evidence of a life after death for men.

Our investigation has demonstrated the fact that spirits can prove their presence and powers by the production of ponderable matter, the production of visible and audible phenomena, which appeal to our sense perceptions, and which involve some kind of static and dynamic laws and forces. Evidently some kind of nexus is required here. Instead of decrying "physical" phenomena, as some do, the more sensible and scientific would be to seek for the means which unite the material and spiritual so as to permit the denizens of the latter to manipulate within the confines of the former. We fully believe, as a result of the teachings given through us, in the ultimate triumph of true monism, and that there will be found the explanation to the puzzle so many, I. e., how can spirits operate in a material condition?

Now a final word about these "psychic" phenomena. Let us, however, make one point clear, that is the use of the word "medium." Properly, as a person who is used in any way by a spirit—a departed human being. Restricted thus, the term would always be understood, and only stand for that.

Now normal clairvoyance does not involve spirit-control; but it may fully substantiate the presence of spirits.

The seer sees the spirits and describes them, but such a seer operating normally is not controlled. A psychometrist, similarly, may sense a spirit, or come into rapport with the psychic associations of a departed person through the means of some article belonging to the person. But normal psychometry is not mediumship, and cannot be used as evidence of spirit presence which spirit can present through mediumship. Seership and psychometry are not the evidences of spirit control, but they often are the means of presenting indisputable evidence of spirit presence.

Evidences of spirit return are not to be tabulated or averaged. Such tabulations may be never so accurate, but even so, to rely upon them for a proof of either continuity of life or spirit return would have a tendency to undermine the need of those continuing evidences which are at once the value of our Cause and the joy and satisfaction of our people. Each one in the past was compelled, and so it seems to us, will be each one in the future, to gain the knowledge for himself, by personal observation leading to personal conviction. We need living evidences daily, much more than statistics, which often prove anything, and are much like stones to hungry men.

Rightly understood, the conclusion is unavoidable that our investigation is the greatest possible aid in unraveling some of the mysteries in man and nature, especially the relations between the seen and the unseen.

Human Souls Have Come Back.

We have had a religion, without knowledge. Now comes a religion based on a common experience. That religion which is based on knowledge need not be the subject of diversity and contention. Human souls have returned to the earth, who have gone through the furnace of adversity, hence we know that life is progressive over there, and many who may blindly

have missed their chance will yet find it in the beyond, and work out their salvation with fear and trembling. Gerald Massey has said: "The phenomena which so many can vouch for go to prove that we have found a bridge that crosses the unfathomable gulf between the dead and the not dead—the organic and the inorganic—between mind and matter—which science has sought elsewhere, but never yet found. The cable is laid between the two worlds, and the messengers prove that there are intelligent operators at the other end of the line who can send us messages in human language. Let all who know these things as genuine facts rejoice and be glad, knowing that the hour is almost at hand when the true salvation will come to all the people who have wandered in darkness."

The Immortality of the Soul.

What volumes have been written on the immortality of the soul! Each generation of writers has furnished a fresh crop, without giving much of a real life. At best it has been but an inference drawn from some vague words which had relationship to a physical resurrection. It is a topic which has exercised the minds of profound thinkers as much as theologians.

When Carlyle and Emerson first met in Dumfriesshire their speech was on the immortality of the soul. It is a subject which all men have pondered over. To some of the ancients it was a real belief.

Socrates said, "As soon as I have taken poison I shall stay no longer with you, but depart from hence and enjoy the felicity of the blessed." Socrates perhaps went further and saw clearer than the many who founded their beliefs on some ancient statements. He was a medium who had his familiar spirit that guided him in his earthly career. He had the inner vision, a sight of the souls capacity to know the truth.

Cicero, the wise Roman, was like Socrates in his thoughts and not materialistic as so many Christian workers are. "Oh, glorious day!" he said, "when shall I go to that divine company and assembly of spirits?"

Let the men-laud Christianity as they may, it has never shed the least light on this question which concerns all. There has been nothing relating the subject to nature. It is all vague and far off, and Christian apologists have not brought the subject near to us. The story of the rich man and Lazarus does not help us to get any glimpse of the future life, neither do the revelations of St. John. These are only the kind of things to be expected to happen in some miracle play before a Shakespeare's mighty genius transformed the stage into the world, make out of the rich man being tormented in the flame, or the other character in the drama lying in Abraham's bosom? Of course we are told it is a parable, but even parables have some relation to truth, and if this does not convey any thought out of which we can get guidance, then we had better let it go to keep company with the childish things which satisfied us in infancy.

The Doctrine of a Future Life.

Abraham in his remarks to the rich man was claiming too much for the writings of Moses and the prophets. If there is any light shown here, it is microscopic, and it is doubtful whether immortality concerned the Jews to any extent. At all events, today we find it extremely difficult to extract even the doctrine of a future life from the Old Testament. There is no allusion to the destiny of the spirit, and nothing but the vaguest glimpse of spirit agency. Those who did come back in dramatic fashion were never our brothers and sisters, but angels and archangels, who had much to do with our common humanity. It has largely been a matter of speculation as to whether or not there is a future life to many who have been buried in the atmosphere of Christian dogmas. All the preaching and Bible circulating has never touched the skeptical mind.

Is there beyond the silent night

An endless day?

Is death a door that leads to light?

We cannot say.

The tongueless secret locked in late

We do not know; we hope and wait.

Not sufficient.

To cry out that Jesus arose from the dead was scarcely sufficient. In view of the fact that it was claimed for him that he was more than an ordinary mortal. The veil between the two worlds, we were told, could not be lifted. It was impious to seek to do so. Spiritualists have not of themselves lifted any veil, the curtain which hid that other world from view has been drawn aside by the spirit of our hands, and we have been asked to look at and consider what has been presented in a religious, earnest and truthful spirit. The light which struggled to show itself with fitful and refracted rays now becomes clearer, and the question of immortality gets removed from the domain of speculation into that of actual fact.

Letter From an Octogenarian.

I was one who accepted the spiritual doctrine which the rappings were going on at Hydesville, N. Y., and in the struggle for clear Spiritualism I want to be known as one who endorses the course of The Progressive Thinker; endorsing, as it ever has, true mediumship, while condemning dishonesty in all ranks, especially when used to disgrace and libel the many dead spirits who are being used by their frauds, for the names of our dearest loved ones, perverting their own souls to thus gain the confidence of the unsuspecting and steal from them their hard-earned money.

These thoughts are largely suggested after hearing several respectable appearing mediums make the following remarks or statement: "The Progressive Thinker is positively opposed to phenomena; President Barrett also, and Dr. Geo. B. Warner worse than all." Now, it is plain to be seen, it is only IGNORANCE in those people. This class of mediums DO NOT READ—only anxious to circulate the blatant nonsense they hear voiced by some other ignoramus.

In conclusion, I desire to say to my fellow Spiritualists, I shall be 81 years of age before this week closes. I have stood for honest mediumship, and shall still continue to thus stand, for I know ere long I will be promoted to a higher life; and I do hope in the name of the dearest love and truth, I will be able to find a medium who will voice my loving communications to my mortal friends, and I will give them forth without any paraphernalia from the Chicago house, a manufactory of torgery.

A. ANTRIM DAVIS, M. D.

What Cheer, Iowa.

"Spiritism and Mrs. Leonora B. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It." By Ed. J. Hudson. D. D. Dalley. Demonstrates fully and inadequately of Hudson's explanations of spiritual phenomena. Price, 25 cents. Leatherette, 40 cents.

The Case of Miss Rice.

Her Arrest in Seattle Washington, Considered From Two Standpoints.

Be as Good as You Wish to Appear.

After reading an article which appeared in The Progressive Thinker, of July 28, under the heading of "The Facts in the Case," I wish to say a few words in the name of truth and in justice to the one known as Miss Rice, (now Mrs. Burleigh).

The question which stands out foremost in the Miss Rice case, is, are mediums honest and honorable? Being classed with impostors and prostitutes as it classes everyone who is arrested and convicted as a vagrant, it is against the confirmation of such a conviction that Mrs. Burleigh and her friends are now fighting.

If the officers of the law believe that mediums do get spirit messages, surely there would be no conviction, for she would not be considered an impostor, but because of the fact that some judges do believe that mediums get spirit messages, should they be any reason why others should not have the constitutional right to believe according to the dictates of their own understanding, and to contribute to the support of a medium if they so desire. And if we believe that mediums do get spirit messages, then have we not a right to ask for messages of guidance in every day of life?

An unbiased mind could not but admire the position taken by Mrs. Burleigh, who admitted openly and frankly what she was doing and all who knew her, know that her name is above reproach.

He states in that article, "There is something wrong in the practice of mediums, and it is a disgraceful and we need to polish our own ranks before we can expect to command the respect of the public, the officers of the law and the courts."

Then he condemns the advertising card bearing the name, "Miss Rice," which was plain, open and unimpeachable, explaining what kind of work she was doing, and that she was not a medium, but a person who would not be so open and plain, yet knowing that they would be doing just the same kind of work.

And here I say, "Be as Good as You Wish to Appear."

Put out no card which is deceptive, but let them explain openly what is done within their closed doors. Let mediums do get spirit messages, be great enough to stand out openly for your belief, and for the right to ask for messages and guidance on any of the affairs of life, admonish all to be unimpeachable and truthful, that nothing be added to or taken from spirit messages. And I would say here that the worldly and material practices among mediums and Spiritualists, you would not need long to be in dispute; and if the characters of those who are and have been connected with the First Spiritualist Church of Seattle, were as far above reproach as the character of Mrs. Burleigh, no one would need say now that they were in dispute.

As for commercialism, you are charged admittance at the door of the First Spiritualist Church and I hear nothing better come from the rostrum than I have heard given out by Mrs. Burleigh, and there you enter free and contribute what you wish. And it results in the fact that Mrs. Burleigh sustains herself by the private readings she gives, and gives her lectures and teachings free as the contributions about pay for hall rent. Mrs. Burleigh has sustained herself and lectured here for some years past, and her advice and teachings are surely of as high an order as any that can be heard in the city of Seattle.

The orthodox teachers who are living in much more luxury and are unmolested by the police. Great edifices, are being built by both Catholics and Protestants in which to worship and to teach a doctrine which is resented to thinking, reasoning minds, doctrines which are misleading, misleading, injurious, yet they are unmolested and are particularly supported by the officers prosecuting the Miss Rice case. Is it any wonder then, why people of sterling worth would cry out for their constitutional rights?

Is this an age of persecution? Is it not sad to think that anyone claiming to be a Spiritualist, would cast any reflection on the character of a person who is known by the name of all who know her, know she is above reproach, then try to justify himself behind the card that was unimpeachable, and by saying that higher officials in the Spiritualist society concurred with him in his conclusions?

I hear say, "Drop the practice of deceit." "Be as Good as You Wish to Appear," and in disregard again say, that they are in dispute.

JOHN F. DAVIDSON.

J. R. Burton's View of the Case.

To the Editor:—Sir, In your issue of July 28 (which, owing to being held in the Seattle Postoffice, did not reach me till August 10), is a two-column article from Mr. Hall, president of the First Spiritualist Society of Seattle, in which he attacks largely to explaining his attitude in the case of Miss Rice, and to offering suggestions for the conduct of mediums generally.

Mr. Hall has a right to his opinion, but he has no right to speak of Spiritualists generally. His judgment as to the result of the action in Justice Davis' Court may be shared by some, but having had no personal experience with mediums he could only decide the case on the written evidence, which he did. Herein lies the great danger of an advertising card of this kind, for any and all judges and justices who are unfamiliar with the practice of mediumship, will decide the case on the written evidence, and though oral testimony was offered by Jesus himself it would have no effect on the printed matter in black and white.

Far different would have been the issue of the case if the card had read just, "Miss Rice, Ordained Minister of the Gospel, Spiritualism," or "Miss Rice, Ordained Spiritualist Medium," without any guarantee whatsoever, for the best of mediums cannot guarantee anything at all times and under any and all conditions.

Since my first communication the Mrs. Burleigh case has been carried to the superior court, where the same advertising card was in evidence, and Judge Albertson of the higher court has confirmed the decision of the Justice court.

As also intimated in my first article, the chief of police became emboldened by Judge Albertson's decision and immediately arrested three more mediums. Probably the chief was forced to make the arrests more particularly from the fact of having received an anonymous letter from one who argued that it was partial to prosecute Mrs. Burleigh and allow the other mediums to practice. In view of the fur-

ther fact that the anonymous letter bore the names of mediums associated with the First Society and omitted the names of two or more mediums associated with the so-called Spiritualist Defense League, it is very apparent that my opponents know from what source the anonymous letter came. Is it not strange that people who are under the suspicion of fostering this anonymous letter should ask organized local, state or National Spiritualist associations for protection?

My opponents whine because I abandoned the Mrs. Burleigh case. I did this for the reason that I (and the rational-minded Spiritualists of the city) did not approve of her method of card advertising in that it is a self-concocted element in the courts from start to finish (so far) and leaves a fatal precedent. I abandoned the Mrs. Burleigh case for the additional reason, and the most important one by the way, because she hastily rushed to the chief of police and had a war of words with him, which is and has been the REAL CAUSE of the arrest of all our mediums.

This statement I positively know to be the truth, for in an interview with the chief of police and other police officers, they have told me that when the order went out for the wholesale arrest of mediums, the chief only had in mind riding the city of a class of so-called mediums who never associated with organized effort, and a band of traveling gypsies in the city at that time, and that no recognized legitimate mediums would have been molested had not Mrs. Burleigh aroused the antagonism of the chief of police. The simple facts in the case are that Mrs. Burleigh made Chief Wagoner mad and she was the first to fall into his meshes. The state of Washington is overwhelmingly Republican, and all public officials are tied together in a way politically. There is certainly an absence of equity at justice being dispensed in the courts of the present day, and it is reasonable to suppose that Chief Wagoner's political influence will have quite a weight (if he desires to push it) in the Mrs. Burleigh case if the so-called Spiritualists' Defense League go any farther in an appeal of the issue to the highest court.

And now that I may go on record for all time, I do not approve of the proper thing and for the best interests of the cause of Spiritualism for mediums to advertise in the secular press in order to draw business. Some of the best mediums never advertise, but rest content on the merits of their message work being passed around from friend to friend, and so the good work goes on.

Mr. Burton says that "I did not speak for the First Society" in withdrawing from the Mrs. Burleigh case. The business of the First Society is conducted by its board of trustees, and said board endorsed the withdrawal individually and collectively. Furthermore, Mr. Burton can have no grievance on this score for a member of the First Society's attendance at our meetings for over a year past has been conspicuous by its absence.

Yes, I would also be pleased to hear President Barrett's personal opinion of the Mrs. Burleigh case. Mr. Burton misconstrues my meaning when I refer to recommending mediums. The N. S. A. constitution defines a legitimate, recommended and ordained medium. What I suggested was for mediums, if they be recommended or ordained, whichever the case may be, to not advertise beyond the point of their delegated title under the N. S. A. constitution.

In my former article I did not use the term "commercialism," but I will say that it is just as much commercialism to charge ten cents at the door as for a medium to charge a fee. I have no objection to a medium charging a fee, and I am sure the First Society will not take the ten cents off the door, so long as I am president, to the end that it may draw to its platform the best speakers and mediums from the world over from time to time. In this connection I would suggest that mediums never offer any guarantees, but simply charge for their time.

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One Wanted There, and Favorable Grounds Pointed Out.

To the Editor:—I am very desirous of establishing on our park grounds a place for holding annual Spiritualist camp-meetings, but as it will take more means than I have, I feel that if only those who are so vital that they live in the reader's memory and cause him to think—to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies—flow from this talented woman's pen.

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THE PROGRESSIVE THINKER

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SATURDAY, OCTOBER 13, 1906.

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SOMETHING YOU SHOULD HAVE. It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE. All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

The Forged Annals of Tacitus.

Corroborating a recent quotation in these columns from the pen of Prof. Johnson, made by our highly esteemed contributor, Hudson Tuttle, we copy a paragraph from "The Eliminator, or Skeletron Keys," by Richard B. Westbrook, D. D., LL. B., Clergyman, Lawyer, Author, and Capitalist, late of Philadelphia.

Dr. Westbrook, on page 205, says: "It has been demonstrated that the whole of the so-called 'Annals of Tacitus,' containing the celebrated passage, was forged by a Papal secretary named Poggio Bracciolini. In 1442, while in the receipt of a small salary under Pope Martin V., he was tempted by an offer of five hundred sequins, equal to \$50,000—to engage in some mysterious literary work. Seven years later, six books of what are now called 'The Annals of Tacitus' were brought to him by a monk from Saxony. Then all Christendom rejoiced to learn that the heathen Tacitus had mentioned Christ crucified and Pontius Pilate. Poggio, though a father both spiritually and carnally, was not a husband till the age of 54. At 79 he accepted the office of secretary to the republic of Florence, and at 79 died, leaving five sons of his old age. Up to the last he was a busy student and writer. Fifty-six years after his death his fourth son was secretary to Pope Leo X., at which time the Pope's steward, stimulated by a munificent reward, discovered the first six incomplete books of the Annals, being the unfinished work of Poggio in his old age."

The Doctor then goes on to relate the history of other church classics of the early centuries of our era, often quoted, which first saw the light at that period, books greatly needed to fortify Christian claims of the early beginnings, one of which contains the principal extant evidence that there was a Council of Nicea held in A. D. 325, at which it is represented Constantine presided, "clothed in royal robes of purple, resplendent with gold and precious stones dazzling the eyes of the beholders."

If it were not for the books forged in the monasteries, professedly "found" in them, during that period from 1422, extending to 1563, our early ecclesiastical history would be quite barren. Indeed sacred and profane history was then filled with interpolations where the entire books were not forged.

A Slanderer's Religion Vain.

President Roosevelt, in a late address at the bi-centennial celebration of the Christian Episcopal church at Oyster Bay, N. Y., extolled religion in glowing terms. He said: "I cannot understand why any American citizen who has the faintest feeling of patriotism and devotion to his country, fails to appreciate the absolute, essential need of religion."

If by religion, such as was defined by the apostle James as "Pure and undefiled," the "visiting the fatherless and widows in their affliction, and in keeping unspotted from the world," then we will all agree with the President that religion is a desirable acquisition; but if he means the endorsement of any creed, or the acceptance of any faith as religion, then the patriot and lover of his country is better off without it. The apostle in the preceding verse, James 1:26, well said:

"If any man among you seems to be religious, and bridleth not his own tongue, but deceiveth his own heart, this man's religion is vain."
Would not this apostle, "the Lord's brother," have declared he who wrote, "That dirty little atheist Tom Rains," as one who bridled not his tongue, equivalent to tongue, therefore his pretense of religion is vain? Many think so.

The man who dares traduce because he has with safety to himself is not a man.—Cowper.

If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.

There can be no civility without a deep morality.—Emerson.

A babe is an angel whose wings decrease as his legs increase.—From the

Progress Among Catholics.

It seems our Catholic brothers have their troubles as well as others. Formerly harmony in belief was obtained by burning recalcitrants at the stake, and in this way uniformity of belief was obtained. It was a good thing for creeds, but rough on victims and mourners, for the latter were left without material possessions, the heretic's estate being confiscated and given to the church.

One Abbe Loisy, a Catholic priest, and professor in a Catholic University, has thrown a fire-brand into the bosom of the mother Christian church, and said things, and in fact published them, which made it necessary to place his productions on the Index Prohibitorius.

A correspondent of the Ecclesiastical Review, a Catholic organ, tells the story at some length. It represents Loisy is not alone in apostasy, but says in Italy half a dozen prominent Catholic writers, most of them priests, endorse him, while in France the situation is still more serious, and there is trouble over these in England.

The first claim seems to consist in denying that Jesus is God, a claim it is pretended was settled at Nicea, in A. D. 325, but which seems as difficult to remain settled as is that other question, "Was the Jesus of the Gospels a real character?" Settle that question however often, men who think and investigate will doubt if they don't have the bravery to deny.

Loisy says, "Almost all the historical information we possess about our Savior is contained in the Gospels, the evidence of the other canonical writers and of ecclesiastical and profane authors being very meager."

Now we undertake to say, not one of the classical authorities so often quoted can be relied upon as genuine. Several authorities, like that silly interpolation in Josephus, can be found; but when modern criticism is turned on these productions they prove to be of the same character with the cheese-cloth materializing mediums. The evidence was manufactured to establish what otherwise does not exist.

Bauer, of the Tubingen school of German critics, many years ago, claimed the Gospels have but little value, and we have dared suggest in these columns, it is possible they were attempts to round out the history of Paul's Jesus, which seems to have been a fiction of a half-century brain.

Some of the other pretended Gospels are extant, which are said to have been ruled out of the Nicene Council as unworthy of confidence. Luke is reported to have had but one majority in favor of his inspired character.

Of John, Loisy says, "It is a book of mystical theology with hardly a trace of pure history in it."

It has been the custom to allow three years for the ministry of Jesus, but this learned Catholic critic says:

"The human history of Jesus begins with his baptism and ends with his death. The entire duration of this period was about one year."
Dr. Brown in his late series of articles, almost gains an endorsement in the statement of Priest Loisy, that "The synoptic Gospels, which are the Gospels, give only a faint and confused echo of the teachings of Jesus, and of some interpretative developments of the primitive tradition which had grown up during the forty or fifty years following the death of Christ, and they are written in the light of the theological speculations of St. Paul." In that half century the Christians had idealized, symbolized, allegorized, dogmatized the original teachings of Christ and the facts of his public life.

But interesting as is the Review's article we must not follow it at greater length. It proves the scholars in the Catholic fold are thinking along the same lines as Protestant or Rationalistic investigators.

His Place in History is With Torquemada.

Wm. E. Curtis, the special traveling correspondent of the Record-Herald, has an interesting letter from Geneva, Switzerland, wherein he furnishes many valuable facts in regard to John Calvin, one of the Protestant reformers, father of the Calvinistic system of religion, and promoter of the burning at the stake of Michael Servetus for heresy, October 27, 1553.

It is well Calvin's burial place is unknown. Says Curtis: "Nobody can find his grave, or where his long-suffering wife and boy were laid." Doubtless Calvin had his virtues—certain he was a scholar, but he virtually murdered his friend who placed trust in him. Calvin wrote:

"Servetus wrote to come here if agreeable to me; but I am unwilling to pledge my word for his safety. If he does come, and my authority be of any avail, he shall never depart alive."

Instead of being classed as a reformer, in due time, will be best known as the assassin of Servetus, one of the pioneers of free thought.

The age is fast passing away when murderers and assassins, will occupy front rank in the world of letters. They who have been layers of mankind should pass speedily into an inglorious oblivion.

A Veteran Worker Passed to Spirit Life.

Rev. J. O. M. Hewitt, the veteran lecturer, passed to spirit life, October 4, after a long and exceptionally painful illness, at the age of 75. Mr. Hewitt was a distinguished Mason, and the Masonic Order took charge of his burial at the Forest Home Cemetery. The funeral services were held at the residence, 533 West Madison street, on Saturday of last week. Rev. Mr. Hawley, Unitarian, and Dr. J. H. Randall, Spiritualist, officiating. Mr. Hewitt was a profound thinker, an eloquent advocate of the grand truths connected with spirit return and his career as a minister in the Unitarian church, and his subsequent work on the rostrum as a Spiritualist lecturer, have made a deep and lasting impression for good. For a long time he lectured for Mrs. Cleveland's society on the South Side, and was a great favorite there. He was a model man in all respects. He leaves a wife to mourn his loss, but who fully recognizes the sublime fact, that her loss is his gain.

He is safe from danger who is on his guard even when safe.—Syrus.

TWO ILL-FATED PAPERS.

The Banner of Light and the Religious Philosophical Journal.

As previously announced, the old Banner of Light has disappeared as an active worker in the field of reform. As a monthly it will no longer count as formerly. After an existence of about fifty years, exerting at times a most wonderful potent influence in connection with the affairs of Spiritualism and reformatory work generally, it was too bad to see it pass away. In the early days of Spiritualism it was always exceptionally conspicuous as an agent for good and effective work, and at one time, we were informed by the immortal Colby, it had a striking fund of \$18,000, with a large book establishment, and an exceptionally lucrative trade that extended over the entire world; but even during his eventful career the paper commenced to decline in patronage, circulation and influence. During his day the Banner was almost exclusively under the control of those in spirit life who presided at the Free Circle. The paper had then commenced to decline, however, and nothing could seem to stop it in its fateful downward career—one misfortune after another followed it even during the influential days of Mr. Colby, and then it seemed the paper was doomed.

Finally the president of the N. S. A. assumed control of the ill-fated organ, and then it looked as if renewed prosperity would place it again in the front ranks, and nothing could happen to it that would result in its discomfiture or that could in any degree injure it. But his plotting enemies got the start of him, surreptitiously took possession of the office, forcibly looked Mr. Barrett out, and gradually conducted the paper to its grave—to its last resting-place—the last of the glorious old Banner of Light—its light effectually extinguished—gone forever from the active fields of life.

Previous to this unfortunate event two of its prominent assistants, Mr. Day and Mr. Tuttle, committed suicide, creating a sensation throughout the entire ranks of Spiritualism, and seemingly throwing a black cloud over the office—another fateful link in the life of this paper—everything coming to an end of its career as an organ for Spiritualism.

It does seem as if the Fates are unkind to some enterprises, weaving a net-work around them that finally strangles them, ending their career.

When the history of Spiritualism shall have been fully written, the grand old Banner will have conspicuous mention therein, and its name rendered immortal. In the aggregate no other paper will have gained a higher place on the pinnacle of fame.

Next on the list of prominent agents in the ranks of our philosophy, working for its advancement along the various lines of liberal, progressive thought, stands the Religio-Philosophical Journal, founded by Mr. S. S. Jones. It came up through great tribulations, and before it got a foothold, the company standing behind it sunk at least \$40,000. One man, John Smith, lost \$20,000 of that amount—in fact he was almost ruined financially by the paper. Finally under new management, it became self-supporting, and attained an exceptionally large circulation—the largest of all the Spiritualist papers then published; but it was "fated" not to live on continuously. But here comes something in connection with our own life, and the destiny of the paper.

When we were called to take charge of it, it was still losing money, but, strange to say, in a few months it commenced to more than pay expenses, and continued to do so as long as we had a controlling influence therein. This has been one exceedingly strange part of our history—every venture we have ever made in the newspaper line, has proved a success financially, just so long as we had a controlling influence therein, another example of "Fate" as connected with human life.

After passing through a great variety of experiences in Chicago, but always on a steady decline, the Religio-Philosophical Journal finally drifted to California, where it gradually died, after living for nearly forty years. And now a word as to the death of the two papers—caused simply by a combination of circumstances, a process of evolution in the Loom of Time, a concatenation of events as if prepared expressly for the two papers. There was at last absolutely no harmony between the environments, surrounding conditions or the status of either of the establishments, and the individuals who controlled them. They were out of adjustment to each other—the two did not harmonize, did not dovetail together, hence as a natural consequence disintegration commenced, followed by death, just as we prophesied.

But these two papers have done a vast amount of good, and their mission ended in accordance with an evolutionary process continually going on, in connection with every business enterprise. And now as to the average life of the Spiritualist paper; it has not exceeded eighteen months. That may seem strange, but it is nevertheless true, and those that lived the shortest time, and were the weakest, "put on airs" and claimed that they could live on "INDEFINITELY," much to the amusement of every reflective mind.

Cast forth thy act, thy word, into the ever-living, ever-working universe: It is seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a hazy grove, perhaps, alas! as a hemlock forest, after a thousand years.—Carlyle.

It is easy in adversity—to despise death; but he has real fortitude who dares to live and be wretched.—Martial.

WAYSIDE INNS AND TRAVELERS.

A Characteristic Letter From the Dramatic Reader and Lecturer, Helen Stuart-Richings.

The summer has passed, and, vanishing from the yellowing hills has waved her good-bye amid falling leaves and purple haze.
The day is cool, and a most delightful refreshing breeze is tossing my lace curtains away out and up into the room, and making the branches outside sing, the song so many of us have heard in the warm, sunny days of a thrill with the jubilant prophecy of a new life—"We cast the old to don the new!"

The falling leaves are flying, and the summer-time is dying; Still my heart its song will sing—"Love, there comes another spring!"

But the passing of the season reminds me of an unfulfilled intention. The summer has been so lavish to me, it should not go without some note of gratitude.

First, it brought me work—plenty of it—which my soul delights in. It brought me into reciprocal relations with some of the most charming people it has been my good fortune to meet during many years of world-wide travel.

June found me in Hartford, Conn., the guest of Mr. and Mrs. C. L. Smith, through whose fine hospitality I met Mrs. Isabella Beecher-Hooker, now a frail old lady well into her 80s, whose withered face and snow-white hair, framed in a plain, close-fitting, Quaker-like bonnet, may be seen almost daily in a carriage, driven between the hours of 11 and 12 a. m. through the handsome and spacious parks of the city; Mrs. Emily P. Collins, who, in 1843 organized the first woman's suffrage society in the country; Miss Frances Ellen Burr, who, in 1885 organized the Equal Rights Club of Hartford, and who wields a powerful pen on the Hartford-Daily Times, owned by her late brother, and Mrs. Thrall, widely known as "Dr. Thrall," who, under spiritual influence, diagnoses more cases in one day than most doctors of the ordinary class do in a week.

July brought me to Detroit, the home of my honored and beloved father and mother. My father, Thomas Leckie, cousin of the English historian John Lecky (one branch of the family retained the older spelling of the name) now in his 89th year, with unfailing mental faculties, is as deeply interested a reader of the writings of Emanuel Swedenborg as for forty years past; and still, from his every-where pen, pours the outpouring of a keen intellect and a lofty mind.

After a brief visit in my father's home, Haslet Park, which claimed me for one day—the opening one—on which it fairly poured rain. Still, all things considered, the attendance was good.

Clinton, Iowa was next in order, and the week passed at this camp was much enjoyed. Among the people met, who made a lasting impression on my mind, was Mr. and Mrs. John Gregory, from a farming community in central Iowa.

It is not always the man of worldly wealth, or of scholarly attainments, or of social prestige, who gives the most evidence of possessing those "best qualities of mind and heart" that afford true pleasure and profit to the lover of his kind. John Gregory and his serene, quiet companion in the plain, attire of the farmer's life, demonstrate the truth of Burns' declaration:

A prince can make a better knight, A marquis duke and a that, But an honest man's aboon his might; Gild fault, he manna fo' that! For a' that, and a' that, Their dignities, and a' that, The pith o' sense and pride o' worth, Are higher ranks than a' that.

Here in deed was a man and a woman with "the pith o' sense," the "pride o' worth," and the "independent mind." They told me the latch-string would be out for me should I ever fare by North English. I hope sometime to pull that string.

Freelyville came next. If a horse at the close of a day's work, when getting his corn, receives an unmerited kick with it, which, think you, is likely to leave the strongest impression, the corn justly due him, or the kick unjustly administered?

Parland camp-meeting (near Philadelphia) and August's closing days were full of pleasure. We were delightfully lodged in the home of a fine old Quaker, and his daughter—a home outwardly abounding in beautiful things—vases, flowers, stretches of lawn; hedges, groves of trees, and pretty woodland paths—and inwardly abounding in "the wisdom that is from above; first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without guile, full of knowledge, and without hypocrisy." This is Floral Heights; and its gentle hostess is Miss Elizabeth M. Fish, the efficient secretary of Parkland Camp Association, and organizer of the first children's lyceum at Parkland. This lyceum is conducted by Miss Fish, in summer, in the beautiful grove east of the house, and in winter, in its cozy living-room.

I shall never forget my two weeks' stay in this peaceful spot, where the hyacinth hedge was a high wall of magnificent blooms (many measuring eighteen inches in length); where the bees grew bold in the bountiful freedom of a honey-stored garden; where honeysuckle, rippled over porches and walls, and birds sang in ecstatic abandon from the maples, where fragrant white lilies, golden nasturtiums, scarlet salvia, and late roses, laid beside my plate at the breakfast table, greeted eye and heart each morning, and where love and good-will to all reigned in the unseen kingdom.

A week in the city (Philadelphia) in the pretty little home of Mr. and Mrs. Samuel Stretlow, was the last drop in the camp season's brimming cup.

Since leaving old Philadelphia, I paid a brief visit to friends in New Philadelphia, Ohio, Major and Mrs. C. H. Mathews. Major Mathews is the pioneer Spiritualist of Tuscarawas county, and an ardent admirer of The Progressive Thinker, which through him finds its way to the table of more than one minister.

While I was there the Lutheran clergyman called upon Major Mathews to obtain "some points" regarding Spiritualism. It was intended, he said, to discuss the subject at the next ministers' meeting. The two gentlemen were closeted over two hours in the Major's study, and at the end of the conference the minister invited him to occupy fifteen minutes at the meeting. I would give something to be present on that occasion, for Major Mathews is an opponent to be reckoned with.

I am writing from the home of Spiritualism's silver-tongued orator, A. B. French, of Clyde, Ohio. The cause lost a powerful exponent when Mr. French retired from its platform, but home life, and the social and business

All Hail! Fair Lily Dale!

All hail! all hail! To fair Lily Dale, The hope of our heart, the joy of our soul: As the coming years of the future unroll, May thy beacon light Shine ever more bright, And the waters that have thy beautiful shore, Be gazed on by thousands who come to adore.

To sit at the feet Of thy teachers, who greet Every soul that aspires to unfold; Every soul that hath courage so bold, That it dares to proclaim To the world the new name Of the "City of Light," as 'twas called in the past; They did their work well; but it was not the last.

Oh! fair Lily Dale, whatever thy name, Thy purpose is always exactly the same— To teach all who come To thy shrine from afar, That the hope in their hearts Is the light guiding star, Which leads them to knowledge of life evermore, And reveals the light from the heavenly shore.

Where our dear ones have gone, Their messages come To guide and urge on, To bless, and lead home. Oh! fair Lily Dale! as the years roll away, Whatever thy name, may thy purposes stay; May the hearts of thy workers, and Learn the lesson of life with its blessings to cheer;

From the book of the "Science of Soul" may all learn That "Nature" the teacher, we are not to spurn; That science must recognize soul as the thing

That lives on and lives ever; and then The true ring Will be given to life; and the poor base alloy Will drop from our lives; we shall drop every toy, Of our childhood and youth; And see the great truth As it shines like a sun; Thy work then will be done. When the whole world at large shall say that the soul Is the great potent factor that makes to unroll.

The true science of life, as we read its great scroll. Oh! fair Lily Dale, thy soul is the same Whatever may be thy poor earthly name; So friends, one and all, Let us raise the glad call That the Light burneth on," that "the torch dieth not," That "the work goeth on," in the very same spot.

Made hallowed by deeds heroic and bold Of those who toiled on through storm and through cold. Let us never forget through the coming years The true heroism of our brave pioneers. Who stood the rude blasts of ridicule's sneer That we who come after might have a place here, To prove to the world that our soul-science of old Of the great teacher "Nature," is better than gold.

Oh! fair Lily Dale, may thy coming years be From sorrow and care forever more free; May thy lesson go forth to the world in its might, And be to all nations a bright shining light. A meteor that shines in the depth of the night. A first-magnitude star, guiding all souls aright.

Lily Dale, N. Y. LEE MORSE.

OLD ST. PETER'S GATE.

"In the resurrection, therefore, when they shall rise, whose wife shall she be of them, for the seven had said to wife?"—Mark xli:23.

The widow lay on her dying bed, With candles at foot and candles at head, And feebly turned to the priest and said: "Father, good father, my soul to-night, In an hour, perchance, takes its last long flight; In an hour, perchance, I shall stand in the light."

Of the great white throne, borne down with affright, For the weight of my sins is crushing me quite. But deeper than this is my present care— Deeper the depth of my dark despair, For my greatest trouble is how I shall fare.

When I meet with my various husbands there, For each of the seven—or was it eight? I promised to meet at the great gold gate; Each as the death-mist dimmed his eyes, Each as his soul was about to fly, With gasping sigh that was half a cry.

Said to me, "Sweetheart, you and I Must part, but 'tis only to meet on high— Or some such conventional pathos as this; And then, with a lingering, ultimate kiss, They successfully started for heavenly bliss."

But, father, the thought that oppresses my soul Is, what will occur when I reach that goal? And find eight cherubs in white robes wait My coming at old St. Peter's gate? Will they in the shocked archangel's sight Disgrace themselves by a stand-up fight?

And if they don't, but agree to share My charms, will celestial society stare And turn up its nose? And, oh! need I fear The unmarried seraphim's maidenly glare?

And if I flirt with each, and all, Will respectable archangels refuse to call? Will the inner circle around the throne Begin to talk in a spiteful tone Of fast young minxes, and pursue their lips, And gather their skirts round sanctified hips?

When we meet to drink water of life in slips? Will—here came a cough, a smothering sigh, A moan—and the lady had gone to try.

J. W. DINSDALE, M. D. Los Angeles, Cal.

life of his town have gained in proportion. He lectured Sunday evening, September 30, before the Clyde Psychical Research Society, on "The Esoteric Meaning of the Spiritualistic Movement." A fine audience filled the hall, which may justly be considered indicative of the good work done by some who have preceded me.

June, July, August and September have passed with their sunshine and shadow, and October is here with the autumn's most gorgeous pageantry and pomp of purple and scarlet, green and gold.

And so the seasons pass. Are we, like them, casting the old and donning the new? Are we pushing onward toward a greater completeness—fulfilling the law of our being, ever as the bird and bush and flower? When we reach the low door of the last Wayside Inn, may it be to "wrap the drapery of our couch about us," as travelers who "lie down to pleasant dreams" because they look back to a well-spent day.

HELEN STUART-RICHINGS.

It was finely said by Socrates that the shortest, and most direct road to popularity is "for a man to be the same that he wishes to be taken for." People are egregiously mistaken if they think they ever can attain to permanent popularity by hypocrisy, by mere outside appearances, and by disguising not only their language but their looks. True popularity takes deep root and spreads itself wide; but no false, false, false blossoms—nothing that is false can be lasting.—Cicero.

How oft the light of means to do ill deeds make ill deeds done.—King John.

TWO KINDS OF SPORT.

"'Tis a beautiful morning," a sportsman said, "The world looks so happy, let's each take a gun, Go out and kill something for pastime and fun, And proudest be he who counts the most dead."

They blotted out lives that were happy and good, Blinded eyes and broke wings that delighted to soar. They killed for mere pleasure and crippled and tore, Regardless of aught but the hunger for blood.

Did they dream that night as they sank to their rest How poor little Broken-Leg out in the field, All nurseless and doctorless, fever-posset, Felt all of the torture that battle-ground yields?

"Only a bird," yet his slayer would groan, If only one half of that pain were his own.

"'Tis a beautiful morning," a sportsman cried, Who carried a kodak instead of a gun. "The world looks so happy, so golden the sun, I'll slip to the woods where the wild things hide."

The deer that he "shot" never dreamed of his aim, The bird that he "caught" went on with her song, Peace followed his footsteps, not slaughter and wrong, Yet rich were his "trophies" and varied his "game."

Then homeward returning by mercy possessed, He crushed not the snail that his steps overtook. He paused to replace a young bird in its nest, Or rescue an insect afloat in the brook. His joys were joy-giving, not wounds to appal, For he wore "The Crown Jewel of Kindness" to all.

They met on the Sabbath, these lives so apart, When the minister prayed for Christ's coming again, In mercy and kindness both answered "amen."

The one with the lips and the other the heart, Which prayer won the blessing, which sank to the dust, The one that went up with the song of a bird,

Or the one that was drowned by the voices that poured From the wounds of the weak to the ear of the just?

Whoever restores a young bird to the limb, Or gladdens the lives of dumb creatures in need, Is one of Christ's helpers whatever his creed.

Clasps hands with "the angel that comforted him." Whoever finds pleasure in adding one hurt To an innocent life, be it insect or bird, Is somehow in league with those who found sport.

In nailing the hands of the World's Greatest Love, O, how dare we ask a just God to bestow The mercy we grant not to creatures below!

CALLA HARCOURT.

The Lichtstrahlen.

We notice with pleasure that the "Lichtstrahlen," the only German paper in this country devoted to the cause of Spiritualism, published in our city, 1545 Milwaukee avenue, has recently been enlarged and improved considerably. Some of the best known writers from across the ocean and of this country are contributors. It is a clean sheet, bringing selected matter, and is a credit to our cause; it has grown during the nine years of existence from a little 3-column folio to its present size, steadily doing successful missionary work. Urge your German-speaking friends and investigators to subscribe for it.

Wanted.—The Names of All the Spiritualists in Montana.

For the purpose of establishing closer relations between the Spiritualists of Montana, will each one please interest himself in sending me the names of Spiritualists in their respective neighborhoods? Address the secretary, MRS. W. C. SELBREDE, Billings, Montana.

THROUGH NATURE TO GOD.

"We are in the morning of life. Man is just beginning to live. Step by step he is advancing in knowledge and coming into his birthright. Invention after invention, discovery after discovery, is marking him victor. Hitherto undreamed-of forces are coming to his aid. He has chained the lightning and makes it do his bidding. He aspires to navigate the air and is already crowned with some degree of success. His voice is transmitted with audible sound unbroken, at the instance of an Edison or a Bell. Without a band of steel or copper wire, swifter than the winged wind, with the rapidity of lightning, his thought is transferred through space at the call of a Marconi."

Primitive Man stood in awe of the unknown. He reached outward and upward, seeking to come in rapport with a power which he knew to exist greater than his own. To his untutored mind this power was not tangible, unless clothed in some form, or some emblem of personality. These crude ideas were transmitted from father to son, and remain in the world to this day, excepting where thinkers have arisen and brushed them aside. The South Sea Islander still bows to his image of wood and stone; the Chinese to his Joss and the Christian to his Christ and personal God, whom he has clothed with Omnipresence.

Learned expounders of Christian creeds when closely pressed for a reconciliation of two diverging views, or of the possibility of an Omnipresent personality, rest their case with the apparently profound statement that "the finite mind cannot comprehend the Infinite."

This statement, however, is misleading. Man is not finite, but infinite, and will comprehend the Infinite if he is not sidetracked by theology. When Galileo was forced on bended knees to foreswear his discovery that the earth was not flat, as was hitherto supposed, but was round like a ball, and revolved in space, he was struggling against theology's false conceptions of Deity, but he was comprehending the Infinite.

When Kepler, with intellect piercing clear, Discover'd the laws of each planet and star, And doctors who ought to have lauded his name, Derided his learning, and blackened his fame, "I can wait," he replied, "till the truth you shall own."

Kepler was mounting the finite, he was comprehending the Infinite. During the greater portion of the world's history, every walk in life has been menaced by superstition and ignorance.

Joan of Arc, guided by "the voices," led the French forces to certain victory, but yielded up her own life to consuming ignorance projected from the dark ages.

The memory

Telepathy—Spirit Influence.

A Profound and Interesting Lecture Comparing and Uniting the Two.

by Wilson Fritch.

"IN THE PHYSICAL UNIVERSE EVERY PLANET ACTS UPON EVERY OTHER PLANET, EVERY ATOM UPON EVERY OTHER ATOM. NOT A HAWTHORNE OPENS BUT IS FELT IN THE SUN, NOT A PEBBLE IS CAST IN THE POOL, BUT SENDS PULSATIONS TO THE STARS. NOW, FOR PLANETS AND ATOMS PUT SOULS AND THOUGHTS AND FEELINGS. EVERY

THOUGHT AND EVERY FEELING RUNS TREMBLING THROUGH THE UNIVERSE OF BEINGS. SEND ONE VIBRATION TOWARD ANY QUARTER OF THE UNIVERSE AND YOU WILL BE ANSWERED IN THE SAME KEY. THAT IS, TELEPATHY IS GOING ON INCES- SANTLY BETWEEN ALL INTELLIGENCES. MOST OF THIS IS SUBCONSCIOUS."

In childhood we believe everything. In youth we be- lieve nothing. In maturity we believe discriminatingly. We come to see that the skepticism of youth was as foolish as the credulity of childhood. Life is too vast to be expressed in a proposition. There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy. Wisdom keeps the mind open—proves all things and holds fast that which is good.

One evening in college, after having written out the Latin lesson, I was sitting before the open grate with my brother in our plain little room, when he, with white face, looked at me, asked: "What was that?" "I noticed nothing," "Didn't you feel anything?" he asked. "No," "Well," he replied, "it was Lucy." Lucy was our oldest sister, who had gone west to live in Kansas, and after a few years of disappointment returned as far as Gibson, Knox county, Illinois. A little after the experience in our room the message came that Lucy passed into the unseen world at that time.

A man a thousand miles from home has just purchased a ticket to travel farther when a feeling comes over him that he ought to return home at once. He does so, and finds his wife at the point of death. These are samples of experience known in all generations. Most wonderfully were they developed among the mystic people of India. In recent years these phenomena have received scientific at- tention, and been grouped under the name of telepathy, which means far-reaching or feeling at a distance. Twenty- four years ago the Society for Psychical Research was formed in England to study such phenomena scientifically. The society includes some of the foremost scholars of the age. Professor Sndgewick and wife, Balfour Stewart, A. J. Balfour, Lord Tennyson, Sir William Crookes, F. W. H. Myers and as American correspondents William James and Professor Hyslop. The proceedings of the society have been published in twelve large volumes, which con- sider answers to 17,000 questions. Men like William James, professor of psychology in Harvard university, say that telepathy is a demonstrated fact—as much as tele- graphy.

Science, which has broken so many idols of supersti- tion, is now pointing the way for the solution of so-called miracles. The most marvelous experiences are shown to be perfectly natural. Some of you remember when the means of conveying a message were the mounted carrier, like Paul Revere or the boatman. Then the steamboat was invented, then the steam railway, then the telephone was invented, then the electric telegraph. Later the telephone made it possible to recognize a friend's voice at distances of hundreds of miles, then the telegraph reproduced in- stantly hand writing regardless of distance.

Discovery is always in the line of simplification. It pro- ceeds by dispensing with unnecessary things. We found that to convey a message the horse, man and solid earth, the boatman and water were not necessary. Two wires were sufficient, then one wire was found to be sufficient, then it was learned that one wire could convey a number of messages at the same time. Marconi arose and showed that no wire was needed—that ether was sufficient. The message was conveyed by vibrations and the ether was the medium of those vibrations.

In the midst of this progress Roentgen discovered that

vibrations of light are also conveyed by the ether and that it was possible to see through boards and other opaque bodies. These men concluded that the ether was the only medium necessary for the conveyance of a message. Some seek to account for the phenomena of telepathy on this basis. We have eliminated all media but the ether. Can we go further? I think we can.

Some years ago Lord Gifford endowed a lectureship in Aberdeen university, annual lectures to be delivered by the ablest men in the world, on some phase of natural religion. The lectures have called forth some of the profoundest treatises of modern times. Several years ago Prof. Royce of Harvard was the lecturer. His lectures have been pub- lished in two volumes, entitled "The World and the Indi- vidual." They treat of the nature and relation of the finite and infinite. Critics have pronounced these books the deepest since Plato. I do not think we need to except Plato. Well, Royce shows that the ether itself is but an expression of a deeper, spaceless, timeless essence, which for want of a better name we call Spirit. Of that all-per- vading, eternal Spirit all finite souls or spirits are expres- sions or parts. This is a purely metaphysical expression of what the great poets and prophets have always dreamed. The finite individuals are to the infinite as waves are to the sea—not as to duration, but as to essence. The waves are distinct in their crests but in the deep calm of the sea they blend and are one with the sea and with each other. So finite spirits are individual, but in their deeper blend, and are one with the infinite and each other. All finite spirits are thus in immediate con- nection with each other, the connection being nominal and not only phenomenal—it is deeper than things.

In the physical universe every planet acts upon every other planet, every atom upon every other atom. "Not a hawthorne opens but is felt in the sun, not a pebble is cast in the pool, but sends pulsations to the stars." Now, for planets and atoms put souls and thoughts and feelings. Every soul acts upon every other soul. Every thought and every feeling runs trembling through the universe of beings. Send one vibration toward any quarter of the universe and you will be answered in the same key. That is, telepathy is going on incessantly between all intelligences. Most of this is subconscious.

Elmer Gates says that 98 per cent of mental activity is subconscious. But when minds are in rapport, i. e., keyed to each other, they can send out definite messages and are able to read them. Because you have not been able to do this is no proof that others cannot, because we do not always succeed is no evidence against genuine experience. It is a question of sensitiveness and harmony. Marconi's problem was to invent transmitters to send out vibrations of a certain kind and receivers so keyed as to catch those vibrations.

There are varieties of telepathy. There is a general feeling of the whole personality without getting definite sense of outline, color or sound. While the feeling is gen- eral over the whole body it is most noticeable in the bundle of nerves called the solar plexus. In a marked degree this seems to be the receiving station. We are all much influenced by this feeling. After the misunder- standing and the reason have done their best to determine a course of action we ask, "How do you feel about it?" The feeling is the safest guide we have. I feel the audi-

ence. If you are an audience were decidedly friendly to- ward me or hostile toward me, it brought before you blind- fold, I could tell by the feeling whether you were friendly or hostile. There is something in true oratory deeper than words and action. It is the telepathic play of soul upon soul. It is not so much what a man says that makes him powerful. It is what he is.

Clairvoyance, clear-seeing, is a more definite kind of telepathy. Here we get form, sometimes seen with the eye and more frequently by the spirit—a felt presence. I have a friend who is very sensitive to telepathic impression and we have tested the matter somewhat. Last fall one afternoon, I fell into a reverie in which I saw her home. She was sewing in a little room upstairs, the little daugh- ter came in at the front door. This woke me and I noted that the time was 4:10 p. m. I wrote asking the condition of matters in the house at that time. I was informed that the lady was in her sewing-room and the daughter came in at the front door, as nearly as they could deter- mine, at 4:10 p. m.

Mr. W. J. Colville, one of the ablest mental science lec- turers, before he left his native land, England, to lecture in America, saw the hall in Boston he was to speak in, the pulpit and back of the pulpit. He had never heard of the hall, being a mere youth. But when he got to Bos- ton he found the hall exactly as he had seen it. It was Theodore Parker Memorial hall and the bust was that of Parker.

Clairaudience is the kind of telepathy in which sounds not audible by ordinary sense are heard. These experi- ences are all on the same principle. All reality is perfect vibration. Sometimes we read it as form, sometimes as color and sometimes as music.

So far as to telepathy. What has this to do with Spiritu- alism? The genuine phenomena of Spiritualism are all telepathic. All intelligence is spiritual. Matter does not know. The eye does not see, the ear does not hear. Vibration comes by the means of eye and ear to their cor- responding brain centers. There is nothing in those cen- ters but vibrations until the intelligence, which is spirit, translates those vibrations into form, color and sound. We are spirits now and our communication is spiritual. We have agreed upon certain symbols we call words. I select a word as a sign of my idea; you by that sign recog- nize my idea. So the painter, sculptor, etc., express his ideas in art and other intelligences read his ideas by that symbolism. By that telepathy ideas and feelings are dis- cerned immediately without words or symbols. But the process of intelligence is always spiritual. All communica- tion is spirit communication. Telepathy is knowing or feeling independently of time and space. It is timeless and spaceless.

If telepathy is spiritual and needs no matter as its me- dium, and if the spiritual personality is deathless, as we believe, why may not telepathy take place between those who have passed into the invisible realm? There is no metaphysical or philosophical obstacle. It is simply a question of experience. Thousands are sure of the expe- rience. Every one is sure of his own experience. I do not claim to be expert in phenomena of this order, but some things have come to me that are convincing of the continuity of life. Through the years the sister I men- tioned has been nearer to me than any of my relatives still in the body. It has been a felt presence that has cheered me in many a crisis.

The week I graduated from college my father passed on. Again and again he appeared to me. I know what Shakespeare meant when he made Hamlet say, "My father, methinks I see my father." The owner of the opera house in my work in the east had a daughter who, be- cause of bodily infirmities, lived a retired life. When we started the opera house meetings she took great com- fort in attending, secluded herself in one of the boxes. The last year of my work there she was confined to her bed. I often called, and found that we had intellectually much in common. Last spring I conducted her funeral services. About two months later as I sat in my study reading, that form suddenly stood before me as vividly as if in the body, but now healed of all infirmity, the picture of radiant health.

One more experience and that the more absolute evi- dence. I had in my congregation a physician of keen mind, inclined to doubt, yet psychic so that he had experi- ences that perplexed him. His wife was of a similar char- acter. After I had known them a few years they invited me to a seance at their house.

I went, determined to keep cool and see what there was,

not at all inclined to believe in the genuineness of what was told me, not doubting their honesty, but thinking there must be error somewhere. There were the doctor, his wife, eldest son, another lady and young man, all well known by me. They had a planchette. Two of them put a hand each on the board and it began to write messages in different handwritings. After half an hour of watching I was invited to put my hand on one of the others. Several messages were written. Then one that by cir- cumstances disclosed clearly showed me that it purported to be from an older brother of mine, who had gone to a distant land years ago, been unfortunate, lost his grip on life, and dropped all of us. I was the last to receive his letters and then mine had not been answered for many months. The influence proceeded by words and pictures to describe his death. In all the sadness I had the sci- entific interest to press the communication to more defi- niteness. The death was definitely described, but by no means could I induce the force to disclose its identity to any but myself. Questions that would lead to such a disclosure were parried with all the ingenuity of a shrewd witness under cross-questioning and at last my effort was turned into ridicule. Evidently he wanted to spare me the hu- mility of his identity in the presence of those there gath- ered. I wrote at once to learn about that brother and found that he had passed over two months before in just the manner he had described. I had not known or suspected the death and none of those gathered that even- ing knew of that brother.

Hudson in his book, "The Law of Psychic Phenomena," claims that all such experiences can be accounted for on the basis of the sub-conscious self. He would say the sub- conscious mind of some living person and we that evening were able to receive that record telepathically. Hudson's book is one of the ablest on this subject. His theory might account for the reading of a bare fact, but it could not account for the evasion of my questions. A record is made once for all, but in my experience that evening I encountered an intelligence, alert, keen and diplomatic.

It is a principle in science that when two or more theo- ries may account for certain facts, the simpler theory is to be preferred. The theory of communication with spirits of the invisible world is, to say the least, simpler than Hudson's theory of the subconscious mind. The latter would account for many of the phenomena, but it does not account for all.

I will not stop to warn you against the frauds that are perpetrated in the name of Spiritualism. Spiritualism has, to a great extent, fallen among thieves. Fakers take advantage of the mysterious to get money. Every expe- rience must be judged carefully upon its own merits. If there were nothing genuine no one would counterfeit.

Nor is there time to speak of the dangers of medium- ship. The will should never be surrendered to any power outside of ourselves. Such surrender means weakness and at last sin. We should not bring the spirits down but ourselves up until we realize not only the communion of saints but the communion of the infinite without media- tion—the communion that has been recognized in all ages as the substance of vital religion.

If what I have said this morning sounds like over- wrought mysticism, let me assure you that I do not recog- nize any so-called miracle. All is natural—just as nat- ural as the stage coach, only finer. In telepathy we come to a solid metaphysical ground for the loftiest experiences of saints and mystics. If it is possible to read immediately the spirit vibrations of finite beings, it is possible to read the same sort of vibration in the infinite. And as the in- finite lives in an eternal now, without past or future, the past can be read and the future discerned. Prophecy is, then, the exercise of a natural function. Infinite vistas of possibility here open to man. At their threshold we stand bewildered with wonder. By the same principle of tele- pathy we come to a universal language, deeper than words, sculpture, paintings and music.

Ten days the disciples continue in prayer in a room in Jerusalem. On the tenth they are with one accord, with one heart, in one place. A sound as of a mighty, pushing wind from heaven shakes the house; they are filled with the holy spirit and begin to speak with other tongues as the spirit gives them utterance. Superficial languages vanish and all speak in the spirit the wonderful words of God. As men understand the principle and harmonize with the higher forces, pentecost proceeds and mankind enter their inheritance of light, peace, love, power and glory.

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AFTER HER DEATH.

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And how to Memorize to the Development of the Medium. By W. H. Bach. Paper, 25 cents.

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Man and the Spirit. As Disclosed in the Bible. By Rev. Arthur Chambers. An excellent book for Christian people who would investigate and learn the facts of the spirit world, and the modern spirit phenomena. Price, cloth, \$1.00.

A MASS-MEETING.

Held in Massachusetts at the Village of Greenwich—Great Enthusiasm Was Manifested—Interesting Report From Carrie L. Hatch.

Picture to yourselves a quiet village with green lawns and white churches, and you will see the little village of Greenwich, away up among the mountains, about one hundred miles from Boston. This was where the Massachusetts State Association was invited to hold a mass-meeting on September 25—a typical New England village, with the exception that the one church was of Spiritualistic de- nomination; two miles farther was one other church at Greenwich, but at Greenwich Village, just this one beautiful little edifice with its fine bell- ringing out to all the people the mes- sage, "THERE IS NO DEATH, ALL IS LIFE."

The people here are all so harmoni- ous, so helpful to each other—all striving to do their best.

The altar and whole front of the church was exquisitely decorated with flowers of the choicest kind, and ferns and autumn leaves were used profu- sely.

No wonder a beautiful meeting was held, with such conditions.

At 10:30 Tuesday morning, Presi- dent Geo. A. Fuller called the meeting to order, and after a vocal selection by the choir, and an invocation pro- nounced by Miss Susie Clark, he stated to the friends assembled the aims and objects of the association, and said that the flowers here at the altar speak more eloquently of the welcome than the speech of man. He told briefly some of the work accom- plished during the past year, of the lesson books for children in lyceum work, which had been written by Mrs. C. Fannie Allyn, and by the aid of the state association had made it possible for her to have published, and of many other things accomplished.

Mr. R. F. Churchill, president of the Greenfield Society, also president of the Lake Pleasant Camp-meeting Association, then spoke briefly of organized effort. He also said he knew that the churches were not so opposed to Spiritualism as in the past. He said the Bible was a history of ancient Spiritualism, and quoted many spiri- tual passages from the same.

Mr. A. P. Blinn said he was inter- ested in the efforts made to have the meeting; it has been a dream for years of many of the friends here at Greenwich Village, and now the dream is realized. Spiritualists do not have to accept any bible, for there are many beautiful passages in the Bible; I also know there are many that are far from beautiful. I do not know as Jesus ever lived, but I do know the teachings of the Golden Rule are true to life.

Mr. J. B. Hatch, vice-president, spoke of the work of the M. S. A., of the necessity of all Spiritualists to band together for good, of the need of all to join their local society and then look forward to joining the State and National. He thanked the earnest workers in the village for their kind-

ness to the M. S. A. and spoke most eloquently of The Progressive Thinker and of the kindness of the editor for sending papers for free distribu- tion, so they could read and become acquainted with the same. The morning meeting closed with music and benediction.

In the afternoon Miss Susie C. Clark was the first speaker. She said that Spiritualism was pre-eminently a nat- ural religion, because all nature breathes of life, and life is spirit, and Spiritualism is all spirit. She spoke at length upon that theme, and closed her remarks with a poem by Ella Wheeler Wilcox.

Mrs. Alice S. Waterhouse said that if there is one thought or text I would take from the Bible, it is, "Love ye one another," but that which has hindered us in this respect, is the fear which has been preached from the pul- pits for years; but our Spiritualism, our religion, has always taught love. Spiritualism has come to cast out fear. We know we have the gospel of mankind. Spiritualism released me from all fear and thralldom. That which is noble will live forever. That which is evil will pass away.

Mr. Wellman C. Whitney of Spring- field then gave many messages which were listened to with reverence and love. Mrs. B. W. Belcher of Marlboro also gave many messages which were all recognized and appre- ciated. Mr. R. F. Churchill gave the benediction.

The evening Mr. A. P. Blinn spoke of capital punishment, and said why we were opposed to it because death does not make any difference to us; we are just the same after the change, therefore if we are forced out of our bodies when we are vin- dictive in any way, we can come and influence others to do wrong. We should emphasize this thought more. He spoke at length upon the subject.

Miss Susie C. Clark spoke of pure healing, and gave ten commandments on health.

The vice-president then introduced the president, Dr. Fuller, and he spoke of Spirit Communication, the Basis of Our Religion. He spoke most beautifully of the sacredness of this knowledge, and said we should all strive to im- prove our minds. Spiritism brings a blessing to all humanity. Spiritism for human heart shall be uplifted until the whole world (coming into the con- sciousness of all good) shall realize that all are brothers and sisters, and rejoice in the truth that Spiritualism has revealed to the world.

Mr. W. C. Whitney spoke briefly and told of many experiences which were very interesting.

Mrs. A. S. Waterhouse spoke briefly and eloquently. She said we are living in the present, not the past, and we should put ourselves in a position to grasp everything from the spiritual and the material. Shall we not real- ize that everything is leading us for- ward? Let us live the promises, The Dove of Peace comes to every one who wishes it.

Mrs. B. W. Belchers gave com- munications.

Mr. R. F. Churchill said the thought he would leave was that from the cradle to the grave, we are builders,

We are building for eternity. Let us see what kind of a temple we can erect.

A vote of thanks was extended to all the society, the ladies especially for their bounteous supply of good things for the material welfare of all assembled; to the speakers, mediums and musicians and all who helped in any way to make the meeting a suc- cess.

The choir rendered many selections during the day. Most all the songs were from Prof. Longley's book.

Mrs. C. H. King of Greenwich, 75 years old, sang three soprano solos during the day, which were finely re- ceived. Her voice was as clear as a bell, and we were all proud of her.

This was one of the most delightful meetings ever held by the association.

CARRIE L. HATCH, Secretary.

THE ANTAGONISTIC FORCES.

Christianity Arrayed Against Church- lianity.

The church ordinances, all of which can be traced to mythological origin, are being severely criticised by the in- vestigating mind of to-day and the foundation of religion is declared to be Brotherhood.

All are parts of one stupendous whole, whose body nature is and God the soul; it is accepted as truth. The unity of being is manifest in the tol- erance seen among people who differ in opinion. You and I may hold far dif- ferent ideas concerning truth and yet be friends, for there is one Father and one house not made with hands. The "many mansions" will afford comfort for absolutely all. There is but one truth, that is infinite, and in our finite conditions we have many ways of ob- serving. Life is one grand unit in various stages of expression. "There is no high and no low, except in spir- itual attainment." We are all chil- dren of a common parent. "By their works shall ye know them."

Service is the essence of devotion. As history records the decline of one form of religion for another, form, so the passing of many forms promises the recognition of Brotherhood. "I and my Father are one." This one life is eternal. Progression is the watch-word. So crumbling creeds, de- caying dogmas and faulty faiths must pass, to live in the reign of facts rather than fancy; the reign of knowledge produced by investigation instead of ignorance because of superstition. "The kingdom of heaven is within."

We may enjoy peace and harmony here and now by obedience to law which exists in both the material and spiritual world. Evolution is gained only by revolution, so let the church jangle as to her doctrines. Obedience to the one commandment, "Love Man- kind" or Brotherhood, will lead us ever on and on. JOHN W. KING, Crystola, Green Mountain Falls, Col.

"Spiritual Songs for the Use of Cir- cles, Campmeetings and Other Spirit- ualist Gatherings." By Mattie E. Hull. Price 10 cents.

MRS. MAY S. PEPPER.

A Vivid Pen Picture of Her Work in Connection With the First Society of Spiritualists, of Brooklyn, N. Y.

To the Editor:—Among the many societies in our city I think the First Society of Spiritualists ranks first, holding meetings in the Aurora Grata Cathedral, formerly a church owned by a society of the Methodist denom- ination; then sold to the Masonic frat- ernity, who have fitted it for their use with an auditorium with a seating ca- pacity of 800, with a fine pipe organ, and a very ornamental structure, both externally and internally, with every modern convenience.

It is a wonder that the pastor, Rev. May S. Pepper, can deliver such eloquent sermons, so full of pathos and power, and also manifest such marvelous psychic qualities, assisted by a band of wise and beneficent de- carnate spirits, as to astonish even the most ardent Spiritualists and attract and convince the most pronounced skeptic coming from all the walks of life.

A large and representative audi- ence, in which were many of Brook- lyn's staunchest and most respected business and professional men and their families, greeted her on Sun- day, Sept. 23, at 3 p. m., the day of the opening of the church, for the season.

The meeting took the form of a wel- come, with congratulatory and com- plimentary speeches from the chair- man of the Board of Trustees, Hon. A. H. Dalley, and Dr. John C. Wyman, the efficient clerk, and Dr. J. Thor- nder Sibley and Mrs. J. H. Duntan, the popular president of the Ladies' Aux- iliary, and Mrs. Amelia F. Penning; the latter was unfortunately detained at home by a sprained ankle.

The desk was appropriately adorned with beautiful ferns and flowers, and a program of especially selected solos was rendered by professional musical celebrities, including Prof. Wm. Ahrens, organist; Miss Wishing, soprano, and Mr. Frank, tenor soloists.

In the evening the auditorium was again filled to completion, and oc- cupied many men and women who occupy high positions in the financial and political life in our city, as well as many as earnest and interested in the more common walks of life, who hold high positions as instructors in art, music and literature.

The pastor gave a very interesting account of her varied experiences while touring abroad in company with two lady members of the church, and after paying her compliments to some members of the press, who, strange as it may seem in the opening of the new century, when the world is being blessed with so many new ideas along the lines of mechanical inven- tions, are showing themselves as sim- ply "fossil" bygone-age, unable to keep in step with the onward march of civilization by resorting to the old and worn-out customs of those whose brains are yet undeveloped, and whose meager understanding is pain- fully manifested in their slanderous misrepresentations of the pastor, whose mission, and whose life in its

grand and beautiful unfoldment are so far beyond their puerile and feeble comprehension that it will require sev- eral decades for them, unless they put forth a greater effort, to "keep up with the procession."

She enjoined upon the audience to stand firmly together and to battle bravely for the upbuilding of "a tem- ple not made with hands, eternal in the heavens," and upon the earth wherein every honest man, woman and child may come to worship at the Shrine of Truth as revealed and dem- onstrated by Modern Spiritualism in its philosophy and phenomena, in the promulgation of which Rev. May S. Pepper is recognized as standing in the foremost ranks of our army of diligent and brave workers.

A pleasing and most impressive feature of the evening service was the feature of the evening service was the baptism by the pastor of the infant son of Mr. and Mrs. Godfrey, former members of the church, who are now living in the west, and came east upon a visit to Mrs. Godfrey's parents. Mrs. Pepper's looks, and the increased power of her remarkably gifted feature gave marked evidence of the benefits derived from her enjoy- able trip, consuming three months of the summer season.

After renovation, she has re-occupied her handsome home at 258 Mon- roe street, where she will soon enter upon a winter's work of giving evan- gelism to the believer and skeptical alike.

The date of the opening of her classes for development of medium- ship and spiritual healing will be duly given later. The writer is pleased to announce to his many friends and former patrons that he is fully re- covered from an illness of nearly two years' duration, a large percentage of which he now recognizes as "develop- ment," and is now expecting to estab- lish himself in this city in a perma- nent home, where with increased pow- er he will continue to practice in his mediumship of trance-healing and de- veloping, and as a medical and busi- ness clairvoyant.

DR. G. W. FOWLER, Brooklyn, N. Y.

MARY ANN CAREW.

Wife, Mother, Sister and Angel.

By Carlisle Petersley.

This most beautiful story

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

and strengthened by him with welcome advice by this wise teacher whose words of help are doing much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

For simple beauty of that strange and beautiful

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have been called for by a host of correspondents, and to give all equal opportunity the answers to be made in the most condensed form, and often the brevity is perhaps sacrificed to the clarity of the answers. The style is descriptive, which of all things is to be desired. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space, and hence there is unavoidable delay. Every one has to wait his (time and place, and all are treated with equal favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be printed. The correspondence of this department has become exceedingly large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the ordinary courtesy of correspondents is expected.

D. A. Richardson: Q. A Methodist minister here claims that Abraham Lincoln gave the Methodist church the most praise as having done the most to free the slaves. What can I find confirmation of this statement? Did Lincoln consider mediums, and did he ever have one in the White House?

A. For inordinate imagination and quick fancy ministers of the gospel exceed all other classes, and the "circumlocution" of the processions stands at the head of the procession. There is nothing in the world exceeding this lying down in an infidel, except beating that infidel as a fellow-brother in a horse trade. Historic accuracy or biographical truth are not to be expected from those who, as a class, have taught that "lying for God is not a sin" was serving God in this manner. Lincoln had been thought of the Methodist were dead, his subtle mind would not have allowed such an impolitic statement to have escaped his lips.

If my memory serves me, the Banner of Light, at this time, gave an account of Conkling's noted medium, and being consulted at his rooms; but the matter is set at rest by the book written by Nettie C. Maynard, "Was Abraham Lincoln a Spiritualist?" No one acquainted with her and her wonderful mediumistic powers, could for a moment doubt her truthfulness and absolute honesty. She was for some time an intimate and respected guest at the White House. The messages Mr. Lincoln received greatly influenced him in several important measures, as in going to the issue of the Emancipation Proclamation.

During Lincoln's life, no one thought of claiming him for a church member, nor was there expressed the shadow of an intimation that he was other than a pronounced infidel. It is true he was filled and absorbed by that devout sincerity that all those great souls of crucial epochs exhibit, but he scorned the narrow creeds of the churches and the pettiness of sects; yet now his sacred name is libeled by numerous preachers attempting to show that he was "at least" not a true infidel. If I am alone, no doubt after a while, "lost manuscripts" will be found, letters, and perhaps a book he wrote, proving that he was a communicant, and zealous church advocate.

A. Spaggi, Montreal: Q. Is there help for locomotor ataxia? I am hopelessly given up by my physicians, and my family can not spare me.

A. The financial as well as physical condition of this correspondent is deplorable. It would seem in this land of plethoric factories and bursting granaries, there should be no lack of food, but the grim fact faces us, and often death is not as hard to meet as the thought of leaving the dependent family breadless, because its winner can labor no more.

Ataxia, while not incurable, is one over which physicians have little control. The remedies proposed have been of little value. The prescription of phosphates in nerve trouble has been delusive, for the reason that it has not been proven that the organism can assimilate this form of phosphorus, however greatly the nerves may require that element. Of the various treatments that have been recommended, the only one by which some relief has been obtained is the treatment of electricity. Recently electricity has been employed, and the experiments have, if reports be true, been highly successful. A cure, or even improvement cannot be expected for some time, and patience must be exercised. The treatment should be received twice a day, lasting an hour, the current directed down the spine. The current should not be disagreeably intense, and continuous—not intermittent.

"Infidel": Q. Please give address of some infidel paper?

A. The Investigator, Boston, Mass., and The Truth Seeker, New York City, are the oldest and widest circulated of the liberal or free-thought journals.

"Longer's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us" and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"Success and How to Win It." A lecture and course of twenty successive lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Vain; Angel Help. Price 25 cents.

A Peculiar Apparition.

It Came and Manifested Great Hate—A Problem to Be Solved by the Wise Ones.

Mr. Warden, the gentleman who was the perceptor of this strange apparition, is a man of intelligence and education, and of a very logical mind. He is known to be a writer to be perfectly truthful, and gave to him full opportunity to inspect the room and learn all the details.

Mr. Warden became greatly interested in a very beautiful woman whom he daily passed upon the street. He made an attempt to secure an introduction to this lady through mutual acquaintances, but his effort only angered her, and she flatly refused to give her consent. In fact, owing to a peculiar disposition, she became seized with a violent and unreasonable hatred, which Mr. Warden did not at all realize at that time; so matters stood for some months, when the apparition occurred. It was a night, early in the summer, when he had just retired to rest about 10:30 o'clock. There was no fire or light burning in the room. A shutter was open which let enough light in from the street to see the lights to make everything fairly well visible. Mr. W. was in good health, in a peaceful frame of mind and not yet asleep. He heard the street cars and other noises of the street, and with eyes open, he was thinking of some unimportant engagements for the next day.

Suddenly he saw standing near the foot of his bed, looking at him, the apparition of this woman. He was not alarmed or startled, but realized at once the true nature of the appearance. It was of a dark grayish color, yet at the same time the colors of the familiar street costume and hat were seen with every detail of face and figure perfectly outlined. The figure was of a woman, motionless, and of a baleful influence. Hate and anger seemed to radiate from it in an invisible way, with deadly intensity. There was a feeling of utter helplessness against it, and the whole effect was most disagreeable and repulsive. This weird figure was the strangest visitor in all of Mr. Warden's experience. It hovered there like an evil spirit sent by some sorcerer to work his enchantment. It was not at all what Mr. Warden would have been most likely to imagine, and it made a profound impression upon him. He concluded that it indicated a person of violent temper, and perhaps vicious disposition, and one who would be anything but a desirable companion.

It wrought a radical change in his feelings from that one, and he had no more desire to establish an acquaintance. This apparition lasted, perhaps, ten seconds, and was so real that it seemed to hide the wall behind it, while surrounding objects were visible. It then instantly disappeared, and he soon fell asleep.

Mr. Warden said that he never before realized such terror and dread such an apparition might have caused in a more superstitious age, or in a superstitious person. Insanity, sickness, decline and death have been recorded in the past in such instances, and many a woman, the innocent cause of such an apparition, has been executed as a witch. Even the perceptor was sometimes seized and burned at the stake in the mad terrors of the dark ages.

Now such things are a part of the psychological puzzle which is being so seriously studied at the present time by many of our greatest minds. What are we to account for such a thing?

First there is the theory of illusion. Some drapery or other object being caught unexpectedly in an unusual line of vision may build up a figure. But in this case, surely a black bicycle against the wall would not create a vision of a woman with a Filipino feather in her hat. There was also the instant knowledge that this was an apparition, and this was opportunity for correction of an illusion.

The medical theory would be that of an hallucination, due to overwrought emotion or some disorder of condition of the mind. But this came unexpectedly in a peaceful moment, when Mr. Warden was in good health. The psychologist is wiser, and knows that an hallucination may occur to any person sound in mind and body, and is what might be called a waking dream. Many of them are veridical or truthful, as this one undoubtedly was. It would be classed as a telepathic hallucination, on the theory of the subliminal consciousness which seems to seize upon symbolism and vision as a rule, to transmit or translate its impressions. It is the mysterious consciousness which is the threshold of our ordinary consciousness, and from time to time, seems to transmit or throw to the surface some knowledge or impression more true and correct than is yet appreciated by our ordinary consciousness.

For example, it has been found that apparitions occur with great frequency near the hour of death of the patient, thus conveying the news to some distant perceptor. When not conveying news of a death, it frequently indicates some crisis or strong emotion. There is the theory of the Theosophists, that of the astral body going off on an excursion occasionally, as when we have the theory of D'Assier of the shade, the shell or double, the fluidic body projecting itself in space while still connected with the material body by a delicate invisible cord; this cord being composed of matter in a highly attenuated state, on the analogy of the water-spout, and capable of sustaining life in the meantime, and even of transferring nourishment absorbed by the fluidic body, especially in the case of the posthumous vampire.

Some people are said to have the power of voluntarily projecting the double, either for good or evil purposes. This was said to be an accomplishment of the witches, and if the double was wounded by some brave individual, the witch would show a corresponding mark on her body.

The Spiritualist theory is that the spirit can temporarily leave the body, either manifesting in the meantime some control over it, or that the body is temporarily invaded by some discarnate spirit. The theory of F. W. H. Myers is that the spirit temporarily modifies a portion of space which is appreciated in some manner by the perceptor. Another theory is, first as-

suming that spirits and a spirit world exist; that there is a temporary projection of the spirit of both agent and perceptor into the spiritual, etheral or meta-etheral world, where time and space as we know them do not exist. These theories still leave the drapery to be accounted for.

Assuming a metaphysical world, are we also to assume "meta-shirts" and "meta-fathers," even the familiar clothing then be hanging on a chair, or perchance in the rag-bag?

We express surprise that spirits ing. Would we not be still more surprised and shocked if they did not? Would not the perceptor then be sure that something was wrong with his own head?

We again have the theory of D'Assier, DeLamane and others, that actual shells or ghosts of our clothing leave their impression forever upon the spirit, to be recalled at pleasure.

If living men and women can manufacture opera cloaks, Easter hats and dancing slippers, is it not likely that a spirit could make a skirt, jacket and a few feathers? We have the authenticated cases of Stantoin Moses and others, where not only arms and hands were materialized, but coat sleeves and cuffs as well; even female arms, visible. If discarnate spirits can thus seemingly manufacture clothing, who knows the limits of the unconscious powers of the incarnate spirit?

There is left the hypothesis that if the spirit can project itself in some tangible form, it may then create a telepathic impression of clothing either now existing or merely remembered. That such might be the case is supported by the following statement made to the writer by an acquaintance of apparent probity. He stated that at a seance a certain sister of his, altogether unknown to him up to the time of the seance, stood with feet encased in white slippers. He was noticed looking at them closely, and was granted permission to touch them. When he placed his hand upon the slipper, he felt nothing but the naked foot, all of which goes to show that there are more things in heaven and earth, than are recorded in some of our philosophies.

DR. C. C. CARTER.
Columbus, Ohio.

THE PEOPLE VERSUS MRS. MARGARET SPENCER.

The Trial of the Noted Medium as Viewed From an Unprejudiced Standpoint.

To the Editor:—As a number of articles have appeared in your paper touching upon the matter of the Spencer case, bearing the evidence of total ignorance as to the true conditions and circumstances relative to the case, I consider it a duty to inform you and the public through the medium of your excellent paper, as far as possible the true state of affairs as viewed from the court room.

The contention of the prosecution was that the property and money were acquired from Mrs. Bulman through trick and fraud, and the exposure of intention of committing the crime of larceny.

Step by step the prosecutor endeavored to implicate Mrs. Spencer in a deep, dark fraud, but on every hand failed. Each part of the evidence given by the defense strengthened the position of Mrs. Spencer, and the witnesses which were verified by the witnesses.

The defense was, that Mrs. Bulman became aware of the fact that her brother-in-law, Mr. Elliott, had made application to the Probate Court to commit her (Mrs. Bulman) to the insane asylum at Kalamazoo, and fearing her relative desired to gain possession of her personal effects, asked permission of Mrs. Spencer to allow her to store them in her hotel until such a time when she should need them. Mrs. Spencer granted the privilege without any expectation of remuneration, and the article was brought to the hotel with her own free will and accord (sworn to by Mrs. Bulman). The money was brought to Mrs. Spencer wrapped, sewed, and tied and placed in the office safe in a small box, the only key being carried by Mrs. Spencer wrapped, sewed, and tied request of Mrs. Bulman.

Mrs. Bulman had access to the package at two different times before telling Mrs. Spencer what it contained. Finally as she had a large number of readings for which she was to pay in a lump, she handed Mrs. Spencer the package, saying that it contained money and for her to take the money and apply it on the debt for readings.

Mrs. Spencer admits having used \$85.00 more. Mrs. Bulman claims \$355.00 to be missing.

Every witness on either side who had any evidence regarding the property and money, swears that she at all times was willing to return the money and money, waiving all claims for readings rather than experience trouble. It developed that Mrs. Spencer was in no way involved in the purchase of the package. The undertakers (witnesses for the prosecution) swore in Mrs. Spencer's defense.

The much-sought-for guardian angel was never known until Mrs. Bulman brought him into her testimony. He was made up for a purpose.

The poison bugaboo was dropped for lack of substantial foundation. The case was really one of a rambling fanatic against a medium of character and reputation beyond reproach, who humored an elderly woman in her whims.

The case rested with the jury for a decision on only one point, the intent. Spiritualism was eliminated in the court's charge on in-so far as it might be used as an instrument to fraud. "The court said, in substance: 'If you find that the defendant did not have the intention to convert the money to her own use at the time she accepted the package, then your verdict will be not guilty.'"

Contrary, guilty. The jury disagreed. A new trial is hardly probable. The case could not agree as to the intention that existed within Mrs. Spencer's mind.

Mrs. Spencer is a woman who has always borne a good reputation in Grand Rapids and all parts of Michigan. All true Spiritualists will stand by her to the last.

In the evening after the jury came in a host of her friends gathered at her home, 177 No. Union street, to congratulate her of her success and apparent victory. Many kind compliments were passed upon her honest, straightforward appearance on the witness stand.

May she live long to prosecute the good of the angel ones in their endeavor to bring brightness, hope and joy to every living soul.

EDWARD FAUROT.
Grand Rapids, Mich.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price, 35 cents.

MONTHLY REPORT

To the Spiritualists of Wisconsin, and the Country at Large, by G. H. Brooks, President of the Wisconsin State Association of Spiritualists.

I feel that when a person is elected to fill an office, he belongs to the people; is, in deed, a servant of the same; that when elected, they elect the one to transact whatever business there is to be done for them, and hence he represents, hence is every move he makes it is in the earnest thought and desire that I may do the will of the people, and for them to know just what is done.

The trouble has been in more instances than one, the people never know what is done, nor just how the money is spent, nor where.

My report for the month of September cannot be complete as changes have been made. Circumstances over which no one could control caused them to be made.

I began the month with a series of meetings, assisted by the vice-president, Mrs. C. McFarlin, at LaCrosse, Wis., on four evening sessions—the 2nd, 3rd, 4th and 5th. The weather was intensely hot, but in spite of this the attendance was good, and increased from the first, filling the Jewish temple, and call for more meetings. We could we have remained, we should have been obliged to seek a larger building. There was raised from the meeting and personal collections, seventy-five dollars. The friends came to the help of the state society right willingly, and proved their faith by the amount of money left there. I sent Miss Loebel, the secretary, a draft for seventy dollars.

Words cannot express our thanks to the LaCrosse society and friends.

From LaCrosse I went to Ripon, held two meetings and from that, with personal solicitation, raised twenty-nine dollars and seventy cents. The Ripon friends were more than glad to give their aid. The weather was hotter than in LaCrosse, yet all the meetings were good, and the spirit of confidence and trust perfect, and we were more than encouraged.

From Ripon I went to Oshkosh, and there the Oshkosh, Oakfield and Baraboo meetings were called off just for the present. Oshkosh had too many things to look after just now to make the meetings a success. Oakfield could not secure the hall, while another speaker had gone in ahead of me, and I was causing me to think I had better wait a little; so later I will go up there.

The meetings held in White-water, the 16th and 17th, were not a success, either financially or in the way of attendance. The inhabitants of White-water are not disposed to attend a Spiritual meeting, though there was a fair attendance. The spirit of the meeting was fine. I was assisted at these meetings by Mrs. C. McFarlin, Mr. and Mrs. Hull, and Dr. Weaver. Their services were fully appreciated. I found a great transformation in the attitude of the audience. The work on the outside has been very good. I have same inside. Every corner had been taken up and cleaned most thoroughly; every room perfectly renovated. The whole building from top to bottom is now in perfect order. Now that is done, the school is ready for business, and I hope the Spiritualists of the county will see that we do it, and students are sustained.

The other meetings being called off, gives me a chance to be at home a little while, where I have been very much needed. I may have the last Sunday in this month taken, and hope I shall. I will be at home just a little, and we transact our business. We do it through the first National Bank of Milwaukee. Mr. Bristol, the treasurer, is a cashier in the bank at Oakfield, and he transacts the business with the first National Bank of Milwaukee. Neither he, the secretary, or myself can draw any money, only through a voucher that the secretary makes out, and I have to sign. Then it is sent to the treasurer at Oakfield, who sends a draft. No one can handle a cent of money. I cannot get my salary only in that way, no matter how much may want it. I am allowed my traveling expenses, which I take out, but must keep an accurate account of the same. Miss Louise Loebel, 189 Lloyd street, Milwaukee, Wis., invites any one most cordially to call when in Milwaukee and inspect her books, and will gladly explain the workings of the State Society, and what we are trying to do.

We ask the hearty co-operation of one and all, and assure you that we shall be more than glad to learn of your needs and desires, and as far as possible we will meet your demands.

There is a great work to be done in this state, and the state, and we feel it can be done if the state ever where will send their names to the secretary, Miss Louise Loebel, 189 Lloyd street, Milwaukee, Wis.

I am open for calls for any kind of work throughout the entire state. Send your call to the secretary, and I will send you a list of the names to the State Society, and be most gladly answered. I send my greetings to one and all and desire for the upbuilding of our cause.

G. H. BROOKS,
President W. S. S. A.
114 President Street, Wheaton, Ill.

DREAM CLEW WINS DIVORCE.

Husband Sees Vision of Wife and Another Man, Gets Evidence and Separation Is Granted.

New York, October 3.—A realistic dreamer, John J. Curry, a local politician, in which he saw his wife and the company of another man, enabled him to obtain a divorce.

Curry had been separated from his wife, and worried caused him many sleepless nights. He had fallen into a sound sleep one night and had a most real experience in which he saw his wife with a man whom he knew well. He saw the two enter a car at the Forty-second street ferry. There was a lapse in his dream, and then Curry saw the couple enter a hotel.

Curry awoke, and calling a detective, began to investigate. With the detective he crossed the ferry and entered the hotel, and Curry saw the couple in the hotel, which Curry said he saw in a dream. Having obtained the evidence, Curry departed. The divorce has just been granted.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purest and most exalted spiritual truth. Book for the higher life. Price, cloth, \$1.00.

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GONE TO JOIN THE ANGELS.

"Something Sweet to Think Of" as We Pass along Life's Dreary Way.

On October 1st, 1906, at the age of one year and thirteen days, little Gertrude, daughter of Fred and Rose Partridge, of Chicago, and grand-daughter, and namesake of Mrs. G. Partridge, now of Redondo, Cal., took her departure for the spirit world, after a brief illness. I know her well; played with her, kissed her and loved her. She was a lovable, patient, dear little child, even in her hours of pain and suffering, and her brightness and good nature appealed to all who knew her. Her pure spirit, her unusual brightness, and the plump form and face and chubby hands were a poem to me, and have inspired my muse to dedicate the following lines to her and her parents in their hours of grief:

Shattered Hopes.
To Fred and Rose Partridge, father and mother of "Little Gertrude."
In this life it seems so often
When we feel ourselves most blest,
And our hearts begin to soften,
There must come some bitter test;
When all life seems bathed in splendor
And our souls are filled with light,
Then our love, so deep and tender,
Must look out from darkest night.
While we taste the sweetest pleasure
Of this mortal life to-day
We forget the day's true measure,
Till that pleasure fades away;
Then we are reminded, duly,
Of a fast receding past,
And are taught to hope on truly
For a future life at last.
When we feel we baby fingers
Gilding o'er our parent cheek,
Then we feel a love that lingers,
Aye, deeper than our lips can speak;
It is then, in deepest gladness,
We forget what may befall,
To bring gloom and darkest sadness—
As the days and hours glide.
But when baby hands are folded
O'er a little lifeless form,
Where our hopes and plans were
Molded,
There comes forth a mighty storm.
Aye, 'tis true our strength is tested
And our human heart-strings drawn,
When all hope we have invested
Lies before us—shattered—gone!

To Baby Gertrude.
This poem was read by the minister at the funeral services.
Little Gertrude, Baby Gertrude,
We shall miss thy pretty face,
And around the house a sorrow
Will be present in thy place;
But within our hearts, still mortal,
Will remain the bloom of love
For thy soul beyond the portal,
With the angel hosts above.
We shall hear thy "Kittie, Kittie,"
And "I ketch you, ketch you," too,
And shall often feel the piny
That thy face is not in view.
But the angels are rejoicing,
Doubtless, while we mourn on earth,
And their happy souls are voicing
O'er another angel birth.
Here's a high-chair and a rattle,
And the playthings of yore and glorie,
Over which you used to prattle,
And to play with on the floor,
They are treasures now, and in them
Lives thy memory ever sweet,
And within our hearts we pin them
With a value all complete.
By-by, Gertrude, baby dear,
Unto angels' bosoms pressed,
We will try to be quite cheery,
Knowing thou art with the blest.
Earth is saddened by thy leaving,
But thy sunny smile is still here,
And while loving hearts are grieving
Thou hast found the golden shore.
The floral decorations of the casket
Were beautiful beyond description—
A veritable dream, and the words spoken
By the minister, Rev. G. Mathison, were very pleasing and appropriate, as well as spiritual.

DR. T. WILKINS.

RESCUED FROM A TOMB.

Fiancee of Wealthy Kansas City Man
Insists That His Body Be Taken
From Tomb—Had Been Buried for
Five Months.

Denver, Col.—Buried alive in the family vault, almost on the eve of his marriage, restored to life by the love and devotion of his fiancée, after months and married the next day is the weird romance of Frederick J. Harvey, one of the wealthiest young men of Kansas City. It is a story which the world called wild and extravagant when "Tennyson wrote it a generation ago and called it 'The Lover's Tale,' yet the real tale is, if anything, more romantic than the fiction.

Last January the Denver papers printed the death notice of Frederick J. Harvey, stating as the cause of his death, consumption resulting from a lingering illness. Young Harvey was laid away like Juliet in the dim monument of his forefathers on the 9th of the month, and his parents returned to their home broken-hearted and despondent. Not a day had passed when the fiancée of the young man, Mrs. Harvey, was persistently haunted by a feeling, half hope and half fear, that her lover still lived. Finally, driven almost mad by the thought, she made the trip from Denver to Kansas City last May to improve the young man's parents to open the family vault. Accompanied by his mother, she went to the cemetery. Upon opening the door, the women were almost overcome to see that the casket was open. They found the body still pink and limber, without a sign of decay about it. It was discovered later that the fact that the cover had not been fastened to the casket was due to a misunderstanding between the palbearers and the undertakers.

The body was removed to the family home, where it lay until Sept. 4, when it came to life. Miss Godfrey and young Harvey were married the other day and are now on their honeymoon.—Boston Journal.

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CHICAGO, ILL., OCTOBER 20, 1906.

NO. 882

A Rebuke to Vampires.

Those Vultures That Have Invaded Our Ranks With Artificial Toggery and Bogus Tests.

E. W. SPRAGUE, ONE OF OUR FOREMOST WORKERS IN THE RANKS OF SPIRITUALISM, SPEAKS AS FOLLOWS IN HIS REPORT FROM DENVER, COLO.:

"WE LABORED TO GET A SOCIETY ORGANIZED THAT WOULD EMPLOY ONLY THE BEST TALENT AND THAT WOULD BE AN HONOR TO SPIRITUALISM WHILE IT WOULD ENLIGHTEN THE PEOPLE REGARDING THE FACT THAT THESE VAMPIRES WHO ARE PREYING UPON A GULLIBLE PUBLIC ARE NOT OF US.

"ONE THING IS PLAINLY APPARENT: IF WE DO NOT RID OUR RANKS OF THESE VILLAINS WHO ARE ROBBING THE PEOPLE OF EVERY BIG CITY, AND DO NOT USE EVERY EFFORT TO PROTECT OUR HONEST MEDIUMS AGAINST THE UNJUST LAWS BEING ENACTED AGAINST THEM BECAUSE OF THE FRAUDS, I DO NOT SEE HOW OUR GREAT CAUSE CAN PROGRESS IN THE FUTURE. I DO WISH THE N. S. A. COULD EXPRESS ITSELF REGARDING THESE MISERABLE WRETCHES IN TERMS THAT WOULD RESOUND FROM HILL AND VALLEY TO MOUNTAIN AND PLAIN THROUGH THE UNITED STATES."

A SUGGESTIVE WARNING.

It Is Written Through the Mediumship of James H. Young, of Onset, Mass.

When will wealthy Spiritualists awaken and realize their responsibility? Not until they look back from their darkened homes in spirit-life and review their life on earth.

I see no reason why I should change my views in regard to churchianity (the proper name) or the worship of Mammon as a god, whether by so-called Christians, Liberalists or Spiritualists.

True Spiritualists should do all in their power while yet in the form to lessen the influence of this god, and release the mind from its bondage, and thus decrease the number of earth-bound souls.

Many, very many, so-called reverends (we in spirit-life have no respect for the title) know the truth, but fail to declare it. Many wealthy Spiritualists also conceal the truth regarding their knowledge of a future life. Sorrows and remorse will overtake them as well as the untruthful reverend, and painful will be their labor in darkened spheres among the souls who, by their false teachings, or by the influence of their standing and wealth have been led astray.

Many in the higher circles of this lower sphere and their homes but dupes of their earth homes; some still haunt the business marts of earth; some are filling the soil, and all are occupied.

In the darkened part of these lower circles continuing to the earth are found many still filled with the selfish motives that governed them on earth, for death in no sense changes the mind of man. Among them are to be found priests, preachers of every sect, lawyers, doctors, politicians, Spiritualists and materialists, and public men of various grades.

Here also are found all who loved crime and sought to live by preying upon the public, or upon the neighbor. All grades of depravity are represented here, and the large majority have had (what is so boastfully spoken of) a Sunday-school and Christian education.

Here is portrayed the great work Spiritualism has to do—release mankind from slavery to greed, both in earth and spirit-life; to overthrow the altars of Mammon, and curtail or destroy the influence and power which mere wealth or the possession of money gives to man.

Advanced spirits cannot force the truth upon these minds, but they can by impression cause discussion and a desire to know and receive the truth, and thereby help them to work out their own progression. Those thus freed we use as missionaries through whom to reach others.

To you, rich Spiritualists (who should be friends of humanity), and to others, we appeal for help to carry on this work. No reform work can be carried on in the earth life without such help as you can give and by your help many souls (if not yourselves) can be saved from those darkened sphere homes, or helms in spirit-life. Every soul saved on earth or released in spirit-life is a victory won, a missionary to lead others into paths of peace and joy forever. Spiritualists, friends of humanity, ye who possess wealth which is useful only in earth life, we pray you to help in this labor of love, for though you reap no money reward here on earth, great will be your reward when you meet those whom you have thus helped into higher states and conditions in the life to come.

N. C. F.
Written through the hand of James H. Young, Onset, Mass.

TO HIM THAT HATH.
Measure me not by what I may achieve,
Nor mark my progress by the height I gain;
How can you know with what sore hurt and pain
I strive for that which others but receive?
How can you know how I am weighted down,
What dead men's sins press heavy on my soul?
Or how I can but creep toward my goal,
While others pass me, reaching for their crown?
By this, I pray you, mark my onward way—
The daily strife with bonds that hold me fast,
Like shadowy fingers, reaching from the past,
Holding a token which I must obey;
Pity the fettered feet that but mark time,
While others march, and gain the hills sublime.
—NINETTE M. LOWATER.

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Measure me not by what I may achieve,

Nor mark my progress by the height I gain;

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FLASHLIGHTS ON LIFE.

Scintillations From the Pen of Henry Morrison Tefft, of Norwich, N. Y.

"OUR DESTINY SOMETIMES HANGS BY A SINGLE THREAD. ROBERT G. INGERSOLL AT ONE TIME HAD ASPIRATIONS TO BE GOVERNOR OF HIS STATE, BUT FAILED TO BE NOMINATED. A GENTLEMAN WAS IN HIS OFFICE AT PEORIA ONE DAY AND SAW LYING ON HIS DESK, PAINE'S BOOK, 'THE AGE OF REASON,' AND SAID TO INGERSOLL, 'HOW MUCH DID THIS BOOK COST YOU?' 'THE GOVERNORSHIP OF ILLINOIS,' WAS THE ANSWER. THE WORLD IS ALWAYS LOOKING FOR MEN OF CONVICTION. BACK OF EVERY ADVANCEMENT IS A MORAL PRINCIPLE. THERE ARE MORALS AS WELL AS INTELLECTUAL PIGMIES. IN ALL ACTING, IN ALL

ART, IN ALL ORATORY, THERE MUST BE SOMETHING BESIDES THE INTELLECTUAL AND MENTAL;—THE HEART FURNISHES THE LIFE BLOOD TO EVERY GREAT HUMAN EFFORT. THERE IS NO LIKENESS BETWEEN THE FORM OF PRAYER AND THE SPIRIT OF PRAYER. THE MIND OFTEN GIVES ASSENT TO QUESTIONS THAT THE HEART REJECTS. NO MAN OR WOMAN EVER LOOKED UPON THE FACE OF A DEAD FATHER, MOTHER, HUSBAND, WIFE, CHILD OR FRIEND AND BELIEVED IN ETERNAL PUNISHMENT. THAT WAS NEVER A PRACTICAL BELIEF;—IN THE LAST ANALYSIS IT WAS ONLY A THEORY—IT VANISHED AT THE GRAVE."

reverse." Some people are infidel in mind but not in heart; there are those that are thoroughly orthodox in thought but it does not touch their life; it is simply intellectual gymnastics.

"Put on a mask! 'tis worn Alike by power and weakness, and the smooth And specious intercourse of life requires Its aid in every scene."

Hypocrisy has always been at a premium. It pays great dividends. No business man, or professional man—not even the clergy dare be independent; they have got to truckle to power, be obsequious to the rulers of society, remain silent without protest, in the presence of vice—otherwise they are ostracized, ploughed under, with the voice of community against them. Making long prayers, being regular attendants at church, form but a small item in the Christian life. The Pharisees did all these and were condemned. There are so many men we meet, clever as the world goes, but really false and unreal at heart, with natures negative and weak, that the soul often hungers for the presence of the positive and the true, for the determined and the right.

Simplicity is the foundation of all greatness. Childhood is the basis of manhood. Every tree is according to the seed. "For of thorns men do not gather figs, nor of a bramble bush gather they grapes." There is a language in every look of the face, every motion of the body, in every movement of the hand—all speak of our character, culture, and natural endowment. The artist is continually painting himself as well as the portrait of the sitter. No two actors can act or personify the same character alike; their individuality enters in and colors their conceptions and their performance. There is no resemblance between Booth's and Bernhardt's Hamlet. The actor must become in spirit the actual person he represents; the painter must become in substance the objects upon which he is at work.

Emerson says, "A painter told me that nobody could draw a tree without in some sort becoming a tree; or draw a child by studying the outlines of its form merely, but by watching for a time his motions and plays, the painter enters into his nature and can then draw him at will in every attitude."

I have seen it stated that an artist once painted the scene of the crucifixion in the presence of a slave undergoing similar torture. Actors have visited hospitals to witness death-bed scenes in order to perfect themselves in the art of expiring upon the stage. All lasting success is bought with a price.

Great lives are lives of self-sacrifice and abandonment. Nature keeps debt and credit. Man in this life receives only what he gives. This law is not always apparent. The finest flower comes from the weakest seedling. "There are noble and mysterious triumphs," says Victor Hugo, "which no eye sees, no renown rewards, and no flourish of trumpets salutes. Life, misfortune, isolation, abandonment and poverty, are battle-fields which have their heroes—obscure heroes who are at times greater than illustrious heroes. Firm and exceptional natures are thus created."

A little turn of the wheel of fortune transfigures a man into a hero, a martyr, a god; time changes an ordinary meal into a sacrament, words into oracles. The Jews crucified Christ and thereby made his name immortal and glorified tradition.

Our destiny sometimes hangs by a single thread. Robert G. Ingersoll at one time had aspirations to be governor of his state, but failed to be nominated. A gentleman was in his office at Peoria one day and saw lying on his desk, Paine's book, "The Age of Reason," and said to Ingersoll, "How much did this book cost you?" "The governorship of Illinois," was the answer. The world is always looking for men of conviction. Back of every advancement is a moral principle. There are moral as well as intellectual pigmies. In all acting, in all art, in all oratory, there must be something besides the intellectual and mental;—the heart furnishes the life blood to every great human effort. There is no likeness between "the form of prayer and the spirit of prayer." The mind often gives assent to questions that the heart rejects. No man or woman ever looked upon the face of a dead father, mother, husband, wife, child or friend and believed in eternal punishment. That was never a practical belief;—in the last analysis it was only a theory—it vanished at the grave.

There is a wide difference between faith and belief. Faith is a stronger word than belief; it is more dynamic; it requires a more absolute surrender of the mental and spiritual forces of our nature. Belief may be weak, languid and of but little color, while faith must of necessity be alive, active and intense. "Man cannot live by bread alone," says the Lord. "Man cannot live by bread alone," says the Lord. "Man cannot live by bread alone," says the Lord.

A Veritable Spiritual Upheaval

From Present Indications in All Parts of the World the Twentieth Century Will Be Noted in Spiritualistic Work.

The Twentieth Century Upheaval in Spiritualism is creating a VIBRATION all along the line as never before. It is an era of candid criticism and research. To be an honest, conscientious seeker after the truth, and at the same time a FRAUD-HUNTER, is now regarded as strictly legitimate. In fact, without the gentle, considerate and humane fraud-hunter, ever on the alert for the truth, Spiritualism would pass in a great measure into the hands of the fraudulent element, just as our national currency would pass into the hands of counterfeiters if not for the whole regiment of detectives, who are constantly watching for them, arresting them, and sending them to the penitentiary. PURE SPIRITUALISM, like the genuine currency, attracts a horde of counterfeiters. With this Upheaval now going on SPIRIT RETURN is extending its benign influence everywhere. Eminent literary men, like Prof. Hyslop, Dr. I. K. Funk, Prof. Larkin, the great scientist, and hundreds of others, are stepping to the front, and while they all meet more or less fraud, they are still patiently seeking the truth, and will at last surely find it. Yes, this UPHEAVAL IN SPIRITUALISM has done a vast amount of good to our cause, and it stands before the world to-day in a better light than ever before, while THE PROGRESSIVE THINKER IS ON A TIDAL WAVE OF SUCCESS.

Now is the time to send in your subscriptions while this Upheaval is on.

suicide is just as culpable as life suicide. The spiritual life needs nourishment as well as the physical. Every human being needs a city of refuge, every soul a sanctuary. All the benefits most men realize from their worldly substance are victuals, drink and lodging—mere animal enjoyment; the higher and nobler qualities of the mind and heart are entirely ignored. The lower grade of society spends too much time in the saloon, the higher class in the club-room and at the card table. Dancing, playing cards, after dinner speeches, and most of the social functions, are the amusements of immature minds. Too much amusement disarranges the mental digestion the same as highly seasoned food unsettles the stomach. The saloon is the place where the puke, vomit and spittle of society congregate; where all sorts of vulgarity are talked, all sorts of gossip digested and whatever is decent and respectable in community held up to scorn and ridicule.

But it is often the most generous natures that go astray. Strange paradox;—the same qualities of mind and heart that enable us to get the most exalted enjoyment out of life also qualify us for the greatest misery; these two antagonistic conditions seem inseparable. Men present marked contradictions. Bacon the philosopher and Bacon the politician are entirely different characters. "It is a strange and mournful truth," says F. W. Robertson, "that the qualities which enable men to shine are exactly those which minister to the worst ruin. God's highest gifts—talent, beauty, feeling, imagination, power; they carry with them the possibility of the highest heaven and the lowest hell." Ignorance circumscribes a man—truth makes him free. The vast majority of mankind live and die with their brightest and most helpful faculties undeveloped. We are governed by our inheritance, environment and education. Circumstances, not free-will control us. Most of the criticism of the wise and learned, and the gossip of the crude and foolish are alike misconceived. No man is capable of judging even his friend, much less his enemy.

"Dark is the glass through which we see each other; We may not judge a brother. We see only the rude and outer strife; God knows the inner life. Where we our voice in condemnation raise, God may see fit to praise; And those from whom, like Pharisees we shrink, With Christ may eat and drink."

Good and evil, sin and righteousness, may be strictly defined in the dictionaries, but not in life. Rev. Hugh Macmillan puts the thought in these words: "Nowhere, either in science or morals has a straight line ever been drawn. There is no distinct definite line of demarcation between pain and pleasure, between joy and sorrow, between relative evil and good."

Diversity is the law of nature and life. Things are enjoyed and known only by contrast. There can be no light without darkness, no pleasure without misery.

"The good is known by contrast with the bad.

Yet heaven, 'tis said, is one unchanging joy.

Such flat monotony would drive souls mad."

HENRY MORRISON TEFFT, Norwich, N. Y.

The man who dares traduce because he can with safety to himself is not a man—Coward.

If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.

There can be no civility without a deep morality.—Emerson.

A babe is an angel whose wings decrease as his legs increase.—From the Every man is a volume if you know how to read him.—Channing.

Passion is the drunkenness of the mind.—South.

Lack of desire is the greatest of

BEAUTIFUL THOUGHTS.

Beautiful thoughts, ye are children of heaven,
Wafted down by the angels of love,
Filling our hearts with the spirits' pure leave,
Pitting our souls for the mansions above.

Beautiful thoughts, breathing incense of gladness,
Brighten the joys of life's radiant days,
Comfort the mourners in life's deepest sadness,
Tuning the heart to the pure songs of praise.

Beautiful thoughts by the spirit world given,
Speak to our souls in the accents of love,
Healing the heart that by anguish is riven,
Cheering the weary with songs from above.

Beautiful thoughts, ever gladly we meet them,
Bearing their message of life-giving cheer,
Ever our spirits wait fondly to greet them,
Ever their visits are lovingly dear.

Beautiful thoughts thrill the soul with their sweetness,
Whispers of angels are breathed in the ear,
Sweetly surprising their grace and their meekness,
Making us glad that the angels are near.

Beautiful thoughts are the soul's pure adornment,
Richer than gold or bright gems from the mine,
Brighter they shine than the rays of the morning,
Sweetly they help us and kindly refine.

Beautiful thoughts—hark! the angels are singing,
Music that reaches the spirit within,
In the soul's silence sweet lessons 'tis bringing,
Winning our hearts mid earth's turmoil and din.

Beautiful thoughts, ye are children of heaven,
Wafted down by the angels of love,
Filling our hearts with the spirits' pure leave,
Pitting our souls for the mansions above.

JAS. C. UNDERHILL, Hammond, Ind.

DAY LILIES.

Your delicate perfume
In the twilight shadowed room
Takes me back to an hour
In the land of the lotus flower,
With the lotus moon at bloom.

From a lone papyrus isle
In the gloom of the middle Nile
A reed flute's slender strain,
Like a haunting heart refrain,
Faltering and swelled the while.

The desert stretched away,
A symphony in gray,
From the marge of the ancient stream
Where the dark genii of dream
Dwell for aye and a day.

Then a little wind there came
Wrought of the sun's clear flame
And the night's cool breath, and
A waft from an unknown shore
Of a sweetness without name.

Elusive as a sigh,
As the soul's ecstatic cry
At the tremulous touch of love,
It hovered about—above—
Then passed like a phantom by.

Passed; but it comes again
Over the muck of the main,
Back through the waste of years,
The joy glimmers and the tears,
The passion and the pain.

Trifles—how oft they start
The gates of the past apart—
Just a hint of perfume
In the twilight shadowed room
Stirring the chords of the heart!

—CLINTON SCOLLARD.

Soliciting for Church Called Pitt.

Mayor George W. Guthrie of Pittsburg, is of the opinion that a city employee who solicits aid for his church is guilty of graft as the man who extorts money for other causes. He said so recently in citing the dismissal of Charles S. Wallace, a clerk in the bureau of building inspection. Wallace, who has been in the office for four years was dismissed to-day by Director Frank Ridgway at the instigation of Mayor Guthrie. No reason was assigned and Wallace visited Guthrie and asked for an explanation.

The Mayor told Wallace that he had received complaints about Wallace soliciting funds and other aid for the Trinity Methodist Episcopal church.

The true success is gained when a man is master of himself, though all men be against him. It is obtained when a man can see others growing rich without envy, and without bitterness.—Bishop Burgess.

"The Spiritual Significance, or, Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual essays. It is laden with rich, thought-

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows the freedom of expression, holding that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our contributors that The Progressive Thinker is set up on a Linotype machine that must make space for about four columns. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to offer, and in order to do that they will generally have to be abridged more or less; otherwise many a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

F. L. Seiferth writes: "I received No. 13 of your premium books. 'Thirteen' is a number which many people fear, and if some one of our good gospel preachers should read it, he would say: 'That beats all!' but in a different meaning, as I say."

Mrs. R. S. Little of California served the First Spiritual Church, Prospect and Jersey street, during the month of September. Again, she gave a very instructive address. Little and her inspirers were much appreciated by the society, and the very efficient work. Each of the services were in attendance each day and week-day service.

W. W. Kincaid writes from Meadville, Pa.: "Our church has just closed a most successful series of meetings, conducted by Georgia Gladys Cooley of Chicago. This is the second time Mrs. Cooley has been with us during the past year and she has made many friends here, and has awakened a deep interest in the cause of truth. Her meeting last Sunday evening was a great success. The meetings were held at the Odd Fellows' Temple, formerly the old Baptist church, and it was packed to overflowing. A large number of people stood and many others were not able to gain an entrance. Among those present was our candidate for Congress, the Democratic ticket. A clergyman of this city attended one of our lectures and many students from Allegheny college, a Methodist institution, also a large number of the students from the Unitarian Theological School which is located here, among whom was a native of India, whom I met personally. A man of broad education and high expressed himself as being highly pleased with Mrs. Cooley's lectures. He attended every lecture she gave, I believe. One of the vice-presidents of our society is also a student at the Unitarian Theological. We are making arrangements for other speakers during the coming fall and winter seasons. We hope to have a first-class lecture with us at least once a month from now until July. We are arousing an interest among the best people of our city."

Mrs. C. Kirschner writes: "On Sunday afternoon, October 7, at the Rising Sun Temple, Oakley and Jackson Boul., Sister Price gave a very eloquent address to quite a large crowd. We were all well pleased with the messages that followed, given by Mrs. C. Kirschner. The evening service, Sister Parkhurst of Baltimore not arriving on time, Dr. O. E. Miller lectured in her stead. His talk was brimful of spiritual food and was enjoyed by all. Following the lecture Sister Bergman of San Francisco, Cal., gave some grand demonstrations of psychic phenomena, giving readings from the sound of the voices which is an entire new branch of mediumship, and shows a very deep spiritual development. The large audience enjoyed the evening very much. On Sunday afternoon, October 21, Mr. John W. Ring will again address us, and in the evening Dr. O. E. Miller."

Dr. G. W. Fowler writes from Brooklyn, N. Y.: "Sunday evening, Oct. 7, at Aurora Grata Cathedral, before a large audience nearly filling the auditorium and galleries, Rev. May S. Pepper delivered her third sermon in the series being delivered at Aurora Grata Cathedral. After the preliminary exercises had closed, she read from St. Luke, 6th chapter, from 24th verse, concluding at the end of the chapter. Then followed one of the most eloquent and forceful sermons, touching upon the theme which had been so ably presented and discussed in the afternoon, to which the controlling spirit (evidently Rev. Henry Ward Beecher) said he had been an interested listener. Nothing short of a verbatim report could do it justice, and I regret the demands for space in your columns prevent its appearance therein. She was loudly applauded at its close. After a very pleasing solo by Miss Hirschling, Mr. Pepper proceeded to read some of the list number of letters placed upon the desk as the time permitted, and for an hour conducted one of the most remarkable sermons which the writer has ever listened to. She gave many full names and messages from spirits whose names did not appear either upon, or in the letters selected by her guides, all of which were promptly recognized by the recipients."

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANYONE WHO DOES NOT SIGN THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Eva L. Stewart writes: "Interest seems to be on the increase according to the audiences that attend the Hyde Park Occult Society. On October 7, we were favored by an excellent discourse by Dr. C. S. Tisdale. His subject was in regard to the aura we build around us. By living a good life the aura became beautiful and by not doing good it would show the bad side. It certainly was a fine lecture. He will be with us again in November. Mrs. Dr. Caird gave messages to many, which were recognized and appreciated. She is to be with us again on Nov. 4. Mrs. Lichtig gave some fine messages, and also Mr. E. Dierkes. Mr. H. S. Prizer gave some fine tests, mostly psychometric readings. Our circle on Thursday evening was well attended. Mrs. Jessie Medlicott conducted it. Dr. G. C. Love of Portland, Oregon, is here and will fill our roster on the 14th. He will also give readings during this week while in the city—and can be found on hand at all sessions of the convention. On October 20 we held our first dance of the season. Then we will alternate each week by a card party. No circle during convention week, and then the time will be changed from Thursday to Tuesday evening. Next one on October 23, at the hall, at 8 o'clock sharp."

S. A. Huntington writes from Malden, Mass.: "At the Thursday evening circle, October 4, the president, Mrs. R. P. Morton, the recording secretary occupied the evening in giving many beautiful messages. October 6, the president presided. The afternoon circle opened at 3:40. Mrs. Carter and Mrs. Mosler occupied the session in giving fine readings. At the evening meeting, Mrs. M. A. Bonchard, of Roxbury, Mass., was interesting. She gave a very instructive address. Then under another influence, she occupied over an hour in giving beautiful messages."

That eminent lecturer, Geo. A. Fuller, writes from Worcester, Mass.: "I feel that I have nearly finished my work on the Spiritual platform. I shall endeavor to fill all my present engagements and probably continue to lecture through the coming winter, but later than that everything is uncertain. I now expect to be at Onset another year. I have just been selected one of the directors of a mining company with offices on Wall street, New York, and shall certainly bend most of my energies towards the development of this company, therefore may have little time for any other kind of work in the future."

Marguerite Mac writes: "Mrs. M. A. Burland will hold her regular monthly test social on Thursday evening, October 25, at her residence, 3019 Vermont avenue. Always good psychics and palmists present to give short spirit messages and palm readings. Prof. Leon, Madame Zazelle and others will be there, so you are sure of a message and pleasant evening and refreshments, all for 25 cents."

J. W. Gill writes: "Two very interesting meetings were held Sunday, October 7, at the Christian Spiritualists' hall, Van Buren Opera House, Madison street and California avenue. Miss Helen W. Brown of Edgewater very kindly took charge of the musical programme in the afternoon, and having a large audience, she was the guides of Mrs. Hamilton Gill gave a short talk in the afternoon, the control, 'Nannie,' giving some remarkable spirit messages. In the evening the subject was 'Mediumship,' followed by spirit messages. These meetings are creating considerable interest among investigators and Spiritualists and having a large audience and a beautiful hall are sufficient reasons for the harmonious meetings and great benefit to those who attend."

D. Feast writes from Baltimore, Md.: "A large audience greeted Mrs. G. W. Kates at the First Spiritual Church, Sunday, Sept. 23. She chose for her theme, 'Spiritualism.' Mr. Kates favored the audience with a fine solo. Mrs. Kates gave a few messages which brought consolation to those fortunate enough to receive them. Mr. and Mrs. Kates will remain with the church until the last Sunday in November. Their work has been well appreciated so far and we have no doubt but that it will be productive of much good."

G. L. Williams writes: "The members of the North Star Spiritual Union, 1544 Milwaukee avenue, had the pleasure of greeting quite a large audience last night, Oct. 7, consisting principally of skeptics. Mr. Muehl gave a lecture on astrology which was very interesting. Sister J. King gave the fine messages from the departed loved ones, which were recognized. The Progressive Thinker which had arrived, were soon all taken up."

Dr.-C. L. Fox writes from Fitchburg, Mass.: "Mrs. A. J. Pettigill of Malden opened the meetings for the First Spiritualists' Society, Sunday. There was a large attendance at both services. The addresses were followed by many correct tests and spirit messages. Mrs. Lizzie D. Butler of Lynn, test medium, will address the society next Sunday."

The committee writes: "Grand Fair and Bazaar to be held by the First German Spiritualists' Society, at Highland 62 3rd street, from Friday, Oct. 26, to Tuesday, Nov. 6, for the benefit of the Old People's Home to be erected in Jernam's Grove. The society will be very thankful for all gifts donated for this good purpose. Everybody is heartily invited. Tickets, 15 cents."

Mrs. Dr. Caird will hold a public circle every Sunday evening at 8 o'clock.

J. A. Toran writes: "The Society of the Psychic Forces will hold memorial services at Wilcox Hall, corner of 43rd street and Champlain avenue, Sunday afternoon and evening, October 28, in memory of their late pastor, Dr. J. O. M. Hewitt, who on the morning of October 4, passed to the higher life. The afternoon will be devoted to a flower service, and all who can are requested to bring flowers as a token of esteem for their departed friend and brother. At the evening services Dr. J. O. M. Hewitt, Dr. Geo. B. Warner and Bro. H. F. Arnold will speak. Mrs. Carrie Crawford Pierce, Miss Gilda MacCoy and Mr. Arthur Hooper will render vocal selections. Members of the Independent Order of the Mystic Brotherhood, of which Dr. Hewitt was the founder and Fast High Priest, are requested to be in attendance. The afternoon services are to begin at 2:30 and the evening services at 7:45."

Mary E. French writes from Clyde, Ohio: "The Spiritual Research Society opened its lecture season the evening of Sept. 29, with Mrs. Helen Stuart-Richings as inspirational speaker and psychic reader. She is forceful and fluent in speech, language choice, appearance dignified and carriage easy. At the close of the lecture she gave psychic readings that were simply wonderful. Being a B. D. A., she can serve a society in more ways than one—not only as lecturer and prophetic reader, but can give a high-class dramatic recital that will entertain and delight a large audience, regardless of religious belief. She is a strong influence, as our membership is small, but we are growing spiritually, and doing a good work in our way. We are promised a lecture in the near future by J. C. Craig (Attorney), an inspirational speaker and psychic, and who is now president of our society. He has served the Sandusky Society this year, and is no doubt a speaker of unusual good. He is a slender, powerful speaker, and makes a fine appearance on the rostrum; is highly psychic, and also gives readings after his lectures. Inspirational speakers like Brother Craig and Sister Stuart-Richings should be kept employed by societies needing spiritual talent."

Mrs. H. P. Hiatt, secretary, writes from Baker, Ore.: "The First Spiritual Society of Baker City was organized July 1, 1906, by Mrs. Sheldon, an ordained minister from Spokane, Wash. At that time there were only fifteen members, but time adds steadily on. The society is still small, but all seem energetic and progressing in the work. Rev. G. C. Love of Portland, spent a week in our city, while on his way to the National convention at Chicago. His lecture was the result of his visit, he being a fluent speaker and earnest worker. The society will be pleased to meet with any and all earnest workers who may come to our city. They will find the word 'Welcome' over the door. Mrs. M. A. McClelland is president of the society."

A. E. Pratt writes from Delphos, Ohio: "Rev. Dr. Herford of Kresy, Ohio, held a trumpet service at my house for a few friends, Wednesday evening, October 3. The manifestations were simply grand, and all parties present were well pleased. The cause here has been on the decline, but Brother Herford's meeting has opened the way for more of the phenomena. That is what it takes to convince some of the skeptics. We expect to have Mrs. Challen of Toledo, here in the near future. I can recommend both her and Mr. Herrick as good, honest mediums. I would not have any other kind to serve us."

Correspondent writes: "The Illinois Sunflower Club will have a tea party in Lincoln Hall, Fraternity Building, 70 East Adams street, October 23, between 2 and 5 p. m. The speakers will be Mrs. S. A. Stalder and Mrs. P. R. Peet being the general hostesses on the occasion. Many of the most prominent mediums of the city are members of this club, and with their generous assistance in donating their God-given powers most materially aid in making each gathering a success. For ten cents a cup of tea and a reading are given. Many mediums will be in the rooms in spirit of joy, but leave with an interest in our beautiful religion. We have a constantly growing membership and propose by concentrated effort and example to be a power in Spiritualism."

Some one writes as follows, but fails to give name or address: "Central Spiritual Church opened its meeting for the first time in Trimble Hall, 1827 W. Madison street, Sunday evening, and it was very gratifying. We have such a large attendance. We had with us Sister Adams and Sister Hild, who gave some very convincing messages, and the singing of the beautiful song 'Something Sweet to Think Of,' by Sister Adams, was very finely rendered. Mrs. Howes spoke very eloquently on the poem, 'We Are Growing Old Together,' and she gave some beautiful messages. We have a comfortable hall and shall be glad to welcome our friends."

Georgia Gladys Cooley served the Meadville, Pa., Society, Oct. 6, 6 and 7. Crowded houses greeted her each evening. One hundred and fifty people failed to gain admittance to the church the last evening.

Oscar A. Edgerly, acting pastor of the First Temple of Spiritualists of Newport, Ky., writes: "At present there is great interest being taken by the mediums and Spiritualists of Newport, Ky., and Cincinnati, Ohio, in an effort to raise the debt on the Spiritual Temple of Newport, Ky. That the effort is a practical one is manifest by the very successful supper and social held at the home of Mrs. H. B. Rymer, 418 W. 8th street, Cincinnati, Ohio, on Thursday, Oct. 11. The debt was paid under the management of Mrs. G. Pomroy and Mrs. H. B. Rymer; these ladies are both eminent mediums of Cincinnati, and that two mediums can work in harmony is evidenced by the fact that the proceeds of the evening will net the Temple Society over \$25. I think the lesson to be learned from the above is, that it is wise for all societies to appreciate their local mediums; and thus profit by the great influence that the mediums have, to aid in time of need. The Temple Society desires to publicly acknowledge their appreciation of the work of Mrs. Rymer and Mrs. Pomroy."

Resolution by the First Spiritualist Society of Tampa, Florida, upon the passing of spirit life of Mrs. Carrie Firth Curran, from the City of Light Assembly, Lily Dale, N. Y., August 7, 1906: Resolved, That it is the sense of this, the First Spiritualist Society of Tampa, Fla., that in the passing of our sister, Mrs. Carrie Firth Curran to spirit life from the City of Light Assembly, Lily Dale, N. Y., August 7, 1906, this society and its membership are sustained by the noble and wise counsel, but that our loss is her gain; that she is saved, not by faith, but by her own good deeds; that she will be remembered by us from her many deeds of charity and kindness while in our midst; that she was a mother to those who needed a mother's love and counsel, a physician and healer to the sick and afflicted; a true friend and adviser to all who came with their life's troubles; that she had for her adorning a spir-

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All of Prof. Lockwood's publications are on sale at The Progressive Thinker office, Chicago, Ill., and at the rostrum where he lectures. These books contain the truth of a vast historical and scientific research.

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ORIGIN OF LIFE

and How the Spirit Body Grows. By M. Thaddeus. Price, 10c. For sale at this office.

PIONEERS OF PROGRESS.

By Dr. T. A. Bland.

This new book is a historical review of political, religious, social, economic, scientific and philosophic progress of the nineteenth century in the form of biographical sketches, personal recollections and friendly criticisms of the lives and characters of thirty-two men and women the author has personally known among whom are Abraham Lincoln, Ulysses S. Grant, Wendell Phillips, Frederick Douglass, Mott, Gerrald Massay, William Lloyd Garrison, Henry Ward Beecher, Thomas K. Beecher, Lewis Wallace, Benjamin F. Butler, John Clark Ridpath, Susan B. Anthony, Andrew Jackson Davis, Peter Cooper, Hiram W. Thomas, Ralph Waldo Emerson, Julia Ward Howe, Robert G. Ingersoll, Francis A. Walker, Henry George, Alfred Russel Wallace, John Boyle O'Reilly and Richard T. Ely.

With an introduction by Rev. H. W. Thomas. It comprises 254 pages, is printed in good type and bound in best library cloth. Price, \$1. For sale at this office.

PLYMOUTH SPIRITUAL CHURCH.

Rare Musical Treat and a Lecture by Mrs. Georgia Gladys Cooley, of Chicago.

The meetings at the Plymouth Spiritual Church were well attended yesterday. In the afternoon Mrs. Tillie U. Reynolds gave a lecture, after which there were demonstrations in psychometry by Mrs. Helen P. Russegger.

The evening service opened with an organ recital by Mrs. Gertrude Williams and selections by the choir under the direction of T. T. Swinburn. A lecture was delivered under inspiration by Mrs. Georgia Gladys Cooley of Chicago, Ill., who is considered one of the most distinguished among the speakers of the Spiritualistic platform in this country. She has the advantage of a very pleasing personality, handsome features and the graceful form and movements of youth. Mrs. Cooley's subject was, "Our Scientific Age: What It Is Doing for Spiritualism."

During the discourse the speaker gave a rapid review of the rise and progress of science and the achievements of thinkers in the matter of departed spirits and especially those which have been brought into practical use during the past twenty-five years. She pointed out that many inventors were Spiritualists or were inspired by the spirit world to carry to perfection scientific and mechanical ideas and devices which they had left unfinished on their departure from earth.

Among the greatest inventors, the speaker instanced Edison, as having been born in a Spiritualist family and who throughout his life, has been inspired by the spirit world to bring into practical use his various wonderful inventions. The speaker referred to the many men of science who openly avow their belief in Spiritualism, making mention of Sir William Crookes, Alfred Russel Wallace and Professor Lodge, who, during many years, made a special study of psychic phenomena in accordance with the strictest scientific rules and who became absolutely convinced of the reality of spirit communion. The speaker concluded by pointing out the high mission of Spiritualism and that its endorsement by some of the greatest scientists of modern times should lead thinking people of to-day to investigate its claims as a science, a religion and a philosophy.

Among the notable clergymen who will preach at Plymouth Church in the near future, is Rev. Dr. K. K. Funk, author of "The Widow's Mite," who will be here on Sunday, October 28.—Union and Advertiser, Buffalo, N. Y.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. H. C. McNeil passed to spirit life, Sept. 15, at the age of 62 years. The second year of the civil war he enlisted, remaining until its close.

From this time on he was never strong, but his belief in the spiritual philosophy of life made him cheerful during all the storms of life, and we can truthfully say, everyone was happy for knowing him.

Ashtand, Ore. MRS. GARD.

Prayer, its Uselessness and Undesirable Assumption. By Henry M. Taber. Price 10 cents.

Two Excellent Spiritual Books

From the Pen of the Gifted Inspirational Author, CARLYLE PETERSILEA.

These books from the pen of the noted musician, medium and author, Carlyle Petersilea, whose writings have been read and prized by thousands of readers of The Progressive Thinker, will assuredly be enjoyed by all who read them. They are intensely spiritual and of absorbing interest from beginning to end.

OGEANIDES

A Psychological Novel.—Price Paper, Cover, 50 cents.

This great novel is written with a distinct purpose, to set forth certain phases of spirit life and experience, as related to the gifted and inspired author. The question of soul mates, or of the united male and female soul, is advanced as a vital truth of spirit life, and is very interesting.

It is a spiritual book for Spiritualists, and interesting for everyone.

MARY ANNE GAREW

Wife, Mother, Spirit, Angel.—Near Cloth Cover, Price \$1.00.

This great work relates the experiences of a young wife and mother, early called to the portals of death. It is very realistic, and the narrative is charmingly natural, and beautiful in its tone of sweetness. It brings that other world very near to us; the comfort it brings to those bereaved of the dear ones of the home and family, is beyond one's power to describe. All readers will be charmed with it as well as spiritually aided and uplifted.

QUESTIONS AND ANSWERS.

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

M. S. Elliott: Q. Will you please give the name of the author of a poem beginning, "Farewell, dear friend! For us the grief and pain, Who shall not see thy living face again?"

A. This poem was written by William W. Story as a tribute to his friend John Lathrop Motley, the historian. It is a true gem of spiritual thought.

"Farewell, dear friend! For us the grief and pain, Who shall not see thy living face again?"

For us the sad yet noble memories Of lofty thoughts, of upward-looking eyes,

Of warm affections, of a spirit bright, Of glancing fancies and a radiant light,

That, flashing, threw around all common things Heroic halos and imaginings.

Nothing of this can fade while life shall last, But brighter with death's shadow o'er it cast.

Ah, noble spirit, whither hast thou fled? What dost thou among the unnum-

bered dead? Oh, say not 'mid the dead, for what hast thou

'Among the dead to do? No! rather now, If Faith and Hope are not a wild deceit,

The truly living thou hast gone to meet.

The wise spirits purged by death, Whose eyes

O'er peers the brief bounds of mortality; And they behold thee rising there afar,

Serenely clear above Time's cloudy bar, And greet thee as we greet a rising star."

R. M. McLane: Q. There has been much written regarding the necessity of darkness at seances, and some have proposed that blue, or violet light be used as the rays of these colors do not interfere with the vibrations of the spirit force.

What is the opinion of the Q. and A. Department on this subject? By what means can this colored light be obtained?

A. As for "vibrations" interfering, all that has been said is chaff, words that have no meaning that they would if jumbled in hodge-podge. The explanations sound so seriously scientific, but until we are assured of the nature of these "vibrations" sustain to each other, or the nature of spirit power, theories are uncalled for.

Why should light waves interfere with spirit power? It would be contrary to all the other characteristics of heat, electricity and kindred forces.

The ocean may be flooded with sunlight; the heat vibrations may quiver the humid atmosphere, the magnetic force reach out to the abysses of space; a passing cloud throw off electric waves, yet a wireless telegraph transmitter, most delicate of all, will send its vibrations right through all these crossing and seemingly infinitely tangled vibrations, and without the least disturbance and exactly as though they did not exist. If a lamp be lighted in a room, it will burn, that is, it is not affected by the vibrations of light, in a room filled with heat vibrations, just the same as though the temperature was absolute zero, or wholly deprived of heat. In like manner the fire in the grate burns in a lighted room as well as in one darkened. A ray of light passing a pole of the steepest magnet, proceeds unchanged, and it would seem that these forces are as vacuums to each other. They may be transformed one into the other, as heat of coal is changed by the engine into force, and the force by the dynamo into electricity, and this electricity back again into force to move the car, or into light by the arc, or by the incandescent lamp. Electricity, circulating in coils, is transformed to magnetism. But in all these changes there is no conflict. A wave of heat may strike the path of a wave of light; it passes through and goes on as though through clear space.

Now spirit force is said to be like these, and it must be, for force in its manifestation is always like the thing it is. The moving energy of the universe always first appears as electricity, heat, magnetism, light, as forms of motion.

The spirit force must be like, but more subtle and hence more powerful. Being like, it must be subject to the same laws, and be like in manifestation. AT THIS POINT, THEN, LIGHT CAN HAVE NO INFLUENCE ON THE EXERCISE OF THIS FORCE.

There are reasons for a subdued light, as there are for quiet and harmony at seances. The subdued light rests the eyes, and contributes to the passive state of mind which is propitious to receptivity. But it may be blue, violet, or the other extremes of red, without the least effort on the spirit forces.

There is one way, however, in which the ordering of a seance room may be beneficial, whether by blue light or darkness, and that is by suggestion. A room lighted by a ghostly blue, or a prism and thus separating the blue rays as has been suggested. This suggestion appears to have been put forward by some one desirous of having the method so expensive and impractical that it would not be employed. Blue or violet glass intercepts all the rays but of these colors, and their properties are the same as when from a prism.

A blue or violet lamp-shade, or window panes of these colors, will meet the requirements.

"IT IS ALMOST MORNING."

"And Sarah Gladstone Died as the Clock Struck Twelve."

(Continued from page 8.)

gether, they found the young man, Henry, in the room. As they approached the bed they observed a change had occurred in the patient. Her eyes shone with extraordinary brilliancy, and her cheeks were flushed with a crimson color. Otherwise, however, she appeared calm and self-controlled.

"Tell them, Henry, what I have told you," she said to the young man. He hesitated, and finally she continued:

"This poor boy, doctors, won't believe me when I tell him I shall die tonight at 12 o'clock."

Henry was weeping, and she said to him:

"Were you fond of me, really?—fond of the wretched girl of the town? Oh, Henry, God will bless you for your kindness and love to me."

"She continued to talk rationally and affectionately to her young friend until about 10 o'clock when she closed her eyes and appeared to sleep."

The night was one unusually sultry and warm for April, and between 11 and 12 o'clock a thunderstorm broke over the city. Sarah had continued silent for over an hour, and except the whispering conversation of the three men the room had been quiet. A crash of thunder, which shook the building, startled her, and she suddenly sat up in bed. The physicians state that they approached and found her trembling violently. She caught hold of the arm of Dr. —, saying:

"You are a good, strong, brave man; can't you save me? Why should a poor girl like me be persecuted in this way? I have been suffering all my life, and now I am dying at the bidding of this dark, stern man. Oh! save me, doctor! save me, for God himself has given me up."

As she spoke, she clutched the doctor's arm with desperation, and a fearful earnestness was expressed in her face. The young man, Henry, at this time, overcame by the scene, left the room. Sarah did not notice his departure, but continued to talk wildly of some coming peril. All at once, when the doctors were endeavoring to compose her and induce her to lie down, she turned her face toward the door and uttered a piercing shriek. In a moment she had become a raving maniac. Her eyes were fixed on the door as if they saw some terrible object there. "So you've come," she said; "you've come, James Lennox, to complete your work. But I've got friends now. I am no longer at your control. Oh, how I hate you, you bad, wicked, bloody-minded man! You ruined me body and soul, but now I'm free. Keep off, you villain!"

As she spoke she threw out of bed and on beholding the physicians, muttering to herself. They put their arms around her and lifted her into the bed again. She resisted like a wild beast, and seemed to think herself struggling with a deadly foe. She heaped imprecations on the head of her haunting persecutor, and defied him, alluding incoherently to scenes in her past life. For more than half an hour she remained in this way, and then suddenly became quiet and seemingly composed. Her eyes closed, and she seemed asleep. Her breathing became regular, but very low and faint; she opened her eyes and smiled sweetly. She muttered: "It is almost morning," and Sarah Gladstone died as the clock struck twelve.

the theory of electricity having anything to do with the phenomena is as absurd as uncalled for. Hence insulation is unmeaning. The spirit forces can not be insulated, any more than a spirit can be retained by physical matter. Hence it is that the conclusion may be safely drawn that light has no influence on the manifestations, except as it affects the minds of the seances. The appearance of ghosts, as recorded by the Psychological Research Society confirms this conclusion. The "double" has been seen in broad daylight as well as in the night. The manifestations in the presence of D. D. Home were always in the light.

Darkness is essential for deception. The senses are subdued, and even the keenest darkness is deceptive. There are no means for correct observation, or detection of fraud. To attempt to investigate by means of dark circles, and mediums demanding darkness, is like the efforts of a scientist to prove a theory by experiments instituted in a manner to cast doubt and uncertainty on the results. Any kind of experiment, wherein there is the least element of doubt or inaccuracy, do not carry conviction. The scientist is esteemed for the accuracy which he employs in conducting experiments, and he well knows that his reputation depends on the absolute certainty of every step he takes. It should be the same in the investigation of spiritual manifestations.

The often-heard plea that the photographer demands a dark room for his work, is more comic than pertinent. He does not want darkness because other forces interfere, but he is dealing with light, and he does not want any rays to meet the sensitized plate, but those which pass through the lens. If the diffused light through the plate it would be wholly black. A dark seance room has no such suggestion.

If, however, a colored light is desired, it may be had easily and cheaply. There is no need of passing the white light of the sun or electric arc, through a prism, and thus separating the blue rays as has been suggested. This suggestion appears to have been put forward by some one desirous of having the method so expensive and impractical that it would not be employed. Blue or violet glass intercepts all the rays but of these colors, and their properties are the same as when from a prism.

A blue or violet lamp-shade, or window panes of these colors, will meet the requirements.

AN IMPORTANT WORK.

The N. S. A. Ritual for Spiritual Services.

The N. S. A. Ritual for Spiritual Services, well printed and neatly bound in Leatherette, is now in print and for sale at the N. S. A. office, 600 Pennsylvania avenue S. E., Washington, D. C. Twenty cents per copy, postpaid; two dollars per dozen. Address MARY T. LONGLEY, Secretary.

"Success and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self-Help; Financial Success; Health; Economy; Planning; Attraction; Courtesy; Kindness; and Fact; Angel Help. Price 25 cents.

Leaves From My Diary.

A Very Interesting and Instructive Narrative.

"YES, I HAVE ENJOYED THE PRIVILEGE OF CONVERSE WITH MANY OF THE ASCENDED AUTHORS, POETS, ORATORS, PHYSICIANS AND PIONEERS OF PROGRESSIVE THOUGHT, WHOSE WORK ON EARTH HAS IMMORTALIZED THEIR MEMORY. MANY OF THESE ARE AS PERSONAL FRIENDS TO ME, AS I HAVE CONFERRED WITH THEM DURING PERIODS OF PSYCHIC TRAVELING, AND HEARD THEIR TEACHINGS IN THE TEMPLES IN VARIOUS SPHERES. I HAVE VISITED THE HOME OF SHAKESPEARE AND HIS SCHOOL, OR COMMUNITY OF SOULS WHO LOVE THE DRAMA, AND WHOSE WORK IT IS TO INSPIRE MORTALS, SO THAT THE

You have asked me three questions: "Why I am a Spiritualist?" "When I have a Spiritualist?" and "What has Spiritualism done for you?" said Mrs. Harris, a well-known medium, a year or two ago, to a man who was seeking information about the truths she loved so well.

I think I will a "tale unfold," and you can then judge for yourself; because I feel you are in earnest. An honest skeptic is a very interesting person, worth taking some trouble over, because good material for building "into" the unquestionable faith, the infinite truth.

As a child I was brought up in the orthodox beliefs with exceeding care. As a girl I was dissatisfied with the teaching of the church, and sadly perplexed about the Bible, the mission of Jesus, and the vicarious atonement. Mine was a lonely life; few companions, no relatives, and no one who was a dear Christian, living up to her faith, and a true gentleman.

We left England when I was barely fifteen, and came to New Zealand; settled in a country district for a while, afterward removing to the Thames in the early days of that gold-feld. Some rough experiences were ours; prosperity seemed to be a distant dream, and we were poor, and our privileges were few. A small English church, presided over by an old gentleman of very narrow views though his heart was kind. A Baptist chapel drew me into fellowship and I thought I was following the Master's teaching more fully by being immersed as He had been in the waters of a physical baptism, not comprehending then the baptism of spirit which was then emblemized.

A few years passed. I married very young an estimable man, generous and broad in thought; not very orthodox at any time, and as time went on he became attached to the teachings of Spiritualist science. He was very much affected by the phenomena frequently witnessed through him and his friends. The literature of progressive thought I studiously avoided, as something almost blasphemous; yet I could not find content or peace of mind in my own beliefs. Moreover, during these years I had been bereaved, and in the soreness of a mother's heart for the loss of my infant son I had turned to the afore-mentioned clergyman for comfort.

He, with tears coursing down his aged cheeks, asked me "If the child had been baptized?" I replied, "No," as I had not been able to bring him to the church. Then, said the venerable archdeacon, "I cannot give the consolation of the church. I can tell you your child has entered heaven."

Friend, you are a parent yourself. You may think with a cruel weight these words fell upon my heart.

My husband seeing my distress, and ascertaining the cause, became very angry, and declared that God could never condemn an innocent child to everlasting punishment, or banish him from happiness because it had never been pronounced by the priest to be a child of God and an inheritor of the kingdom of heaven."

Slowly I began to know something of the teaching that gave him assurance, and it came about in a very simple way that light was given me. The harbingers of light had long been placed on my path, and on one day, as the window was open, a light breeze stirred the papers and blew down a little supplement, entitled "A Little Pilgrim in the Unseen," by Mrs. Oliphant. I picked it up from the floor and was attracted by the title. Then I knelt by a chair in a quiet room and began to read it. I read it with the keenest interest, and detail of that sweet story, so vividly true, so simply comforting. Then I felt a sweet peace possess me, and I prayed earnestly for more light. Earnestly I studied, guided and helped by my husband and our esteemed friends, the Rev. S. J. Neill and his wife, who allowed me free access to their noble and beautiful library of progressive thought literature.

God bless the editor of the Harbinger, and may it prove to thousands more the same comforter and help to me. A friend of mine in whom I had every confidence showed me how she received communications by means of the alphabet, and I came more interested. We did not get good results in those early days in this simple way. Then I learned that one's hand could be controlled for writing, so I procured pencil and paper, sitting half an hour each evening for three months before I received any message, but being well repaid for all my anxious waiting by the beautiful communications then received. Some of these I forwarded to the Harbinger; others to various papers; they were sometimes in poetry, sometimes in prose, but all contained beautiful sentiments and pure teaching. Some of these earlier efforts of mediumship have since been published in a little booklet entitled, "Leaves of Love."

About this time a circle was formed in our home, and a number of very sympathetic friends took kindly interest in my mediumship, giving me most remember the delight of my good husband on the occasion of the first trance address given through me. It was on the given "Arise and Engage" by light. This was his fond hope were realized, and his faith in the promise of the guides confirmed. After that I made the acquaintance of my Indian cousin, Waka Wook (or Bury the Hatchet), who has been my faithful helper for many years.

Magnetic treatment in sickness, protection amid unhappy conditions, help in sorrow—all this, and more I owe to my Indian, who will never leave me so long as I am on the earth plane.

The next guide who came was Alcestes, whom I always called my "spirit mother." Such tender comfort she has given during many sorrows, such

loving counsel in difficulty, such beautiful teaching for myself and others, that her presence is ever a delight and source of peace. As her name is disassociated at a distance, very beautiful of face and form, luminous in her atmosphere, and her tokens are white roses. She has given much writing, many lectures, and her special delight is in teaching young women and children in classes; for, in spirit life she is a teacher of children in the sphere called the Summerland."

Two happy years passed. My husband and I, in communion with the spirit friends. He was sitting in a circle held in the home of Mrs. Liddle (who is still on earth, though of advanced age), for materialization and other physical manifestations. These were partially produced, but he especially excelled as a magnetic healer, and he hoped that he would be able to render much valuable help to suffering humanity. The will of the Infinite, however, is over all the events of our earth life, and of his sudden transition, the spiritual help given, and subsequent communion with him from the spirit life, I will relate.

My little daughter was six years old, and I had three other children, ranging from two years to fourteen when my husband was called to spirit life. A sudden chill, a few days' illness, and then—NOT DEATH, BUT TRANSITION.

You want to know why the spirits could not have averted this trial? Why he, the noble medium, fond husband and father, could not have been spared to later years, when his own loved ones and humanity?

That is more than I can tell you. Doubtless he had finished the task appointed him; his soul was so noble that he needed no more trial or experience on earth; the call was, "Come up Higher!"

Angels only minister to us under the veil of our own mind, and the trial, or hinder the fulfillment of the Higher will, or law of retributive. They did all they could for me in this garden of Gethsemane; they bore the heaviest of the cross, and came to me, even as to Mary of old, with the gladness of the true Easter message, "He is risen!" Waka, the Indian, stayed by my side, and gave him magnetic help, and in the quietude of his heart he helped the weary soul to leave the body easily, without further suffering; and I SAW HIM SUPPORTING THE SPIRIT OF MY HUSBAND AS TENDERLY AS A MOTHER WOULD A TIRED CHILD. I saw a number of bright spirits surround the bed, and as the last notes of the song we used to sing to our dear ones, they closed in around him we loved, and carried him out of the room, "just out of sight."

across the mystic borderline men call death. I heard the sweetest music as he passed thus from sight, and knew it was well with him.

There had been no fear in his passing. Calm faced, looked out from the closed eyes, which spoke the fond farewell, the lips were too weak to utter. Thus passed into the higher life a true Spiritualist.

His work was not ended. He has helped us continually, advised and guided, guarded and comforted us, all through the years that have passed since then. He has spoken through many mediums; he has manifested his presence and his reality many times; he has given numerous addresses through myself, and comfortable assurance to many souls in various circles throughout the colonies. He even went to England and demonstrated his presence to a friend there, in order that the pledge of friendship might be held sacred.

He is not dead. He is an active, loving, progressive soul, helping many in spirit life, and bringing light and comfort to many on earth.

"How long was it before I received a message from him?" Not so long as it takes a letter to come from another colony, my friend. Just four days had elapsed from the time of his departure, when my hand was conscious of a subtle, but most comforting, love, bidding me be comforted concerning him; and to try for his sake to control our sorrow, as it held him to earth; and to "will" that he should go with his mother, who had met him, to visit her home in spirit life; adding that in two weeks he would return, and tell us whether the things that had been told us by various spirit friends were really so, and Spiritualism true."

So like himself, to wish, to thoroughly investigate for himself, and then have his own opinion of what he had seen. The event of transition does not change the man's mind, or individuality; it only "freed" the man from the trammels of the physical body, affording him larger scope, more opportunity for progress. True to his promise, the dear "soul" came back in two weeks, and gave us an account of his journey, the people he had met, a temple he had attended, his mother's home, and many other matters; concluding his message with the positive assertion, "It is all true."

So we were greatly comforted concerning him, and looked forward to many such spiritual messages.

One year passed away, during which baby Denton joined his father in spirit life, passing by means of scarlet fever; and we grieved only for the loss of his physical presence.

The loss of the physical presence of my dear old father, and his children and went to Australia, to work for Spiritualism, as my guide advised me. We went out to a strange life, without any means, leaning simply on the words of the unseen friends, that we should all be taken care of, and find friends in our new sphere. The loss of my dear old father, and his children and went to Australia, to work for Spiritualism, as my guide advised me. We went out to a strange life, without any means, leaning simply on the words of the unseen friends, that we should all be taken care of, and find friends in our new sphere. The loss of my dear old father, and his children and went to Australia, to work for Spiritualism, as my guide advised me. We went out to a strange life, without any means, leaning simply on the words of the unseen friends, that we should all be taken care of, and find friends in our new sphere. 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NO. 883

The National Spiritualists Association Convention.

Report of Harrison D. Barrett,
President of The National Spiritualists Association of
The United States of America, for the Year Ending
October 15th, 1906.

"It would be out of place to refer to this unpleasant topic in a great National Convention, were it not for the fact that the 'Fraud' question has been the source of endless annoyance and large expenditure on the part of the N. S. A. during the past year. The emphatic stamp of disapproval placed upon counterfeiting in mediumship by our last annual convention has done our cause as a whole and the N. S. A. in particular, a great deal of good in all sections of the nation where the facts have been made known. The defense of fraud by some leaders in the Spiritualist movement and the countenancing of it by certain representatives of the N. S. A. at times during the year have given rise to the question of consistency, not to say sincerity, not only with regard to the N. S. A. itself, but with regard to the N. S. A. itself. I believe the time has come for us as an organized body to declare with forceful emphasis our determined opposition to every form of fraud and to the employment of persons of questionable character upon our platforms or in our seance rooms as speakers and mediums. I plead for a loyal defense and support of honest mediums of every phase. I recommend action on the part of this convention. As Spiritualists we should do our own house-cleaning to the end that no worthy worker may suffer injustice. It is currently reported that the counterfeiter has formed an organization with such forms of initiation, grips

and passwords as are peculiar to secret societies. The headquarters of this society are in one of our Western cities. No one can be admitted who is vouched for by any known opponent of fraud, and it is probable that any honest medium holding papers from the N. S. A. would be most summarily dealt with, should he or she presume to approach the sanctum sanctorum of this body of pretended mediums. This seems to be a corporate trust which succeeds to all of the KuKlux methods of four or five similar organizations whose jurisdiction has covered the entire country for a number of years. The pioneer Spiritualists of the land still live in the successors of to-day and will ever demand full and free discussion, an unimpaired platform and a free press. These arisen spirits have no use for such secret oath-bound Mafia, and demand that their instruments on earth join them in an earnest endeavor to place all work bearing the Spiritualist label in the light of the most perfect publicity. Their slogan is, 'Dark commercial seances to the rear,' and their call is for us to educate the honest men and women who have been misled by the specious pretenses of these modern disciples of Machiavelli and are according them their loyal support. We must be on guard also against the over credulous and unreasoning ones in our ranks, who believe that fraud is as valuable as genuine phenomena are."

To the Spiritualists of America—Greeting:—In compliance with the requirements of the Constitution, by Law, Rules and Regulations of the National Spiritualists Association, I beg leave to submit my thirteenth annual report for your consideration.

The Year's Work.

The past year has been one of unusual activity in all fields of Spiritualistic endeavor. Especially is this true of your servant, the National Spiritualists Association. It has kept pace to the stirring music of Progression's forward march, and has sought to do its duty at every point along the way. Throughout the past year, Spiritualism has had a hearing in every quarter of the globe. The secular press has teemed with articles bearing upon some special feature of its teachings, couched in the most respectful language, clearly showing that the writers knew whereof they spoke, hence had a wholesome respect for the opinions of the Spiritualists themselves. It is gratifying to note that these articles have dealt with the scientific, philosophical and religious teachings of Spiritualism, and not alone with the phenomenal. While phenomena are a very substantial portion of our movement, they are by no means its sum total, hence it is pleasing to realize that non-Spiritualists now recognize that fact and are willing to allow our thought its just dues from its every point of view.

There have been some unjust attacks made upon our movement and its people by a few secular papers. These have been promptly met and answered by our able Editor-at-Large, Hudson Tuttle, whose work has always placed Spiritualism at a much higher point of vantage than it would have had, had the attacks not been made. Every one of them served as an advertisement and called the attention of thinking people to true Spiritualism as nothing else would have done. These attacks, however, have been few in number in comparison with the respectful news items, and instructive articles that have appeared in the columns of the leading journals of the land. Editors and news-gatherers have been hence to the fact that the people wished to be informed upon all occult questions, hence they were in search of facts, and reliable expository articles for publication in their columns.

It may be noted in passing that all of the public libraries where I have made inquiries, the books most in demand, especially novels, are those that bear upon occult topics, and have a thread of mysticism woven into their pages. This fact shows the increase of interest in psychic studies, while the large demand for verifiable phenomena on the part of layman, scientist, philosopher and minister, is further proof that Spiritualism is and has been a very live subject for the past twelve months. The call on the part of the scholars of Europe for mediums, and their selection of one whose work had become known to them, Mrs. May S. Pepper of Brooklyn, N. Y., for special investigation this past summer, surely shows the trend of the times; and reports of her work in Europe reflect credit upon mediumship and American Spiritualism.

Psychic Research.

This important branch of occult study has assumed larger proportions during the past year, and has made appreciable progress in every division of its work. The transition of Prof. Richard Hodgson from the American branch of the London Society for Psychic Research, and to the organization of a new society, with Prof. James H. Hyslop of Columbia University as Secretary. This new organization will assume legal form, and take its place before the public as a regularly instituted movement on or before January 1, 1907. It is reported that an endowment fund of twenty-five thousand dollars or more has been raised by the hard-working Secretary, the income from which is to be used in defraying the expenses of the Society. I recommend that we extend congrat-

ulations to the members upon their success and assure them of every possible co-operation on our part in the prosecution of their work.

Missionary Work.

Our last annual convention directed that missionary work should be carried on throughout the year. This order, carried into effect, and three missionaries, Rev. W. W. Sprague, C. A. Sprague and your president, were commissioned as missionaries at large under salary, while several others were appointed to serve without pay. Mr. and Mrs. Sprague were paid one hundred and fifty dollars per month and all expenses. Your president was paid one hundred and fifty dollars per month plus expense of travel and clerk hire, but he was to defray his own hotel and board bills, likewise all incidental expenses. Mr. and Mrs. Sprague have put in ten months of faithful service while your president has served you as missionary some eight months during the year.

From their reports and those of non-salaried missionaries you will learn of the needs of our people in various sections of the nation in this special field of work. The results of the whole are good, though not satisfactory in respect to finance, nor yet in regard to the establishment of permanent working societies. I recommend the continuance of missionary work during the year next ensuing, but along lines laid down in my missionary report.

Editor-at-Large.

From the report of our Editor-at-Large, the able and efficient writer and scholar, Hudson Tuttle, you will be informed of the vast amount of work that he has done as our representative in this important field. It is essential that we should have someone out on the firing line to guard our interests, to defend our rights, and ready to warn us of impending danger. Mr. Tuttle has watched the columns of the secular press very closely throughout the year, and has rendered the cause of Spiritualism no little aid through his able defense of its claims. I recommend the continuance of the office of Editor-at-Large for another year, and respectfully suggest that Hudson Tuttle be unanimously chosen to fill the position.

Local Societies.

The wide-spread increase of interest in the subject of Spiritualism has not rebounded to the upbuilding of our local societies, save in a very few instances. As I said last year, this interest is abstract rather than concrete. I regret that the great majority of our local societies throughout the land are far from being strong and healthful. It is for you as delegates to provide means by which these conditions may be overcome. To do so, you must first determine the causes that make them so weak numerically and financially. A discussion to this end would be most helpful, and I recommend that a special hour be set aside for the consideration of this all-important question.

I respectfully request you to consider the following as possible causes of the present deplorable condition of many of our local bodies: (a) The employment of speakers whose educational and inspirational qualifications are not up to the demands of the times. (b) The engagement of mediums whose psychic powers are either not properly unfolded, or whose work is open to question. (c) The possible harm that may eventuate from the presentation of both phenomena and philosophy or religion at the same service. (d) Local bickerings and jealousies. (e) The failure to employ settled speakers and mediums. (f) The selection of unsuitable officers. (g) Unbusinesslike methods of the management. (h) The employment of sensational speakers and mediums solely for financial gain. (i) The lack of young workers to take the places of the long-tried local burden bearers. (j) The lack of interest on the part of individuals through failure to read our Spiritualist papers. (k) The tendency on the part of local so-

cieties to get the best and give nothing in return.

State Associations.

Your attention is respectfully called to the weakness of many of our state associations. A few of them already exist only in name, while others are so weak as to be unable to do any practical work for our cause. Steps should be taken by secure intelligence to restore these important allies to a state of vigor. Some Spiritualists suggest as a remedy for the above-named conditions a more direct supervision on the part of the N. S. A. over the state associations. You are urged who is vouched for by any known opponent of fraud, and it is probable that any honest medium holding papers from the N. S. A. would be most summarily dealt with, should he or she presume to approach the sanctum sanctorum of this body of pretended mediums. This seems to be a corporate trust which succeeds to all of the KuKlux methods of four or five similar organizations whose jurisdiction has covered the entire country for a number of years. The pioneer Spiritualists of the land still live in the successors of to-day and will ever demand full and free discussion, an unimpaired platform and a free press. These arisen spirits have no use for such secret oath-bound Mafia, and demand that their instruments on earth join them in an earnest endeavor to place all work bearing the Spiritualist label in the light of the most perfect publicity. Their slogan is, 'Dark commercial seances to the rear,' and their call is for us to educate the honest men and women who have been misled by the specious pretenses of these modern disciples of Machiavelli and are according them their loyal support. We must be on guard also against the over credulous and unreasoning ones in our ranks, who believe that fraud is as valuable as genuine phenomena are."

One of these is to answer the question, "Do children grow to manhood and womanhood in spirit spheres?" We are asked to declare ourselves with regard to Spiritualism as a religion and its points in common with primitive Christianity. This we can do without becoming dogmatic in respect to any vital principles in which we believe. Truth is always its own apology and defense for its presentation to the world.

Let us have the courage of our convictions, and state them in plain, simple language for all the world to see. We are to do this in that Spiritualism is a religion, and that its mediums are its mouthpieces, therefore religious teachers and helpers, let us say so. If we hold that the discovery of gold mines, the finding of hidden treasure, the giving of tips on stock markets, and other equally questionable assumptions, constitute the religion of Spiritualism, let us say so, and tell all self-respecting people that their presence with us is no longer desired.

But before taking this last named position, I plead for a hearing in behalf of true Spiritualism and its exponents, our honest mediums. I do not believe that this convention will turn against it or them in favor of any form of commercialism and its material-seeking exponents. I urge the adoption of a clear-cut statement with regard to these issues, couched in language so simple, forceful and direct that no one can hereafter mistake the one for the other.

I tried to prepare a brief definition of the terms above named for presentation to the convention, and to that end sought the aid of Dr. Andrew Jackson Davis and other representative teachers. Splendid papers came to hand from the great "Poughkeepsie Seer" and many other noted leaders. I recommend that these briefs and all others bearing upon the same subject, be referred to a special committee, to be instructed to report to this convention such definitions of our terms as will stand the test of law, and meet our requirements in every possible way.

The Morris Pratt Institute.

From the reports of representatives of this institution, you will be informed with regard to its present standing and relationship to the N. S. A. In compliance with the instructions of the Minneapolis Convention, I attended the annual meeting of the Institute, and am pleased to report that I found everything in a most encouraging condition. The prospects for the present year were really most promising, both in regard to financial support. I came away with enthusiasm and encouraged with regard to the school. From almost every state in the Union, I have received letters asking for educated speakers and mediums. We do not have them in our ranks to-day, and will not have them until the Morris Pratt Institute graduates their yearly course of careful study. I sense the need of the M. P. I. as never before, and most earnestly hope that it will be most loyally supported by the Spiritualists of the world. I recommend that this convention make known in some fitting manner the fact that the Morris Pratt Institute is a worthy and earnest endeavor and earnest moral support. I further recommend that the idea of establishing a Manual Training Department as a part of the work of the Institute be considered by this convention and placed in proper form before the Spiritualists of America to the end that they may be inspired to render more generous support to the school.

The Lyceum.

From the report of our National Lyceum Superintendent, John W. King, you will learn of the present condition of the Lyceum work in the United States and Canada. You are to listen with care to every word Superintendent King has to say to us, so that you may be able to act with due consideration upon his recommendations. The Lyceum should be an important factor in our work, and it can be made so if the delegates to this convention do their full duty in the present year. One of our Lyceum workers, not a Lyceum officer, and I respectfully urge upon you the doing of some much needed work in this field. The Lyceum should be made the preparatory school for scholars desiring to fit themselves for a course in the Morris Pratt Institute.

Mass Meetings.

Our last annual convention instructed your board of trustees to hold a limited number of mass-meetings in such cities and towns as might desire them. Two of such gatherings were held during the year under the direct supervision of the N. S. A. in Kansas City and St. Louis, Mo. In Kansas City returned a small surplus after all expenses had been met, which result is largely due to the earnest efforts of Mrs. Glenn S. Stephens, the pastor of the "Psychical Society of Spiritualists" of that city. The St. Louis meeting was held in June and was a financial success. It did a great deal of good, however, in the way of counteracting the baneful influences of the counterfeiter and their friends who have been especially active in that city during the past year. I feel that the holding of this special meeting was most timely, and am assured that no act of the N. S. A. during the year redounds more to its credit. A great moral victory was scored, and the intelligent people of that city were made to see that legitimate Spiritualism is ever ready to present its claims, despite the machinations of those who prefer to follow "ways that are dark and engage in the practice of tricks that are vain."

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Let us have the courage of our convictions, and state them in plain, simple language for all the world to see. We are to do this in that Spiritualism is a religion, and that its mediums are its mouthpieces, therefore religious teachers and helpers, let us say so. If we hold that the discovery of gold mines, the finding of hidden treasure, the giving of tips on stock markets, and other equally questionable assumptions, constitute the religion of Spiritualism, let us say so, and tell all self-respecting people that their presence with us is no longer desired.

But before taking this last named position, I plead for a hearing in behalf of true Spiritualism and its exponents, our honest mediums. I do not believe that this convention will turn against it or them in favor of any form of commercialism and its material-seeking exponents. I urge the adoption of a clear-cut statement with regard to these issues, couched in language so simple, forceful and direct that no one can hereafter mistake the one for the other.

I tried to prepare a brief definition of the terms above named for presentation to the convention, and to that end sought the aid of Dr. Andrew Jackson Davis and other representative teachers. Splendid papers came to hand from the great "Poughkeepsie Seer" and many other noted leaders. I recommend that these briefs and all others bearing upon the same subject, be referred to a special committee, to be instructed to report to this convention such definitions of our terms as will stand the test of law, and meet our requirements in every possible way.

The Morris Pratt Institute.

From the reports of representatives of this institution, you will be informed with regard to its present standing and relationship to the N. S. A. In compliance with the instructions of the Minneapolis Convention, I attended the annual meeting of the Institute, and am pleased to report that I found everything in a most encouraging condition. The prospects for the present year were really most promising, both in regard to financial support. I came away with enthusiasm and encouraged with regard to the school. From almost every state in the Union, I have received letters asking for educated speakers and mediums. We do not have them in our ranks to-day, and will not have them until the Morris Pratt Institute graduates their yearly course of careful study. I sense the need of the M. P. I. as never before, and most earnestly hope that it will be most loyally supported by the Spiritualists of the world. I recommend that this convention make known in some fitting manner the fact that the Morris Pratt Institute is a worthy and earnest endeavor and earnest moral support. I further recommend that the idea of establishing a Manual Training Department as a part of the work of the Institute be considered by this convention and placed in proper form before the Spiritualists of America to the end that they may be inspired to render more generous support to the school.

The Lyceum.

From the report of our National Lyceum Superintendent, John W. King, you will learn of the present condition of the Lyceum work in the United States and Canada. You are to listen with care to every word Superintendent King has to say to us, so that you may be able to act with due consideration upon his recommendations. The Lyceum should be an important factor in our work, and it can be made so if the delegates to this convention do their full duty in the present year. One of our Lyceum workers, not a Lyceum officer, and I respectfully urge upon you the doing of some much needed work in this field. The Lyceum should be made the preparatory school for scholars desiring to fit themselves for a course in the Morris Pratt Institute.

Mass Meetings.

Our last annual convention instructed your board of trustees to hold a limited number of mass-meetings in such cities and towns as might desire them. Two of such gatherings were held during the year under the direct supervision of the N. S. A. in Kansas City and St. Louis, Mo. In Kansas City returned a small surplus after all expenses had been met, which result is largely due to the earnest efforts of Mrs. Glenn S. Stephens, the pastor of the "Psychical Society of Spiritualists" of that city. The St. Louis meeting was held in June and was a financial success. It did a great deal of good, however, in the way of counteracting the baneful influences of the counterfeiter and their friends who have been especially active in that city during the past year. I feel that the holding of this special meeting was most timely, and am assured that no act of the N. S. A. during the year redounds more to its credit. A great moral victory was scored, and the intelligent people of that city were made to see that legitimate Spiritualism is ever ready to present its claims, despite the machinations of those who prefer to follow "ways that are dark and engage in the practice of tricks that are vain."

Excelsior meetings were held during the past season by several of our local state associations, all of which were productive of much good. This is especially true of the mass-meeting held at Portland, Oregon, under the efficient leadership of Mrs. Sophia B. Selp, the then state president. It was both a financial and spiritual success, and left a marked impress for good upon the minds of the people of Oregon. In past years, when these mass-meetings were planned in advance, well advertised,

and carefully managed, with respect to talent, etc., goodly sums were realized for the treasury of the N. S. A. With the employment of the same methods, I believe they could be made to pay in the best sense of the word, during the coming year. I, therefore, recommend that the incoming board of trustees instruct the local societies to hold two grand mass-meetings per month in such cities as may seem to them to be in need of a spiritual revival.

Ordination.

Again I call your attention to this important subject. We now have our Usages, Rules and Regulations regarding this matter, yet many of our people persistently refuse to be governed by them and seek every means by which they can get around them to secure the ordination of some favorite to the ministry of Spiritualism. I feel that it is the duty of this convention to strengthen the hands of the coming board of trustees by the adoption of yet more stringent rules in respect to this matter.

I recommend that said board be instructed to have the educational, mediumistic and moral qualifications of every candidate thoroughly tested by the state associations ordaining such persons, or he or she is admitted into our ministry. To-day, too many persons are seeking recognition who are not entitled to it through lack of one or all of the above named qualifications. No man can teach that which he does not know. This applies to exorcise persons as well as to those who are still in the mortal form. Our teachers should be made to feel that ordination means something of greater import than the gaining of some special position or financial favor to themselves. I urge action upon this question in a way that no one can fail to understand. All who seek it that they may obtain half rates upon the railroads should be rejected, or should have their papers canceled as soon as that fact is discovered. A minister is, or should be, a servant of the people—not a grafter upon corporations, nor yet upon people of wealth.

Half Rates.

I am constrained to refer briefly to this subject with the hope that this convention will take the lead in working for a much-needed reform in this special field. I recommend that we pronounce against the continuation of the half-rate system and urge our ministers to unite in an appeal to their fellowmen in other denominations, to join them in an endeavor to secure the abolition of this privilege. We are not alone in this. Other denominations receive it, and there is no valid reason why our clergymen should refuse to accept it, or be denied it, yet the question of special privileges is one that should be well studied ere it is decided in favor of the individual. So long as the N. S. A. state associations and local societies are given the benefit of the reduction in rates by our ministers, there is less objection to their acceptance of clergy privileges than there would be if made a personal requisite. I urge this matter upon you for consideration.

The Railroads.

The relations of the N. S. A. with the great passenger associations of America have been of the most pleasant character throughout the year. No discrimination has been made against our people by reason of their religion, and any failure on the part of an individual to receive what he sought has been due to other than religious prejudice.

We are under obligations to Eben E. Macleod, chairman of the Western Passenger Association, W. C. Donahoe, commissioner of the Central Passenger Association, and J. E. Hannegan, joint agent of the Southwestern Passenger Association for many favors received at their hands, and I recommend that a special vote of thanks be extended to all of these gentlemen and the associations they represent as a testimonial of our appreciation of the courtesies they have extended to us.

Reorganization of Local Societies.

You are earnestly requested to give this most important subject your most thoughtful consideration. From the states of Massachusetts and Washington laymen for a radical change in the organic structure of all our local societies. Their weak financial standing and the ephemeral character of the membership of the great majority of them have led these gentlemen to conclude that Spiritualists do not prize their Spiritualism as they should by reason of their failure to comprehend its essential truths. They recommend that all local societies be made lodges, having initiation services such as are peculiar to the Masons and Odd Fellows, and that due proficiency in understanding be evinced by all candidates for membership before they are advanced into full fellowship.

All psychic phenomena are to be presented in the lodge room and in the presence of members only. This would place a premium upon membership and would inspire many persons to unite with such a movement who would otherwise refuse to have anything to do with it. A most impressive initiation service could be prepared, replete with spiritual symbolism and rich in suggestions to higher and nobler living. People would gladly support a Spiritualism of this sort, it is argued, even if they do Masonry, Odd Fellowship and other orders, of which they become members.

This matter is worthy of your most careful study. I recommend that it be discussed at length by this convention and steps taken to determine the feasibility of the proposition. I suggest the formation of a committee of three or five, of which Dr. P. S. Gardner of Lynn, Mass., and Dr. P. S. Gardner of Springfield, Wash., shall be members, be elected by this convention to reduce their suggestions to orderly form for presentation at the convention of 1907. The high standing and prominence of the two gentlemen who have made this suggestion entitles it to a hearing. I make no recommendations with regard to it.

Post Office Missions.

This important branch of our work has been carried on most effectively during the past year. Of the number of tracts, books and pamphlets distributed, we shall never be informed by our secretary. Wherever I have gone, I have found a demand for free literature, such as the N. S. A. has been distributing under this heading. It is a means of education that cannot be ignored, nor neglected by us. I recommend that this work be continued, and that the incoming board of trustees be directed to extend such sums as may seem best in the publication of articles in any form that may be necessary, that clearly set forth the principles of Spiritualism.

A Publishing House.

In response to several suggestions from people of high intelligence and progressive views, I submit the question of establishing a publishing house for your consideration. No doubt all of these good friends feel that it is an ideal to be worked up to and realized in the not distant future. Such a dream will never be realized, however, unless it is properly understood through public discussion. Recommendations do not seem to be necessary here. The advantage of such an institution must be clear to every delegate on this floor and to every Spiritualist in America. It is not proposed to trespass upon the prerogatives of the Spiritualist press in the regard, but it is rather the aim of its advocates to place books and periodicals within the reach of those who are now unable to purchase them. I hope this matter will be discussed with due consideration upon the floor of this convention. In closing this paragraph I may be pardoned for referring once more to the management of the Spiritualist, under the place of "Borewell," once published by William T. Stead, but discontinued by him because of a paucity of reliable psychic data. The public is ready for such a magazine now and would support one of the right kind.

Counterfeit Mediumship.

It would be out of place to refer to this unpleasant topic in a great National Convention, were it not for the fact that the "Fraud" question has been the source of endless annoyance and large expenditure on the part of the N. S. A. during the past year. The emphatic stamp of disapproval placed upon counterfeiting in mediumship by our last annual convention has done our cause as a whole and the N. S. A. in particular, a great deal of good in all sections of the nation where the facts have been made known. The defense of fraud by some leaders in the Spiritualist movement and the countenancing of it by certain representatives of the N. S. A. at times during the year have given rise to the question of consistency, not to say sincerity, not only with regard to the N. S. A. itself, but with regard to the N. S. A. itself. I believe the time has come for us as an organized body to declare with forceful emphasis our determined opposition to every form of fraud and to the employment of persons of questionable character upon our platforms or in our seance rooms as speakers and mediums. I plead for a loyal defense and support of honest mediums of every phase. I recommend action on the part of this convention. As Spiritualists we should do our own house-cleaning to the end that no worthy worker may suffer injustice. It is currently reported that the counterfeiter has formed an organization with such forms of initiation, grips and passwords as are peculiar to secret societies. The headquarters of this society are in one of our Western cities. No one can be admitted who is vouched for by any known opponent of fraud, and it is probable that any honest medium holding papers from the N. S. A. would be most summarily dealt with, should he or she presume to approach the sanctum sanctorum of this body of pretended mediums. This seems to be a corporate trust, which succeeds to all of the KuKlux methods of four or five similar organizations whose jurisdiction has covered the entire country for a number of years. The pioneer Spiritualists of the land still live in the successors of to-day and will ever demand full and free discussion, an unimpaired platform and a free press. These arisen spirits have no use for such secret oath-bound Mafia, and demand that their instruments on earth join them in an earnest endeavor to place all work bearing the Spiritualist label in the light of the most perfect publicity. Their slogan is, 'Dark commercial seances to the rear,' and their call is for us to educate the honest men and women who have been misled by the specious pretenses of these modern disciples of Machiavelli and are according them their loyal support. We must be on guard also against the over credulous and unreasoning ones in our ranks, who believe that fraud is as valuable as genuine phenomena are."

Our Conventions.

Again I call the attention of the Spiritualists of America to the fact that too much work is crowded into the four days our annual gatherings are in session. Business of importance must be transacted and there is always a large amount of it on hand. All of our committees are overworked and are either forced to lose the sessions of the convention or else must toil nights to get their reports into due form. These committees are needed in our conventions and it is their right to be there. By extending the time of our conventions, this difficulty could be obviated. All other matters have papers and addresses upon such vital interests as effect the well-being of their several movements. We should, in my humble opinion, profit by these excellent examples. Spiritualism presents subjects of mighty import, of weightier moment than do any other religious bodies combined. It seems to me that an extension of time is an absolute necessity to the future well-being of these convocations. I respectfully recommend action in harmony with the foregoing suggestions.

Necrology.

The list of names of our departed workers whose graduation took place within the past year, is a long one, and we should place on record some statement of our appreciation of their work. I respectfully recommend that this subject be referred to a special committee with instructions to present to this convention in proper form, some suitable recognition of the work and worth of our arisen friends. Among the many who have left us may be mentioned Stephen D. Dye, of our board of trustees; Jerry Robinson, the devoted friend of Lookout Mountain Camp; Frank E. Bond, well known in connection with Camp Southern Cassadaga, and such speakers and mediums as Allen Franklin Brown, Dr. E. H. Denlow, Sarah A. Byrnes, Carrie Firth Curran, A. E. Tiedale, Louis Schlesinger, James S. Scarlett, and J. O. M. Hewitt. Let us remember them all at their best, and give them a loving thought as they take up life's duties anew in the world of souls.

Platform Suggestions.

I recommend that this convention adopt the following:

That we demand the abolition of child labor in America.

That we urge the importance of prison reform.

That we oppose all legislation respecting the observance of Sunday as a special holy day.

(Continued on page 2.)

with favor upon a federation of all liberal bodies in America for mutual aid, protection and advancement of principles of Liberalism. I felt that it would be the safest and best for me in carrying out the will of the convention to determine, first of all, the attitude of the Spiritualists themselves, likewise that of their local societies, with regard to this proposition. I wrote letters of inquiry to some two hundred speakers, mediums and representative laymen and to three hundred societies questioning them as to their views respecting the proposed Federation. Prompt replies were received from nearly all of them and I was pleasantly surprised to find that only three societies and three speakers were opposed to this fraternal union. I then wrote to the legislative bodies and received favorable replies from all of them with the sole exception of the Christian Scientists. They wished us success in our work but declined to take any part in it whatsoever. The Theosophists and Quakers have not yet responded to my letters, but I believe they will not hold aloof from the proposed Federation should it once be formed and placed in working order. Some of the most helpful of all suggestions received came from Mr. Eugene M. MacDonald, president of the American Secular Union and Free Thought Federation. He and nearly all of the progressive minds connected with his organization look with favor upon this proposition. This is likewise true of the Universalists, Unitarians, Swedenborgians, Metaphysicals, New Thoughtists, Universal Religionists and other progressive people.

The question is, how to establish this Federation? I do not feel that the work done should be allowed to go for nothing, hence I recommend that this matter be considered at length and plan to carry the plan into execution. View the best people in all the liberal faiths, our own included, in hearty sympathy with this project, there is nothing in the way of making the Union a complete success. I recommend action in the direction named.

The Latest Word of Spiritualism.

Under the Prudent resolution, reaffirmed last year at Minneapolis, your president was directed to solicit contributions from the pens of our ablest writers and thinkers upon various topics directly associated with Spiritualism, having in view the publication of all these offerings in book form, under the comprehensive title "The Latest Word of Spiritualism." I wrote to a large number of our representative teachers, laymen and most reliable mediums for articles upon some special theme with which they were most familiar. The responses were prompt and kind in every instance. Very few declined to write at all and none of them expressed one word of disapproval of the plan. Probably a dozen manuscripts are already at hand and as many more are promised. Our thanks are due the generous authors for their splendid offerings, and I recommend action accordingly. I further recommend that the incoming president be instructed to continue this work until he shall have received papers upon every form of thought offered by Spiritualism, and upon every established phase of mediumship, plus the phenomena that are presented thereby. I am pleased to report that there is already a demand for this work in many sections of the nation, and I am convinced that it will meet with a ready sale when it is upon the market.

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(Continued on page 2.)

Missionaries' Report.

Report of Mr. and Mrs. E. W. Sprague, Missionaries of the National Spiritualists' Association, for the Year Ending September 30, 1906.

Mr. Chairman and Fellow-Delegates:—We are pleased to meet with you again in convention, and to give an account of our stewardship.

The year just passed has been a very active and encouraging one in the missionary field. The cause of organization is growing in favor with the people each year.

Many important questions are agitating the minds of the Spiritualists of this country, prominent among which are the questions of the best method of advancement of our movement; how to find the true in Spiritualism and how to eliminate the false or untrue that has been laid upon it.

Our good people are aroused and a genuine as well as a spiritual mediumship is demanded everywhere throughout the land.

The demand also for a better educated ministry in Spiritualism is increasing in our ranks.

Our people are becoming more and more favorably impressed with the good work of the Morris Pratt Institute and are looking hopefully forward to the time when it will be able to supply a large number of valuable workers fully equipped to fill the important positions in which they are to labor.

Our cause is in need of many more good and competent workers. There are thousands of towns and cities in the United States where a competent Spiritualist minister or medium could build up a good, strong society and be well sustained.

The demand for competent speakers and mediums is a healthy one and is being gradually though slowly supplied. Tens of thousands of people in this country are anxious for the teachings and proof of the truths of spiritualism, and many are unable to obtain them because of the lack of competent workers.

Many have tried to learn and have fallen into the hands of incompetent self-appointed speakers and mediums, and have turned away in sorrow and disgust.

A grave responsibility rests with all true Spiritualists; they should come to the front and lend a helping hand in sustaining and upholding our National, state and local organizations in their work of providing the public with competent and worthy mediums, ministers and teachers.

We must see to it that the wants of these thousands of earnest inquirers are supplied with the true in Spiritualism and that our cause becomes free from the suspicion that has been cast upon it by some of its self-imposed teachers as well as by the ignorance of the unqualified investigators.

We always recommend the home circle for the enlightenment of the investigator and the development of mediumship.

We filled camp-meeting engagements at the following named places: Haslett Park, Mich.; Clinton, Iowa; Delphos and Winfield, Kans.; and Mountain Park, Oklahoma, where we met several new workers. One by one the old workers are passing to the other life and the loss is greatly felt by those left behind. However, we are encouraged by the fact that many new ones are coming to the front to fill their places.

At Haslett Park we found Miss Emma Gibbs, a young and gifted worker of Grand Rapids, Mich., who was acting as chairman of the camp-meeting. She has been serving a society in her home town for the past two or three years.

At Clinton, Iowa, Mrs. Emma R. Abbott, a graduate of the Morris Pratt Institute, was holding classes in elocution and physical culture and had charge of a large children's lyceum. Her work was highly appreciated.

We also met Mrs. Christine Cooper and her son at this place, both of whom are graduates of the Morris Pratt Institute. Mrs. Cooper is an efficient officer of the Clinton camp-meeting, and Eugene is a teacher in a business college, which position he says, is to be credited to his having attended the Morris Pratt School. His talks in the conference showed his ability as a thinker and a speaker, and were a source of gratification to his many friends.

We also met Mrs. Alice Barry at Clinton. She filled the rostrum while we were at camp, giving a beautiful discourse. She has charge of the Clinton society.

At Delphos, a camp-meeting we met Mrs. Bessie Bellman and Mrs. Josephine Brewer, both of whom were filling engagements there as speakers. All of these new workers are cultured and refined and are honoring the positions to which they are called.

There are hundreds more in our great country who are coming to the front to take the places of those who are passing away and to fill places for themselves. This is encouraging, but Spiritualists should hasten to organize societies, making them permanent by chartering them with the state and National Associations, so as to encourage our workers and more fully utilize the gifts of the newly developed speakers and mediums, that our cause may be advanced and the hungry multitudes may be fed.

At Mountain Park (Okla.) camp-meeting—the first one ever held in the state—the people of the town were quite conspicuous by their absence at first, but by the persuasive genius and sound logic of Brother John W. Ring, and the spiritual teachings of Mrs. Alice K. Baker, they had begun to show themselves when we arrived; and the weather having improved, the latter part of the meeting was attended by nearly everyone in town. Many people heard the message of Spiritualism for the first time.

Between thirty and forty people came together, traveling eighty, ninety and some one hundred miles on purpose to attend the meetings and assist in the work of organizing the Oklahoma State Spiritualists Association. They came mostly in covered wagons. The quality of the work done by our speakers and mediums at all of these camps gave evidence of the fact that we are making for a more spiritual Spiritualism. Mr. Munger's spiritual work in Oklahoma was a great help in the organizing of the state association.

The officers and managers of these camp-meetings are earnest, self-sacrificing Spiritualists, who labor unceasingly and without compensation other than the compensation that comes from knowing that they are doing good. Great credit is due to these faithful and unselfish workers. They are doing a great work for our Cause.

Number of Meetings, Etc.

During the year we held 262 meetings and seances, in 44 different places; reorganized and organized 14 societies, including one state association, and labored in 14 different states, viz.: Minnesota, Iowa, Wisconsin, Indiana, Michigan, Pennsylvania, District of Columbia, West Virginia, Ohio, Illinois, Missouri, New York, Kansas, Oklahoma and Canada.

We held meetings in Alliance and Ashley, Mich.; Detroit, Mich.; Battle Creek, Okla.; Haslett Park, Mich.; Saginaw, Mich.; Allegany, Smithton, Pittsburg and Lancaster, Pa.; Washington, D. C.; Parkersburg, West Va.; Versailles and Lafayette, Indiana; Farmer City, Decatur, Macon and Beardsdon, Ill.; White-water, Wis.; Minneapolis, Long Lake and Fairbault, Minn.; Northwood, Wis.; Lakeview, Minn.; Edgewood, Clinton, Haystack and Belmont, Ia.; St. Louis and Millersville, Mo.; Mountain Park, Okla.; Delphos, Winfield, Sterling and Hutchinson, Kans.; and Windsor, Canada.

We also attended the N. S. A. convention at Minneapolis, and took an active part in the Michigan State Spiritualists mid-winter meeting held at Detroit. The latter, the former, was a grand success in every respect, and proved to be of great benefit to our cause and the cause of organization.

Financial Report for the Year Ending September 30, 1906.

Expenses, \$2,105.43
Receipts, 1,463.98
\$ 641.45

State Associations.

While attending the Mountain Park camp-meeting, we organized the Oklahoma State Spiritualists Association and chartered it with the N. S. A. It is well organized and has a splendid field for missionary work.

Its officers are composed of some of the best men and women among the sturdy pioneers of that country, and if they build up and develop their new State Spiritualists Association as they have developed their beautiful country, we shall doubtless soon see a strong auxiliary to the N. S. A. in Oklahoma.

Our state associations are growing stronger and their work is becoming more thoroughly systematized.

Each year shows progress in every line. State missionaries are at work in the states that are organized and in some of them they are kept in the field the entire year. This is as it should be.

The Indiana State Spiritualists Association which we organized less than three years ago, has a missionary engaged by the year. This shows what may be done. With proper management every state association may keep a missionary constantly in the field.

The Macomb Spiritualists Church.

Last winter Mr. J. D. Munger of Macomb, Illinois, built a nice little church in that place. It has a seating capacity for about 250 persons. Mr. Munger seated it with opera chairs, arranged for heating, lighting, etc., in fact he completed it in every detail and made it ready for use. He then decided to let it to a friend, Fred Rex, in trust for a Spiritualists society, when one should be organized.

Then in February last he engaged our missionaries to come to Macomb on April 21 and hold meetings daily for two weeks. In the meantime we were to organize a Spiritualists society and dedicate the new church.

We were shocked the day by reading notices in the Progressive Thinker of the death of Brother Munger. He died in a hospital after an operation.

We immediately wrote the only Spiritualists of Macomb whose addresses we possessed. The time for our going there was close at hand and after a reasonable time, not receiving a reply to our letters and becoming uneasy, we wrote the postmaster at Macomb, asking for information. Soon after this we wrote a letter and addressed it, "To Any Leading Spiritualist of Macomb, Ill." About that time we received a discouraging letter from the son of Mr. Munger, who is the administrator of his father's estate. He gave us the name of Mr. Fred Rex, and the trustee in whose hands the deed to the church was placed. We at once wrote him but before we received his reply there came an answer to our letter addressed to "Any Leading Spiritualist of Macomb." It was an encouraging letter and said, "Come; we shall expect you to be here on the 21st."

It was the old cry of the spirit, "man" that in a vision appeared to him in the night, and prayed him, "Come over into Macedonia and help us." Another letter from a good Spiritualist read as follows: "Pay no attention to any letters notifying you not to come here. We have had opposition from the first. If you ever did anything for the cause of Spiritualism, do it for Mr. Munger and we, with our departed brother, J. D. Munger, will feel grateful."

Other letters followed and on April 21, we reached Macomb. We soon learned that there were no funds to pay the expenses of the meetings there, but that the Spiritualists, though they were poor, would do all they could to help defray the expense of the meetings, all of which they faithfully carried out, though not nearly enough was raised to pay the expenses.

There was great opposition to our coming to Macomb, and to the Spiritualists getting possession of the church.

We were delayed in getting the key to the church. We consulted a lawyer, and discussed the question with parties concerned in the matter, and did not get possession of the key to the church until we promised not to let any other person have it, and that we would return it when the meetings were over. It was only ten minutes before the time set for the meeting to begin when we got possession of the key. Mr. Munger was waiting at the church door for admission.

We remained in Macomb fifteen days, held fifteen meetings, and after five days' work there we organized a society composed of thirty-four members, and a day or two later the deed was made by Mr. Rex, the trustee, transferring the title to the trustees of the meetings, all of which they faithfully carried out, though not nearly enough was raised to pay the expenses.

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Our friend Brother Munger was thus far carried out. The Spiritualists of Macomb now own this beautiful temple free from encumbrance, and are organized into a working society under the charter from the Illinois State Spiritualists Association.

Mr. Munger left a legacy to help support this church. He willed this society the use of 150 acres of land for the term of twenty-one years; the society to come into possession of the legacy at the death of Mr. Munger's son.

It is a fine farm and its estimated rental value is from \$1,000 to \$1,200 per year. If it rents for \$1,000 per year for 21 years the \$21,000 will be a great help to the Spiritualists in the cause, it will pay the expense of keeping a good speaker in Macomb for 21 years.

It is very doubtful whether the Spiritualists would have gained possession of the Macomb church if our missionaries had not gone there and pushed the matter to a successful settlement. Missionary work is of the greatest value to our organization and the advancement of our cause.

Many things are done by the missionaries for the good of Spiritualism that are not published.

Great crowds attended our meetings at Macomb, sometimes twice or three times as many were on the outside as there were on the inside of the church, but with windows closed all could hear. The newspapers and the people treated us with kindness and respect.

Spiritualist Temples.

Lack of places to hold meetings is a great hindrance to the advancement of our cause.

We have been unable to visit many places where our services were wanted, because no suitable place could be secured in which to hold our meetings. Spiritualists should have more temples and halls of their own. In many places the Spiritualists are as numerous as the members of some of the smaller denominations of Christians. They have just as good land and can build temples in many places just as well as these Christians can build churches, if they will set themselves about it.

As Spiritualists we are beginning to see that we must have our own temples and meeting-places. This is shown in the fact that we are buying churches of the Christians in different parts of the country.

Last spring, within about one month's time we held meetings in four different Spiritualist churches and one Spiritualist college. All of these were paid for but one church, and that one is secure in the hands of the society that owns it.

We are hopeful that the committee on Temple Fund that was appointed by the convention last year may present some good and effective method of raising funds to help weak societies to build temples of their own.

A large number of Spiritualists in the United States are too busy making money to pay much attention to the advancement of the sacred cause of Spiritualism. Perhaps some of them would be willing to furnish the N. S. A. with money to loan to weak societies at a low rate of interest to be used in building temples and churches. Security could be furnished by mortgages on the temples, and societies could pay interest easier than they could pay rent, and they would have places to hold their meetings whenever they wished without having to ask consent of anyone.

Missionary Work.

Missionary work is very much needed in every part of the country. Within the last year we have received letters from people living in many different states of the Union, asking for our services and requesting that we let them know if we come anywhere near them.

It is a source of great satisfaction to learn of the good work of the state missionaries, and to know that every state as soon as it becomes strong enough in its organization appoints its missionaries and sets them at work.

The National Spiritualists are constantly receiving calls from states that are organized as well as from states that have no state organization, but the calls from the states that are organized number many more than those from the unorganized states. This shows that when a state becomes organized it at once realizes the necessity for missionary work and proceeds to arrange for it.

The reports of the National missionaries for the last six years teaches an object lesson and proves that the more missionary work that is done the better for our cause.

Leaflets.

The large leaflets sent out by the N. S. A. are doing a good work; we see the good resulting from their circulation in different parts of the country.

We would recommend that this convention consider the question of publishing small leaflets explanatory of the teachings of our philosophy and the generally accepted beliefs of the Spiritualists and enlightening the public regarding the good work of our organization. This is very important, as erroneous statements regarding the beliefs of Spiritualists are in circulation all over the land.

We are often asked "What do Spiritualists believe regarding Jesus Christ, the bible, rewards and punishments, God and the devil?" etc. Of course our workers are constantly enlightening those who attend our meetings, and our splendid Spiritualist newspapers and periodicals are doing the same; but if these little leaflets were circulated freely they would fall into the hands of thousands who never see a Spiritualist publication or attend a Spiritualist meeting.

If we had such leaflets that we could hand out or mail in our correspondence, the public would learn that false reports regarding Spiritualists and their beliefs are in circulation and the beauty and naturalness of our philosophy would appeal to many as soon as they were apprised of its teachings.

Many people honestly believe that Spiritualists are all atheists; that they do not believe that we must suffer the consequences of wrong-doing; that they are believers in divers inconsistent and visionary doctrines, etc. all of which not being true, the public should be enlightened.

Spiritualist societies need these leaflets for their members and to be used in their lyceums, and they could distribute them to others to advantage.

The Methodists, Adventists, Mormons, Unitarians and other denominations are successfully using this method of teaching the world their doctrines, why should we not like-wise?

We would suggest that if such leaflets are printed each one contain matter explaining but one subject, and of such form and size as can be put into ordinary-sized envelopes and that societies and workers be supplied with them.

Report of the Committee on the President's Report.

To Officers and Members of the National Spiritualists Association in Convention Assembled.—Your committee to whom was referred the president's report for the year last past, beg leave to submit the following report:

The year's work.—Your committee notice with pleasure and approval the encouraging review of amount and character of the work accomplished in the general field of Spiritualistic effort and the attention given to the same by numerous writers and speakers allied with kindred movements, as well as the attention given the same by the popular periodicals and other publications of the day.

Your committee suggests your approval of the statements set forth under this heading, but recommend that the closing paragraph be amended so as to read as follows:

"The call on the part of the scholars of Europe for the past twelve months for mediums for the purpose of special investigation surely shows the trend of the times and reflects credit upon mediumship and Spiritualism."

Psychic Research.—Your committee heartily concur in the statement of facts set forth under the above heading and recommend its endorsement by this convention.

Missionary Work.—Your committee recommend that the subject of all missionary efforts be referred to the committee appointed to consider that special line.

Editorial-Large.—The statements set forth in the president's report giving a brief review of the valuable work accomplished by the able Editor-at-Large, are heartily concurred in by this committee, and recommend their endorsement by this convention.

Local Societies.—Your committee concur in the opinion of the National president as to the causes and lack of efficiency of many of our local societies, and desire to express our interest and sympathy, and your committee are of the opinion that the earnest workers in the cause of Spiritualism in the various localities must in the main be depended upon to remedy the evils complained of.

State Associations.—For the purpose of strengthening the various state associations and local associations now inoperative, or in a weak and inefficient condition, your committee is recommended by your committee that during the coming year, missionaries employed by the National Spiritualists' Association be directed to pay special attention to this class of state associations, and local associations, and if possible, to continue such efforts until the evils complained of are removed.

Camp-Meetings.—The report of the president with reference to the various camp-meetings mentioned is approved by your committee and endorsement of this portion of the report be adopted by this convention.

History of Spiritualism.—Your committee agrees with the president as to the amount and value of the work accomplished by this department of our organization. The opinion of your committee, however, that the best interests of our cause will be promoted by combining the office of Editor-at-Large, Missionary-at-Large and that of Historian in one, and placing the same in the hands of one person at a fixed salary for the services rendered.

Legal Battles.—It is recommended by your committee that all matters under this heading be referred to the incoming board with instructions to investigate thoroughly the status of each case; consult competent legal authority, and if deemed advisable, render all necessary assistance.

Definition of Terms.—As important features upon this subject have been referred to a special committee, this committee recommends that all matters connected with this subject be referred to that committee.

Plurality of Terms.—It is recommended by your committee that all matters under this heading be referred to the incoming board with instructions to investigate thoroughly the status of each case; consult competent legal authority, and if deemed advisable, render all necessary assistance.

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Definition of Terms.—As important features upon this subject have been referred to a special committee, this committee recommends that all matters connected with this subject be referred to that committee.

ers relating thereto shall be referred to that special committee.

Morris Pratt Institute.—The statements to be found in the president's report to the effect that no educated speakers or mediums are to be found in the ranks of Spiritualism, in the opinion of your committee should be modified. Many such are to be found among our people bravely battling for the truth, but we heartily concur in the suggestion that a more general recognition should be given to the demand for a thoroughly educated ministry and mediumship.

Lyceum Work.—The value of lyceum work cannot be questioned and our sympathy and co-operation are cheerfully given to all earnest lyceum workers. As all matters pertaining to this subject will be presented in due form by our lyceum superintendent, J. W. Ring, you are respectfully referred to his report for further information.

Mass Meetings.—All matters pertaining to this subject referred to by the National President are approved by your committee and we recommend that the same be adopted by this convention.

Half Rates.—As the term "Half Rates" is only another name for special privilege, your committee advise that all proper effort be made looking to the discontinuance of this system, and when this effort can be made to apply to other societies of like nature, it is the opinion of your committee that all Spiritualists will cheerfully comply with the same.

The Railroads.—We are glad to learn of the amicable relations existing between the various railroad companies and the National Spiritualists Association. We believe a clearer understanding of the merits of our work by the business world will eventually lead to a complete recognition of our interest and our work, and to other bodies of like nature and purpose.

Reorganization of Societies.—Your committee does not endorse the theory or plan of secret organizations as a method of propaganda in the cause of Spiritualism; such methods being incompatible with the philosophy of Spiritualism or our declaration of principles.

Refuge Missions.—Your committee concurs in the suggestions of the president and recommends the adoption of the same by this convention.

A Publishing House.—Subject matter of this heading is of deep interest to your committee. As this subject is closely allied with the matter coming under the class of work involved in the publishing of the History of Spiritualism, etc., your committee recommend that this be placed in the hands of the person selected to perform the duties mentioned in the recommendations previously made with reference to the same.

Counterfeit Mediumship.—The suggestions embodied in the report of the president were carefully considered by your committee, and we recommend that this convention endorse the action taken by the National board in recalling the charter of the State Spiritualists Association of Iowa. We also concur with the suggestion that all possible assistance be given to the Hawkeye State Spiritualists Association recently organized in the state of Iowa. It is also recommended by your committee that a continued, unconditional and uncompromising opposition be raised against all forms of dishonesty perpetrated in the name and under the guise of Spiritualism, but in the performance of these duties, we advise that the utmost care be taken to protect all honest workers in our ranks to the end that no injustice be done to these noble message bearers of the spirit world.

Federation of Liberal Religions.—Your committee concurs in the suggestions made by the president upon this subject and advise that present methods be continued.

The Latest Word of Spiritualism.—The committee concurs in the president's report under this heading and recommends continued effort until the desired purpose is accomplished.

Our Conventions.—Your committee agrees to the suggestion made by the president, and recommends that our next annual convention be continued through five consecutive days instead of four.

Ecology.—Your committee recommends that this matter be referred to the committee on resolutions.

Platform Suggestions.—This committee is of the opinion that the suggestions herein made should be referred to the committee on resolutions and appropriate action taken thereon.

Finance.—All of this subject matter should be referred to the committee on finance, ways and means, and this committee so recommends.

Executive Session.—The opinion of your committee that all matters involving any question of dishonesty on the part of individual societies of this association, either local or state, all such subjects for discussion shall be taken up in executive session.

Endowments.—This entire subject should also be referred in the judgment of your committee to the committee on finance, ways and means.

Amendments.—Your committee concurs with the principle involved in the amendment suggested by the National president and recommend that the amendment now pending be so amended as to conform to the president's suggestion and provided that such amendment shall take effect immediately after the close of this convention.

Evening Sessions.—We believe the selection of speakers and mediums for our evening sessions should be left fully in the hands of the National Association and under the constitution and by-laws.

Spiritualist Press.—This subject should be referred to the committee on resolutions.

New Thought Convention.—This committee agrees to the suggestion that four fraternal delegates be selected to attend the coming New Thought Convention, but we are of the opinion that no expense to the National Association should accrue from this action.

Board of Trustees.—The statements of the president set forth in this paragraph are heartily concurred in by your committee, and we advise a continuance of like effort along the lines indicated.

Home Office.—The endorsement of the home office in the president's report is cheerfully endorsed by this committee.

President's Office.—Your committee recognizes the value and efficiency of the services rendered to the cause of Spiritualism by the national president, and recommend the endorsement of the same by this convention.

Personal.—The bond of sympathy

existing between the various members of the official board of the N. S. A. is a matter that receives our hearty appreciation and your committee is confident that this appreciation is shared in a large measure by this delegate's convention.

Conclusion.—We share with the national president the encouraging outlook of the future of the cause of Spiritualism, and believe that the benign influence of the risen and illuminated souls who have crossed the border land, together with the earnest and hearty co-operation of all lovers of the truth, as it is in Spiritualism now marshalling for action every portion of the civilized world, our cause is destined to conquer so-called evil and place humanity upon the highest spiritual level attainable and its high destiny made secure for all coming time.

Conclusion.—In conclusion, we desire to say that we regret that our president has been too strongly influenced by the unfavorable conditions which prevail in some localities, and not brought into a sufficient prominence those encouraging evidences of the solid and wholesome progress which has been made. Your committee believes that many things have been done to give us genuine cause for gratification and rejoicing. Many of the state bodies are now established upon a firm and most businesslike basis than ever before and are becoming powerful aids to the N. S. A., and among the local societies there is a marked tendency to a higher conception of the mission of Spiritualism. Men and women of refined tastes and strong worthy character are coming to the front in our cause and winning for it the respect of the communities in which they live.

Leaders of religious thought are seeking to know more of our teachings and manifestations and not infrequently during the past few years have distinguished churchmen made heretical declarations in harmony with our doctrines, evidently influenced by a test of our claims. Even the Pope of Rome in the interest of truth has recently refused to condemn the work of his physician, Dr. Lapponi, on Hypnotism and Spiritualism, a work which recognizes the facts on which our cause is established. All of which is fraternally submitted and duly signed.

J. S. MAXWELL,
C. D. FRUEN,
M. M. LILLIE,
CARRIE E. TWING,
MRS. SOPHIA B. SEIP,
Committee.

REPORT OF COMMITTEE ON MISSIONARIES' REPORTS.

To the Officers and Delegates of the Fourteenth Annual Convention of the National Spiritualists' Association:—Your committee, appointed to examine and report on the reports of the missionaries of the association, submit the following report:

We note with pleasure the enthusiasm exhibited by all of our missionaries in the field, and feel that the hearty thanks of the association should be tendered them for their unselfish devotion to the Cause.

We regret, however, to note in the several reports, a lack of cohesion in the work done by the several missionaries, and the lack of interest apparently shown by Spiritualists at large with reference to this most important subject. We believe with President Barrett that an entire revision of our missionary methods should be adopted by the association, and would recommend the following:

That the Association appoint only one missionary at large, whose duty it shall be to visit such points of the country as may require his services and such points as may be directed to visit by the National board. In lieu of other general missionaries, the association appoint such worthy workers are now filling appointments in the various localities of the United States, where their entire service is not required, and that these workers be authorized and empowered by the Association to form circuits immediately adjoining their respective homes and to visit the various points in these circuits regularly, the association to assist in bearing the necessary expenses incidental to such missionary work and the salary to be received by said workers.

We call attention especially to the fact that there are now many worthy workers in the Cause of Spiritualism who are without appointment on the one hand, while on the other hand, there are many societies where great enthusiasm prevails, but which are so small in numbers that they do not feel they can bear the expense of a permanent leader.

Our recommendation is further caused by the belief that greater concentration of effort should be made by the National Association, after looking to the increase of membership in communities where Spiritualism has already a foothold, rather than by promiscuous solicitation and labor through vast stretches of territory where little, if any, interest is shown. In this connection let us suggest that it would be well, in our opinion, for the National Association to work in cooperation with the various state associations with reference to the appointment of these missionaries and the support to be furnished them, and your committee earnestly recommend that the subject be given further consideration by the convention and such action taken as well indicate to our National officers the course that we desire to be pursued along this line.

It is our belief that he who organizes a local Spiritualist society should keep in constant touch with his organization, sufficiently, at least, to continue the personal influence that led to its organization.

In conclusion, we do not wish to have our report taken in the sense of criticism by any of the workers in the field. It has not been the purpose of the committee to criticize, but to recommend such course of action as in their judgment would lead to an advancement of the cause, and the criticism offered has been for the purpose of showing by contrast the good that might be accomplished by pursuing a different course of action. We believe that every missionary teacher of Spiritualism in the United States during the last year, is entitled to the hearty appreciation of every true Spiritualist, and, as a committee appointed by your organization, we tender to them our most sincere thanks.

A number of applications have been submitted to us, looking to the appointment of the applicant for position as missionary in the association. Your committee does not feel that these applications are within the province of the committee, hence we have taken no action regarding any of them. We believe that the National Association should, where worthy applicants appear, provide generously for such missionaries, but that their action should be based strictly upon the merits and rigid examination of the character and standing of the applicants, so that the name of our organization may not be used in the furtherance of the private ends of an individual. Respectfully submitted,

GEO. H. HOLBERT,
WILL J. ERWOOD,
FLORENCE N. HIBNER,
LAURA M. JONES,
T. GRIMSHAW.

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Missionaries' Report.

Report of Mr. and Mrs. E. W. Sprague, Missionaries of the National Spiritualists Association, for the Year Ending September 30, 1906.

Mr. Chairman and Fellow-Delegates:—We are pleased to meet with you again in convention, and to give an account of our stewardship.

The year just passed has been a very active and encouraging one in the missionary field. The cause of organization is growing in favor with the people each year.

Many important questions are agitating the minds of the Spiritualists of this country, prominent among which are the questions of the best methods of advancement of our movement; how to find time in the busy life of the modern man to devote to the cause of the truth; how to find the true and genuine as well as a spiritual mediumship is demanded everywhere throughout the land.

The demand also for a better educated ministry in Spiritualism is increasing in our ranks.

Our people are becoming more and more favorably impressed with the good work of the Morris Pratt Institute and are looking hopefully forward to the time when it will be able to supply a large number of valuable workers fully equipped to fill the all-important positions in which they are to labor.

Our cause is in need of many more good and competent workers. There are thousands of towns and cities in the United States where a competent Spiritualist minister or medium could build up a good, strong society and be well sustained.

The demand for competent speakers and mediums is a healthy one and is being gradually, though slowly, supplied. Tens of thousands of people in this country are anxious for the teachings and proof of the truths of spiritualism, and many are unable to obtain them because of the lack of competent workers.

Many have tried to learn and have fallen into the hands of incompetent self-appointed speakers and mediums, and have turned away in sorrow and disgust.

A grave responsibility rests with all true Spiritualists; they should come to the front and lend a helping hand in sustaining and upholding our National, state and local organizations in their work of providing the public with competent and worthy mediums, ministers and teachers.

We must see to it that the wants of these thousands of earnest seekers are supplied with the true in Spiritualism and that our cause becomes free from the suspicion that has been cast upon it by some of its self-imposed teachers as well as by the ignorance of the unqualified investigators.

We always recommend the home circle for the enlightenment of the investigator and the development of mediumship.

We filled camp-meeting engagements at the following named places: Haslett Park, Mich.; Clinton, Iowa; Delphos and Winfield, Kans.; and Mountain Park, Oklahoma, where we met several new workers. One by one the old workers are passing on to higher life and their loss is greatly felt by those left behind. However, we are encouraged by the fact that many new ones are coming to the front to fill their places.

At Haslett Park we found Miss Emma Gibbs, a young and gifted worker of Grand Rapids, Mich., who was waiting to be credited to his long-expected return. She has been serving a society in her home town for the past two or three years.

At Clinton, Iowa, Mrs. Emma R. Abbott, a graduate of the Morris Pratt Institute, was holding classes in elocution and physical culture and had charge of a large children's lyceum. Her work was highly appreciated.

We also met Mrs. Christine Cooper and her son at this place, both of whom are graduates of the Morris Pratt Institute. Mrs. Cooper is an efficient officer of the Clinton camp-meeting, and Eugene is a teacher in a business college, which position he says he is credited to his having attended the Morris Pratt School. His talks in the conferences showed his ability as a thinker and a speaker, and were a source of gratification to his many friends.

We also met Mrs. Alice Barry at Clinton. She filled the rostrum while we were at camp, giving a beautiful discourse. She has charge of the Clinton society.

At the Delphos camp-meeting we met Mrs. Bessie Bellman and Mrs. Josephine Brewer, both of whom were filling engagements there as speakers. All of these new workers are cultured and refined and are honoring positions to which they are called.

There are hundreds more in our great country who are coming to the front to take the places of those who are passing away and to fill places for themselves. This is encouraging, but Spiritualists should hasten to organize societies, making them permanent by chartering them with the state and National Associations, so as to encourage our workers and more fully utilize the gifts of the newly developed speakers and mediums, that our cause may be advanced and the hungry multitudes may be fed.

At Mountain Park (Okla.) camp-meeting—the first one ever held in the state—the people of the town were quite surprised by their absence. First, but by the persuasive genius and sound logic of Brother John W. Ring, and the spiritual teachings of Mrs. Alice K. Baker, they had begun to show themselves when we arrived; and the weather having improved, the latter part of the meeting was attended by nearly everyone in town. Many were drawn to the message of Spiritualism for the first time.

Between thirty and forty people came together, traveling eighty, ninety and some one hundred miles on purpose to attend the meetings and assist in the work of organizing the Oklahoma State Spiritualists Association. They came mostly in covered wagons. The quality of the work done by our speakers and mediums at all of these camps gave evidence of the fact that we are making for a more spiritual Spiritualism. Mr. Barrett's good work in Oklahoma was a great help in the organizing of the state association.

The officers and managers of these camp-meetings are earnest, self-sacrificing Spiritualists, who labor unceasingly and without compensation other than the compensation that comes from knowing that they are doing good. Great praise is due to these faithful and unselfish workers. They are doing a great work for our Cause.

Number of Meetings, Etc.

During the year we held 262 meetings and seances, in 44 different places; reorganized and organized and chartered 14 societies, including one state association, and labored in 14 different states, viz.: Minnesota, Iowa, Wisconsin, Indiana, Michigan, Pennsylvania, District of Columbia, West Virginia, Ohio, Illinois, Missouri, New York, Kansas, Oklahoma and Canada.

We held meetings in Alliance and Ashley, Ohio; Detroit, Pontiac, Fenton, Battle Creek, Chesaning, Haslett and Saginaw, Mich.; Allegheny, Smithton, Pittsburgh and Lancaster, Pa.; Washington, D. C.; Parkersburg, West Va.; Versailles and Lafayette, Indiana; Farmer City, Decatur, Macon and Beardsdon, Ill.; White-water, Wis.; Minneapolis, Long Lake and Fairbault, Minn.; Northwood, Clear Lake, Mason City, Edgewood, Clinton, Hayesville and Belmont, Ia.; St. Louis and Millersville, Mo.; Mountain Park, Okla.; Delphos, Winfield, Sterling and Hutchinson, Kans.; and Windsor, Canada.

We also attended the N. S. A. convention at Minneapolis, and took an active part in the Michigan State Spiritualists mid-winter meeting held at Detroit. The latter, like the former, was a grand success in every respect, and proved to be of great benefit to our cause and the cause of organization.

Financial Report for the Year Ending September 30, 1906.

Expenses \$2,105.43
Receipts 1,463.98
\$ 641.45

State Associations.

While attending the Mountain Park camp-meeting, we organized the Oklahoma State Spiritualists Association and chartered it with the N. S. A. It is well organized and has a splendid field for missionary work.

Its officers are composed of some of the best men and women among the sturdy pioneers of that country, and if they build up and develop their new State Spiritualists Association as they have developed their beautiful country, we shall doubtless soon see a strong auxiliary to the N. S. A. in Oklahoma.

Our state associations are growing stronger and their work is becoming more thoroughly systematized.

Each year shows progress in every line. State missionaries are at work in the states that are organized and in some of them they are kept in the field the entire year. This is as it should be.

The Indiana State Spiritualists Association was reorganized last year, and after three years ago, has a missionary engaged by the year. This shows what may be done. With proper management every state association may keep a missionary constantly in the field.

The Macomb Spiritualists Church.

Last winter Mr. J. D. Munger of Macomb, Illinois, built a nice little church in that place. It has a seating capacity for about 250 persons. Mr. Munger seated it with opera chairs, arranged for heating, lighting, etc., in fact he completed it in every detail in a matter of a few days. He then devoted it to a friend, Mr. Fred Rexroat, in trust for a Spiritualist society, when one should be organized.

Then in February last he engaged our missionaries to come to Macomb on April 21 and hold meetings daily for two weeks. In the meantime we were to organize a Spiritualist society and dedicate the new church.

We were shocked one day by reading a notice in The Progressive Thinker of the death of Brother Munger. He died in a hospital after an operation.

We immediately wrote the only Spiritualists of Macomb whose addresses we possessed. The time for our going there was close at hand and we were about to start, not receiving a reply to our letters and becoming uneasy, we wrote the postmaster, Macomb, asking for information.

Soon after this we wrote a letter and addressed it, "To Any Leading Spiritualist of Macomb, Ill." About that time we received a discouraging letter from the son of Mr. Munger, who is the administrator of his father's estate. He gave us the name of Mr. Fred Rexroat, the trustee in whose hands the deed to the church was placed. We at once wrote him but before we received his reply there came an answer to our letter addressed to "Any Leading Spiritualist of Macomb." It was an encouraging letter and said, "Come, we shall expect you to be here on the 21st." This was the old cry of the spirit "man" that in a vision appeared to Paul in the night, and prayed him, "Come over into Macedonia and help us." Another letter from a good Spiritualist read as follows: "Pay no attention to any letters notifying you not to come here. We have had opposition from the first. If you ever did anything for the cause of Spiritualism, do it for Macomb, and we, with our departed brother, J. D. Munger, will feel grateful."

Other letters followed and on April 21, we reached Macomb. We soon learned that there were no funds to pay the expenses of the meetings there, but that the Spiritualists, though they were poor, would do all they could to help defray the expense of the meetings, all of which they faithfully carried out, though not nearly enough was raised to pay the expenses.

There was great opposition to our coming to Macomb, and to the Spiritualists getting possession of the church.

We were delayed in getting the key to the church. We consulted a lawyer, and discussed the question with parties concerned in the matter, and did not get possession of the key to the church until we promised not to let any other person have it, and that we would return the key to the meetings were over. It was only ten minutes before the time set for the meeting to begin when we got possession of the key, and many were waiting at the church door for admission.

We remained in Macomb fifteen days, held fifteen meetings, and after a series of meetings we organized a society composed of thirty-four members, and a day or two later the deed was made by Mr. Rexroat, the trustee, transferring the title to the trustees of the Munger Spiritualists Church of Macomb, Ill., the officers of the society that we had organized. We had the deed recorded, and dedicated the church, and the wishes of

our arisen Brother Munger were thus far carried out.

The Spiritualists of Macomb now own this beautiful temple free from encumbrance, and are organized into a working society under the charter from the Illinois State Spiritualists Association.

Mr. Munger left a legacy to help support this church. He willed this society the use of 160 acres of land for the term of twenty-one years; the society to come into possession of the legacy at the death of Mr. Munger's son.

It is a fine farm and its estimated rental value is from \$1,000 to \$1,200 per year. If it rents for \$1,000 per year for 21 years the \$21,000 will be a great help to the Spiritualists and the cause. It will pay the expense of keeping a good speaker in Macomb for 21 years.

It is very doubtful whether the Spiritualists would have gained possession of the Macomb church if our missionaries had not gone there and pushed the matter to a successful settlement. Missionary work is of the greatest value to our organization and the advancement of our cause.

Many things are done by the missionaries for the good of Spiritualism that are not published.

Great crowds attended our meetings at Macomb, sometimes twice or three times as many were on the outside as there were on the inside of the church, but with windows and doors open all could hear. The newspapers and the people treated us with kindness and respect.

Spiritualist Temples.—Lack of places to hold meetings is a great hindrance to the advancement of our cause.

We have been unable to visit many places where our suitable place could be secured in which to hold our meetings. Spiritualists should have more temples and halls of their own. In many places the Spiritualists are as numerous as the members of some of the smaller denominations of Christians. They are just as good financiers. They have just as much money and can build temples in many places as well as those Christians can build churches, if they will set themselves about it.

As Spiritualists we are beginning to see that we must have our own temples and meeting-places. This is shown in the fact that we are buying churches of the Christians in different parts of the country.

Last spring, within about one month's time, we held meetings in four different Spiritualist churches and one Spiritualist college. All of these were paid for but one church, and that one is secure in the hands of the society that owns it.

We are hopeful that the committee on "Temple Fund" that was appointed by our convention last year may present some good and effective method of raising funds to help weak societies to build temples of their own.

A large number of Spiritualists in the United States are too busy making money to pay much attention to the advancement of the sacred cause of Spiritualism. Perhaps some of them would be willing to furnish the N. S. A. with money to loan to weak societies at a low rate of interest to be used in building temples and churches. Security could be furnished by mortgages on the temples, and societies could pay interest easier than they could pay rent, and they would have places to hold their meetings whenever they wished without having to ask consent of anyone.

Missionary Work.—Missionary work is very much needed in every part of the country. Within the last year we have received letters from people living in many different states of the Union asking for our services and requesting that we let them know if we come anywhere near them.

It is a source of great satisfaction to learn of the good work of the state missionaries, and to know that every state as soon as it becomes strong enough in its organization appoints its missionaries and sets them at work.

The National Spiritualists Association is constantly receiving calls from states that are organized as well as from states that have no state organization, but the calls from the states that are organized number many more than those from the unorganized states. This shows that when a state becomes organized it at once realizes the necessity for missionary work and proceeds to arrange for it.

The reports of the National missionaries for the last six years teaches an object lesson and proves that the more missionary work that is done the better for our cause.

Leaflets.—The large leaflets sent out by the N. S. A. are doing a good work; we see the good resulting from their circulation in different parts of the country.

We would recommend that this convention consider the question of publishing small leaflets explanatory of the teachings of our philosophy and the generally accepted beliefs of the Spiritualists and enlightening the public regarding the good work of our organization. This is very important, as erroneous statements regarding the beliefs of Spiritualists are in circulation all over the land.

We are often asked "What do Spiritualists believe regarding Jesus Christ, the Bible, the resurrection, the punishment of the body, the devil, etc." Of course our workers are constantly enlightening those who attend our meetings, and our splendid Spiritualist newspapers and periodicals are doing the same, but if these little leaflets were circulated freely they would fall into the hands of thousands who never see a Spiritualist publication or attend a Spiritualist meeting.

If we had such leaflets that we could hand out or mail in our correspondence, the public would learn that false reports regarding Spiritualists and their beliefs are in circulation and the beauty and naturalness of our philosophy would appeal to many as soon as they were apprised of its teachings.

Many people honestly believe that Spiritualists are atheists; and they do not believe that we must suffer the consequences of wrong-doing; that they are believers in divers inconsistent and visionary doctrines, etc., all of which not being true, the public should be enlightened.

Spiritualist societies need these leaflets for their members and to be used in their lyceums, and they could distribute them to others to advantage.

The Methodists, Adventists, Mormons, Unitarians and other denominations are successfully using this method of teaching the world their doctrines, why should we not do likewise?

We would suggest that if such leaflets are printed each one contain matter explaining but one subject, and of such form and size as can be put into ordinary-sized envelopes and that societies and workers be supplied with them.

Report of the Committee on the President's Report.

To Officers and Members of National Spiritualists Association in Convention Assembled:—Your committee to whom was referred the president's report for the year last past, beg leave to submit the following report.

The Year Work.—Your committee notice with pleasure and approval the encouraging review of amount and character of the work accomplished in the general field of Spiritualistic effort and the attention given to the same by numerous writers and speakers allied with kindred movements, as well as the attention given to the same by the popular press and the same publications of the day.

Your committee suggests your approval of the statements set forth under this heading, but recommend that the closing paragraph be amended so as to read as follows:

"The call on the part of the scholars of Europe for the past twelve months for means for the purpose of special investigation, surely shows the trend of the times and reflects credit upon mediumship and Spiritualism."

Psychic Research.—Your committee heartily concur in the statement of facts set forth under the above heading and recommend its endorsement by this convention.

Missionary Work.—Your committee recommend that the subject of all missionary efforts be referred to the committee appointed to consider that special line.

Editor-at-Large.—The statements set forth in the president's report, giving a brief review of the valuable work accomplished by the able Editor-at-Large, are heartily concurred in by this committee, and we recommend their endorsement by this convention.

Local Societies.—Your committee concur in the opinion of the National president as to the causes and lack of efficiency of many of our local societies, and deeply deplore the conditions thus existing, and your committee are of the opinion that the earnest workers in the cause of Spiritualism in the various localities must in the main be depended upon to remedy the evils complained of.

State Associations.—For the purpose of strengthening the various state associations and local associations now inactive, or in a weak and ineffective condition, it is recommended that your committee be authorized to employ the National Spiritualists' Association be directed to pay special attention to this class of state associations, and local associations, and if possible, to continue such efforts until the evils complained of are removed.

Camp-Meetings.—The report of the president with reference to the various camp-meetings mentioned is approved by your committee and endorsement of this portion of the report be adopted by this convention.

History of Spiritualism.—Your committee agrees with the president as to the amount and value of the work accomplished by this department of effort. It is the opinion of your committee, however, that the best interests of our cause will be promoted by combining the office of Editor-at-Large, Missionary-at-Large and that of Historian in one, and placing the same in the hands of one person at a fixed salary for the services rendered.

Legal Battles.—It is recommended by your committee that all matters under this heading be referred to the committee on legal battles, and that they investigate thoroughly the status of each case; consult competent legal authority, and if deemed advisable, render all necessary assistance.

Definition of Terms.—As important features upon this subject have been referred to a special committee, this committee recommends that all matters under this heading be referred to the committee on legal battles, and that they investigate thoroughly the status of each case; consult competent legal authority, and if deemed advisable, render all necessary assistance.

Federation of Liberal Religions.—Your committee concurs in the suggestions made by the president upon this subject and advise that present methods be continued.

The Latest Word on Spiritualism.—This committee endorses the president's report under this heading and recommends continued effort until the desired purpose is accomplished.

Our Conventions.—Your committee agrees to the suggestion made by the president, and recommends that our next annual convention be continued through five consecutive days instead of four.

Necrology.—Your committee recommends that this matter be referred to the committee on resolutions.

Platform Suggestions.—This committee is of the opinion that the suggestions herein made should be referred to the committee on resolutions and appropriate action taken thereon.

Finance.—All of this subject matter should be referred to the committee on finance, ways and means, and this committee so recommends.

Executive Session.—The opinion of your committee that all matters involving any question of dishonesty on the part of individual societies of this association, either local or state, all such subjects for discussion shall be taken up in executive session.

Endowments.—This entire subject should also be referred in the judgment of your committee to the committee on finance, ways and means.

Amendments.—Your committee concurs with the principle involved in the amendment suggested by the National president, and recommends that the amendment now pending be so amended as to conform to the president's suggestion and provided that such amendment shall take effect immediately after the close of this convention.

Evening Sessions.—We believe the selection of speakers and mediums for the evening sessions should be left fully in the hands of the National board, acting under the constitution and by-laws.

Spiritualist Press.—This subject should be referred to the committee on resolutions.

New Thought Convention.—This committee agrees to the suggestion that four fraternal delegates be selected to attend the coming New Thought Convention, but we are of the opinion that no expense to the National Association should accrue from this action.

Board of Trustees.—The statements of the president set forth in this paragraph are heartily concurred in by your committee, and we advise a continuance of like effort along the lines indicated.

Home Office.—The endorsement of the home office in the president's report is cheerfully endorsed by this committee.

President's Office.—Your committee recognizes the value and efficiency of the services rendered in an official capacity by the national president, and recommends the endorsement of the same by this convention.

Personal.—The bond of sympathy

relating thereto shall be referred to that special committee.

Morris Pratt Institute.—The statements to be found in the president's report to the effect that no educated workers and mediums are to be found in the ranks of Spiritualism, in the opinion of your committee should be modified. Many such are to be found among our people bravely battling for the truth, but we heartily concur in the suggestion that a more general recognition should be given to the demand for a thoroughly educated ministry and mediumship.

Lyceum Work.—The value of lyceum work cannot be questioned and our sympathy and co-operation are cheerfully given to all earnest lyceum workers. As all matters pertaining to this subject will be presented in due form by your lyceum superintendent, J. W. Ring, you are respectfully referred to his report for further information.

Mass Meetings.—All matters pertaining to this subject referred to by the National President are approved by your committee and we recommend that the same be adopted by this convention.

Half Rates.—As the term "Half Rates" is only another name for special privilege, your committee advise that all proper effort be made looking to the discontinuance of this system, and when this effort can be made to apply to other societies of like nature, it is the opinion of your committee that all Spiritualists will cheerfully comply with the same.

The Railroads.—We are glad to learn of the amicable relations existing between the various railroad companies and the National Spiritualists Association. We believe a clearer understanding of the merits of our work by the business world will eventually lead to a complete recognition of our interests as not accorded to other bodies of like nature and purpose.

Reorganization of Societies.—Your committee does not endorse the theory or plan of secret organizations as a method of propaganda in the cause of Spiritualism; such methods being incompatible with the philosophy of Spiritualism or our declaration of principles.

Postoffice Missions.—Your committee concurs in the suggestion of the president that the National Spiritualists' Association be directed to pay special attention to this class of state associations, and local associations, and if possible, to continue such efforts until the evils complained of are removed.

Counterfeit Mediumship.—The suggestions embodied in the report of the president were carefully considered by your committee, and we recommend that the National Spiritualists' Association be directed to pay special attention to this class of state associations, and local associations, and if possible, to continue such efforts until the evils complained of are removed.

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existing between the various members of the official board of the N. S. A. is a matter that receives our hearty appreciation and our commensurate commendation that this appreciation is shared in a large measure by this delegate convention.

Outlook.—We share with the national president the encouraging outlook of the future of the cause of Spiritualism, and believe that under the benign influence of the risen and illuminated souls who have crossed the borders of the material world, the earnest and hearty co-operation of all lovers of the truth, as it is in Spiritualism now marshalling for action in every portion of the civilized world, our cause is destined to conquer so-called evil and place humanity upon the highest spiritual level attainable and its

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SATURDAY, OCTOBER 27, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Transmigration of Souls.

The belief in a transmigration of the soul after death into another body at its birth, has been one of the most important phases in the religions of the world. This idea antedated modern thought, and was properly introductory to the idea of the resurrection and re-animation of the body at the termination of all things to be followed by a final judgment. This latter was the generally prevailing faith until the advent of Modern Spiritualism.

There was scarcely a nation, savage or civilized, of which we have any account, where a belief in transmigration did not prevail. The Egyptians held to this belief, evidently inherited from their Indian ancestry. The Brahmins accepted it, as did the Buddhists, Gautama himself having become the great teacher he was in consequence of it, as we shall show further on.

The Jews seem to have accepted the transmigration theory. They believed the soul of Adam re-appeared in David, and would again animate their expected Messiah; that the soul of Japhet would reanimate Simeon, and that the soul of Terah entered Job.

The early Christians seem to have been transmigrationists. The Manicheans, an early Christian sect, openly taught it, as did Origen. Jerome said it was a secret faith which was only taught to a select few. "The spirit of God descending like a dove and lighting on Jesus," at the time of his alleged baptism by John the Baptist, betrays this transmigration belief of him who wrote Matthew 3:16.

The Buddhist belief in transmigration was derived from Brahmanism, which taught all souls have existed from eternity; that to acquire Nirvana, that is, the final deliverance of the soul from continual transmigration at death, it must have reached a perfect life; that failure it must pass into and inhabit other forms of being, passing from one to another for a thousand years when it will be permitted to reappear in human form; and thus each time, failing to reach perfection, it will be required to return to animate beast, bird or worm for another thousand years, and thus, forever, if perfection is not attained so as to fit the soul to return to the bosom of Brahm, the supreme God.

Buddha, an heir to the royal throne, in profound contemplation, discovered and taught how to escape this ceaseless round of changing life; hence his lessons, embracing all the virtues, are believed the best given to humanity, and the most practical. Whatever is ennobling in Christianity is believed to have been derived from the earlier teachings of this philosopher, reaching Palestine, Western Asia, and Egypt, by missionaries, 64,000 of whom were sent out from India, 244 years before our era, by Ashoka, the then reigning monarch, as has heretofore been shown in these columns.

To enter into all the details and conditions by which Nirvana—quietude, perpetual rest and absorption into the divine, from whom the soul came—would only confuse the average reader, without instructing. Sometimes we hope to make room for a brief outline of Buddha's teaching.

The Theater.

It is a fact worth knowing and remembering, that theatrical representations were originally under sacerdotal control. And religious plays constituted the entertainment of the populace. Some scholars claim the passion plays, in which a god was chained to a rock, and later one was crucified on a cross, were copied in substance and adapted to a later age from the classics of Eschylus. Without entering into detail, it can be said truthfully, those passion plays during the Middle Ages became so vile the civil authorities were compelled to intervene in the interest of decency. Then commenced the opposition of the church to theatricals; and then they let loose all their arts of vituperation, so generally successful by priestcraft, to crush the actor and prevent his personation frequently of kings and prelates.

The histrionic art has been improving in morals ever since it was divorced from the church, and now as ennobling sentiments as ever came from the pulpit, are being taught on the theatrical stage.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania avenue S. E., Washington, D. C.

There was speech in their dumbness; language in their very gesture. —Shakespeare.

Now Is the Time!

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 13 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

LEAVE OUR RANKS.

Denied a Pro Forma Decree of Incorporation—The Stewart-Folsom Combine Repudiates Spiritualism.

The Globe-Democrat of St. Louis, Mo., contains the following: Judge Taylor yesterday denied a pro forma decree of incorporation to the Society of Scientific and Religious Truthseekers, which was asked for on November 1st last, by Josie K. Folsom-Stewart, her husband, Charles W. Stewart, and Phoebe S. Wolf. Attorney J. Lionberger Davis, referee, reported adversely upon the application. Objections to the organization were also filed in Judge Taylor's court by the State Progressive Spiritualists' Association. Judge Taylor heard testimony on the case last May.

Rev. Josie Folsom-Stewart Repudiates Spiritualism.

Rev. Josie K. Folsom-Stewart of 3007A Dickson street last night said she had repudiated Spiritualism, and denied that she would go to Chicago in an effort to have herself reinstated at the National Spiritualists' Convention, from which she was expelled. She admitted she had intended to go, but said that was her "own private business." She and her husband, C. W. Stewart, are at the head of the Society of Scientific and Religious Truthseekers, which differs from the Spiritualists' club, according to Mrs. Stewart. She said her organization was founded on belief in the Bible, which, she asserts, is not the case with Spiritualists.

A letter from St. Louis to Paul McArthur, president of the Missouri State Spiritualist Association:

My Dear Friend and Co-Worker:—At 2 p. m., I got word of the denial of a pro forma decree for a charter for Society of Scientific and Religious Truthseekers, and immediately telegraphed you.

As a Spiritualist and former secretary of the Missouri State Progressive Spiritualists' Association of Missouri, I congratulate you and its present officers in their great service to Spiritualists at large, and the upholding of our N. S. A.

Accept my good wishes and best regards to all Missouri delegates assembled, and may you and they stand for what is right in principle and justice, and may glory crown your efforts.

May "FOR CLEANER SPIRITUALISM" be uppermost always in your minds.

I remain, yours fraternally,

OLIN D. WHITTIER.

St. Louis, Mo.

The Folsom-Stewart Combine have flooded the country with malicious circulars against the N. S. A. It seems as if "those the gods wish to destroy, they first make mad." The evidence against them at St. Louis was alleged to have been overwhelming, that certain segments of their spirit manifestations were of earthly origin, hence the decision could not be otherwise than against them. When the case was decided, then they commenced a malicious campaign against the N. S. A., and now, as a fitting climax to the malignant course of the Folsom-Stewart Combine we have the following declaration of the latter under oath:

State Progressive Spiritualists' Association of Missouri, Auxiliary to the National Spiritualists' Association.

St. Louis, Mo., Dec. 9, 1905. We the undersigned testify that C. W. Stewart on the 5th day of December, 1905, in our presence, AND UNDER OATH, did make the following declarations:

"WE WANT TO GET AS FAR AWAY FROM SPIRITUALISM AND SPIRITUALISTS AS POSSIBLE."

"SPIRITUALISM IS NO LONGER RESPECTABLE."

"WE WANT NOTHING MORE TO DO WITH IT."

Such statements were made as stated above under oath, before Referee J. Lionberger Davis, appointed by Judge Taylor of the Circuit Bench, the said referee to act on a pro forma decree for a new state association to be known as the Society of Scientific and Religious Truthseekers; the applicants for the decree were Mrs. Josie K. Folsom-Stewart, her husband, Chas. W. Stewart, and about 40 others.

W. F. PECK, OLIN D. WHITTIER, T. GRIMSHAW, OSCAR F. EVERTZ, MRS. KLARA T. HARY.

The above statement made under oath ought to have settled the matter for all time, but instead, Mr. Stewart continued abusing in the most shameful manner the N. S. A.

At Des Moines, Iowa, under the auspices of a now defunct state organization, Mr. Stewart in his address is alleged to have said that "the N. S. A. is not fit for a door mat for a negro church," or words to that effect. Alas! "not fit for a door mat for a negro church," an organization that has pensioned fifteen indigent sickly mediums, and made them comfortable in their declining years. That philanthropic work alone is grand, ennobling, angelic and ought to make the blush of shame pass over the face of Mr. Stewart for this malignant attack.

We often wonder what the unfortunate mediums who are being tenderly cared for by the N. S. A., think of the

attack of the Stewart-Folsom Combine on those who are so kindly ministering to them. Ah! they can only think the attack is an outrage, actuated by a most diabolical spirit. Now that they have renounced Spiritualism, we hope their true status is understood.

Let the World Rejoice.

The religious world has aroused itself to the horrors of war, and has determined to unite their forces for its obliteration, a thing it should have done centuries ago, and would but for the retarding influence, by way of example, of Bible account that the Lord directed the Jews to fight and to "leave alive nothing that breathes."

The World's Peace Society designated October 7 as a day when all the churches of the land should extol the peace movement. Rev. Dr. H. W. Thomas, at the Garfield Boulevard Church, president of the Society, on request, gave a sermon, during which he expressed the opinion that in a few years at most, there will be an international legislature, whose enactments will be obligatory on all the allied nations.

Dr. Thomas said, "Our government is spending \$200,000,000 annually on its army and navy. England is spending \$300,000,000. The other countries spend altogether \$1,500,000,000, hence the grand total of annual tribute to the war god is \$2,000,000,000.

And all this in a time of peace, that the nations may be ready to fight and kill each other.

Christianity has boasted of its civilizing power. It is the dominant religion in all civilized nations. Why has it not united its forces, and directed its energies to stay the ravages of war, and for the perpetuation of peace? For the same reason it did not rise in its might and put down slavery, and intemperance, and the tyranny of civil governments.

It is a truth which cannot be successfully denied, that while slavery derived its authority from the Christian Pope, it was from so-called infidel opposition was first aroused against the institution. It was the same class of people who originated the temperance reform, and the Peace Societies originated, by those who were outside the church.

If the church and the ministry are now aroused, and will unite and work successfully to the extinguishment of war it shall yet have our blessings, though we regret we cannot award them the merit of being the originators or leaders in the grand reform.

Object Because of False Claim.

It is not to a day of rest objection is particularly made to Sunday observance, but because of basing it on sacred grounds. The day is no more holy than any other day. It was a priestly project by which it was separated from other days, and it was made sacred to God to give the clergy an opportunity to exploit their creeds on that day.

Luther, in his "Table Talk," now eliminated by his late publishers, said: "If anywhere one sets up Sunday observance on a Jewish foundation, then I do order you to work on it, to ride on it, to dance on it, to feast on it, to anything that shall remove this encumbrance on the Christian spirit and liberty."

And The Progressive Thinker opposes it because those who advocate its observance as a day of rest falsely claim it was set aside by God himself for that purpose; whereas God had no more to do with it than had a man in the moon.

To Resign Congress and the State Legislature.

At the recent annual meeting of the Ohio Woman Suffrage Association two definite aggressive lines of policy were laid down. First the Association pledged to work in the legislature of 1908 for the passage of a bill submitting to the voters a proposition to grant full suffrage to women, and second the members are to be besieged congress for some action on House Joint Resolution 86, which provides for submitting to the state legislatures an amendment to the Constitution of the United States allowing women to vote.

The legislative committee is composed of Mrs. Harriett Taylor Upton of Warren; Mrs. Pauline Steinem, of Toledo; Mrs. Lucie C. Harmon, of Toledo and Mrs. Marie Jenney Howe, of Cleveland.

The Ohio Woman Suffrage Association has appointed its president, Harriett Taylor Upton, to serve on the legislative committee of the Initiative and Referendum League of the state.

When all the streams of superstition run dry, religion will be found dead between their withered banks.—Truth Seeker.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Don't laugh over others' mistakes. The banana skin may be under your own foot.—McPherson.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

PROCEEDINGS

Of the Fourteenth Annual Convention of the National Spiritualists' Association.

Spiritualists' Reception.

The Spiritualists' reception at the Palmer House parlors, Monday evening, October 15, was one of the grandest and most important events of the session of the N. S. A. in Chicago. There must have been all of 300 people in those spacious parlors and there was but a slight effort at formality, and even then the "glad hand" was so common, fraternal and promiscuous that it was hard to discern who was doing the receiving, or in other words, it was hard to find those who were not receiving.

The friends were called to order at an early hour and the following poem was read by President Barrett:

WE ARE NOT DEAD YET.

We have climbed the mount of progress from the bottom toward the top And through 13 years of climbing we have found no place to stop. We have and we will fight the clergy and the wilfully asking sect, And the credulous courts and lawyers, but—we are not dead yet.

We have climbed the hill of science, as institution, high, Till the world in wonder watches, and the Christians look and sigh; Aye! through prejudice and hatred, and all other foes we met, We have yaded and have battled, and—we are not dead yet.

The old preachers and old deacons, with their stock of pious hate, Used to give us to the Devil and to brimstone as our fate, But we kept right on progressing through the knowledge we could get Till at last we killed their Devil, and—we are not dead yet.

They have shouted to the Master, to St. Peter and their God, And have ridden down upon us from their temples rough shod, But we have met them and gave battle with determination set, And with love subdued their ardor, and—we are not dead yet.

It is strange why they should fight us, when from truth they teach the same From the book of ancient wisdom, that has set the world aflame, While we hold the truth before them without creed or priestly net; And we prove what they are teaching, for—we are not dead yet.

They began the battle early; away back in '48; The rapping and the tapping then engendered Christian hate, And it made the pulpits tremble, and the preachers foam and fret, But they couldn't kill the baby—and it is not dead yet.

We just fought our foes from ambush till along in '93, And we met them in disorder, with eagles' wings and his tree, But we finally united, and have soldiers now to let, Till we capture all their temples, for—we are not dead yet.

They have done their hardest fighting, and are muzzling all their cranks; They have passed to rest and ponder and are filling up our ranks; And we welcome them among us to smooth down each deep regret, And will teach them true religion, for—we are not dead yet.

We have 13 years behind us and the future on before, As a band of beings working for a Soul's triumph evermore.

Let us wish our foes no evil, but let them quit their lives; that it is NOT DEAD YET.

DR. T. WILKINS.

President Barrett made a few very pleasing explanatory remarks upon the matter of the reception and the harmony, and Mrs. Cora L. V. Richmond delivered the nice little speech of welcome, following which Wilson Schirm, Miss E. Harlow, Mr. Chas. Schirm, Mrs. Georgia G. Cooley and G. W. Kates made short talks, and again the "glad hand," the smiles and the "glad hand" were everywhere, and everyone introduced himself or was introduced to everybody, and kept on until almost the midnight hour.

This was a grand and enthusiastic, soulful and delightful social function long to be remembered.

Tuesday Morning.

President Barrett opened the first meeting of the business session with a brief explanation that the N. S. A. was here for business, and the delegates began to do business at once.

After an invocation by Tillie U. Reynolds, Mrs. Richmond, a fraternal delegate to the N. S. A., and one of Spiritualism's most noted lecturers and general workers, delivered the address of welcome, and was frequently applauded.

The committee on credentials was appointed as follows: H. W. Richardson, W. A. Willing, Paul McArthur, G. C. Love and C. R. Schirm. The committee was sent out at once to examine credentials, and as soon as a sufficient number for a working quorum were found correct the house got down to the regular routine of business.

G. W. Kates, chairman of committee on rules, made report, which, with a few alterations, was adopted.

The following committees were appointed by the president: John Wethell, Vermont; Mrs. E. L. Nicholson, Washington; W. R. Jones, Chicago; Mrs. H. Sack, New York; H. C. Dorn, New Jersey.

Committee on Delegates' Reports—Mrs. M. E. Cadwallader, Pennsylvania; H. R. Stewart, Illinois; P. B. Hibner, Washington; Anna L. Gillespie, California; A. C. Clark, Michigan.

Committee on Ways and Means—Mrs. C. E. S. Fwing, New York; Geo. H. Brooks, Wisconsin; Mrs. Tillie U. Reynolds, New York; R. F. Beavers, Missouri.

Committee on Amendments—L. P. Wheelock, Minnesota; Laura G. Piken, Illinois; Oscar A. Edgerly, Michigan; Julia A. Beavers, Kansas; Dr. S. H. Green, Missouri.

Committee on President's Message—J. S. Maxwell, Minnesota; C. D. Pruden, Maryland; Mrs. R. S. Lillie, Washington; Carrie S. Mong, Indiana; Mrs. Sophia B. Seip, Oregon.

Committee on Resolutions—Moses Hull, Wisconsin; Mrs. Stella Fisk, Iowa; Rev. Wilson Fisk, Massachusetts; Elizabeth Harlow, Ohio; A. M. Griffen, Illinois; Mrs. Christine Cooper, Iowa.

Committee on Secretary's Report—F. D. Dunakin, Ohio; B. O'Neil, Michigan; Edward C. Conner, Connecticut; Esther Thomas Bosley, Washington; Mrs. G. G. Stephens, Missouri.

Committee on Correspondence—Mrs. Elizabeth Schauss, Ohio; Mrs. E.

Hammond, Illinois; Catharine McFarlin, Wisconsin; Solomon Dill, Michigan.

Committee on Definitions—Chas. R. Schirm, Maryland; W. A. Willing, Iowa; Geo. W. Kates, Pennsylvania; Mrs. G. G. Cooley, Illinois; Miss Elizabeth Harlow, Ohio.

Committee on Missionary's Report—Geo. R. Holbert, Iowa; W. J. Erwood, Minnesota; E. A. Schram, Indiana; Mrs. R. B. Lillie, California; Mrs. P. B. Hibner, Washington.

Committee on Necrology—Mrs. R. S. Lillie, California; Geo. Tenny, Kansas; Julia M. Walton, Michigan.

Reading of president's message consumed the last half of the morning session and was continued to the afternoon session.

Afternoon Session.

Reading of president's message resumed and ended at 3 p. m., following which was read the secretary's annual report and financial statement, the financial statement of the treasurer, H. D. Barrett's missionary report, and Mr. and Mrs. E. W. Sprague's missionary report.

This session opened with sweet and beautiful music by Prof. Joseph Singler's orchestra, and an invocation by Mrs. G. C. Love.

Mrs. M. C. Longley, the worthy N. S. A. Secretary, delivered the first lecture of the evening and did it with the easy grace and fluency of the higher influences under whose inspiration she took, and dilated upon the subject of "Love," and it was the personification of love, as it fell from her lips.

Thomas Grisham, entranced, almost entranced his audience with his eloquence, wit, logic and radical enunciations. It was the general expression by the audience that the guides fairly outdid himself on this occasion.

Mrs. Georgia G. Cooley, from everywhere, as she was announced, gave six messages, all perfectly satisfactory and fully identified, and E. W. Sprague brought the house down frequently with his clinching messages. "These two mediums did excellent work and were appreciated by all, except, perhaps, the secular press reporters, who were apparently there out of curiosity and to get sensationalism."

Wednesday, October 17.

The morning session began by the reading of missionary report of Max Geake.

Report of Hudson Tuttle, Editor-at-Large, was read and referred to the proper committee.

Report of Historian Lyman C. Howe was read and reported to committee. Referred to committee on president's message.

Mr. Dill, of Michigan, offered suggestions regarding music books. Referred to the house.

C. W. Burroughs of Detroit, Mich., offered a paper relating to organizations. Upon this resolution much discussion was had.

Report of Geo. H. Brooks, missionary, was read and referred to committee.

Geo. B. Warne, reading clerk, read a paper from St. Louis, stating that the court had decided against the Folsom-Stewarts, and on a question of privilege spoke in no uncertain sound upon the victory won by the committee upon this point, and was roundly applauded (which shows which way the wind blows).

Afternoon Session.

On motion a committee was appointed consisting of Mr. Holbert, Mrs. Lillie and Mr. Kates, to devise ways and means to make the N. S. A. self-supporting.

A communication from Prof. J. S. Loveland was read, relating to mediums.

The ritual, or form of service, came under discussion and the present ritual is to be corrected, remodeled and reprinted and bound in cloth.

Report of committee on home reading course was adopted.

When the hour arrived for raising funds for the N. S. A., the enthusiasm of E. W. Sprague and G. H. Brooks rose to its highest and pledges and money amounted to about \$300.

The following committee on revision was appointed: Moses Hull, G. W. Kates, Paul McArthur, Mrs. Margaret Miller, Mrs. J. P. Whitwell.

A committee on annual conventions was appointed as follows: C. L. Stevens, C. D. Pruden, A. S. Howe, L. P. Wheelock, E. A. Schram.

Evening Session.

"Why Don't He Lend a Hand?" was recited, in place of an invocation, by Mrs. Abbott of the Morris Pratt Institute, at the opening of the evening session, and it was rendered in a creditable manner.

Mrs. Richmond and Mrs. Lillie improvised a poem together and were heartily appreciated and applauded.

Mrs. Lillie delivered the first lecture of the evening, and it is evident this grand worker has lost none of her old-time logic, wit or inspiration, in fact as a lecturer she has the same fire as of old.

Oscar A. Edgerly delivered the second lecture, in the trance condition, and from first to last his remarks were listened to attentively, and they always have an uplifting influence.

Mrs. Sprague delivered many messages from spirit life to appreciative people, and was frequently applauded.

Mrs. Eva McCoy gave sweet comfort to many souls with her beautiful messages.

Thursday Morning.

The first business was the reading and adoption of the report of the Temple Fund committee, and the same committee was retained to perfect plans and to organize a Temple Building Society.

Upon the consideration of local and state organization, many spoke, and it was the general feeling that the cause of decline and death of so many local organizations is from a lack of stamens at home.

Mrs. Cadwallader spoke upon the subject of the weakness of local societies. Her speech was to the point of having the rules and by-laws lived up to and a thoroughly systematic organization perfected.

Report of committee on president's report was read and adopted ad seriatim.

Afternoon Session.

Report of committee on president's report was taken up where it was left, and finally passed on.

At 2 p. m., the house previously set for the hearing of statements regarding status and wants of the Morris Pratt Institute, the matter was taken up. Moses Hull made a statement

THE PROGRESSIVE THINKER

We remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

that the Institute was one thousand dollars in debt. Mr. McArthur questioned what had been done with the thousand dollars voted to that institution at last meeting, but it was well explained by the directors.

Convention again took up the matter of president's report and debated strongly upon the matter of putting the Institute, Editor-at-Large and Historian together.

Report of Superintendent of Lyceum Work was read and explanations made by John W. Ring, thereon.

Mrs. Cadwallader spoke upon the subject of lyceums and the Band of Mercy in connection therewith. She spoke beautifully, relating the effect of teaching children kindness to dumb animals, and the sacrifice of their own pleasures for the pleasures of others less fortunately situated, and made many other good points.

President Barrett read a paper from Mrs. Mary Drake Jennie, Bunson Brake, Me.

Anna L. Gillespie spoke in an interesting and forceful manner upon the subject of G. C. Love.

Mrs. Elizabeth Schauss, of Toledo, a faithful lyceum worker, as well as an eloquent lecturer, spoke in explanation of her methods of operation in the lyceum and the effect of them towards educating the little children.

Mrs. Louise Loebel of Wisconsin, a student of the Morris Pratt Institute, gave a splendid talk

The National Spiritualists Association.

Annual Report of the Secretary of the National Spiritualists Association of the United States of America, October 1, 1906.

To the Officers and Members of the National Spiritualists Association in Convention Assembled:
Greeting:—It gives me pleasure to herewith submit to this honorable body, the annual report of your secretary for the year ending September 30, 1906.

The work of the year at headquarters in Washington has proceeded after the usual routine and the large mass of correspondence conducted from that office by your secretary, attests to the many and varied topics of importance to the Cause of Spiritualism that have been acted judiciously upon by the N. S. A.

Our files show that the influence of our organization has been far-reaching for good, correspondence has been carried on not only between us and the many sections of our own country, where Spiritualism is known, but also in other lands, even Brazil and South Africa coming in for a share of our official attention.

Our reports of the work of Spiritualism are highly encouraging, notably so in the statements of the latter being taken in our Cause by hundreds of intelligent and cultivated people from the various professions and from the many denominations of religious churches. Your secretary feels that there is no need for any mental depression on our part, nor for any sort of pessimistic view concerning our Cause, for she is assured that its course is an onward and upward progress on all sides.

It gives pleasure to be able to state that a mass of evidence in writing is on file at headquarters, to the great good of the N. S. A. is doing for the enlightenment of humanity. It seems to us that the existence of this great National body has advanced the interests of our Cause in demanding proper respect for it and its honest exponents, in compelling a settlement of its rights before the courts, in securing the recognition of its missionaries and ministers from the railroads and in many other works—for at least half a century.

During the year just closed your secretary has written and sent out to societies and individuals about eight hundred letters, all upon subjects pertaining to the Cause of Spiritualism and of investigators. Our auxiliaries have received their annual circulars, circular letters, and whenever needed, special letters according to the work and demands of the particular society calling for attention in the line of advice, information or encouragement.

The Spiritual papers have received and printed frequent articles and reports from the N. S. A., the utmost of courtesy and aid have been unflinchingly given to our National organization and its officers by the Spiritual press and we ask a special vote of thanks by your convention to the editors of The Progressive Thinker, Banner of Light, Sunflower, Lichtstrahlen, Reason and the Occidental Mystic for their invaluable aid to the N. S. A.

At our home office, we have received numerous visitors—mostly from distant states and cities, who, when journeying to the Capital City of the Nation, take occasion to visit the N. S. A. headquarters, talk over the status of Spiritualism and avow their interest in it or in liberal subjects generally—these visitors never fail to show an interest in the home office, and not a few leave some contribution toward the general work.

During the year, our Free Library has been, as usual, well drawn upon by the many who come seeking spiritual light and instruction, and we have loaned hundreds of volumes without charge, our only request being that the books be properly cared for and faithfully returned to our office. A great deal of missionary work has been accomplished in this way.

Our library has received valuable contributions from J. Howard Moore, Sarah Ford, T. J. Mayer and others, all of whom have received our grateful thanks and expressions of appreciation.

Charters.
During the year we have issued five local charters, namely, one each in Manchester, N. H.; Philadelphia, Pa.; Sunshower, N. Y.; Albany, N. Y.; Parkersburg, Va., and Portland, Idaho. Our missionaries have done good work in connection with organizing, also in encouraging organized societies. Their reports will give you evidence of their effective labors.

Rev. H. C. Dorn, of Newark, N. J., has done good missionary work for the N. S. A. also, by his message and sermons at the annual meeting of our association and he deserves special mention, as does Mrs. H. W. Stairs of Hartford, Conn., who has held seances and benefits for the funds of this National organization. Our thanks are due to them and to all who have substantially aided in our work.

Iowa State Association.
During the late winter or early spring, difficulties arose between the N. S. A. and the Iowa State Association, owing to the management of the latter society, the services of Mr. C. W. Stewart and Mrs. Josie Folsom Stewart for the platform of its annual convention and mass-meeting; said action being pronounced by the N. S. A. board to be in direct contradiction to the N. S. A. convention of 1905, in sustaining the charges and findings of the National board against said parties, and in depriving them of the privileges of delegates at said convention.

Charges were made against the officers of the Iowa State Association by W. A. Willing, of Northwood, Iowa. These were filed at our headquarters and the Iowa State Association was duly notified of the same at May meeting of the N. S. A., with the result that the Iowa State Association received notice of its charter from our National body being revoked. Our board then made request of W. A. Willing and a number of other prominent Spiritualists in Iowa, to proceed to the organization of a new State Spiritualists Association in that section, to be chartered by the N. S. A. The result of these deliberations and labors is, that in August, 1906, the State Spiritualists Association of Iowa was organized, receiving its charter from our N. S. A., the latter part of that month.

Another state charter has been issued, this to Oklahoma, in fact in our Cause and national work having been strongly created among liberal Spiritualists minds in that section by President Barrett in his missionary work, followed by Mr. and Mrs. Sprague with their convincing demonstration of our truths. The result was that Rev. Arthur Chambers, of the State Association of Oklahoma, with a good membership and encour-

aging prospects for its efficient work in that state.

Auxiliaries.
Were it not for the fact that many of our local societies have joined their state associations and thus directly withdrawn from the N. S. A., although of course still remaining a part of our great body, your secretary would lament the fact that while we have chartered three hundred and fifty-four societies—state and local—she can only count one hundred and ten at the present time in good standing with the N. S. A. But, as has been said, many locals have gone into the state associations, a course recommended by our conventions and officers, some few others promise to do their best to build up the work in their districts and to pay up past dues, others have suspended, and some we cannot gain any hearing from, though we have repeatedly sent letters of inquiry to their officers.

Our Finances.
The financial work of the year in point of receipts has not been as encouraging as some other years have been. Societies have done fairly well in sending dues, but many wait till convention to send their per capita by their delegates, which makes it impossible for us to tell at this time how many will be paid up before convention opens. Our financial report of treasurer and secretary will give an itemized and accurate account of receipts and expenditures. The latter has been large, owing to the law cases on hand, the Goff Will Case, the Sinclair Law Case and others; also our heavy distributions of funds to our pensioned mediums and temporary aid to beneficiaries. Our cause of our deficit may be traced to the 1905 convention. It will be remembered that at that time, the sum of one thousand dollars was voted from our treasury to the Morris Pratt Institute—usually at conventions, our receipts amount to three or four thousand dollars. In 1905 the contributions pledged did not reach one thousand, and as an appropriation made at that assembly. The evening entertainments were made free to the public, thus cutting off another source of N. S. A. revenue. Hence, we can count on at least two thousand dollars less in our treasury from that convention than were received in previous years.

Our Mediums' Relief Fund
is paying out one hundred and fifty-six dollars per month in regular pensions. Our beneficiaries, up to the first of October, from the pension fund, are: Mrs. M. E. Wright, Annie Lord Chamberlain, Mrs. Jennie Lord Webb, Mrs. E. Cutler, Belle Bush, Mrs. A. Angell, P. C. Mills, Lyman C. Howe, Dean Clarke, Abram James and Mrs. Hendee-Rogers. Addresses of these veterans can be secured from your secretary by all interested persons who desire to aid in this grand work. In addition to the pension payments, temporary aid in sums ranging from twenty to fifty dollars have been granted to stranded mediums, to enable them to recover their financial standing and health. Two hundred and twenty dollars have been thus distributed, and in addition, the N. S. A. sent one hundred dollars to San Francisco, to be used for the benefit of needy mediums, who had lost their all in the great catastrophe of April, 1906. We do not mention here the names of those who have been temporarily benefited from our Relief Fund as they are sensitive, but they are registered at headquarters for letters of commendation to those who need to know concerning them.

Two of our pensioners, Dr. B. F. Clark and Dr. Henry Slade, have passed to the higher life since our last annual report. The N. S. A. saw to the suitable burial of their remains. In the case of Henry Slade, a project was set on foot to secure contributions for the erecting of a suitable stone over his remains. This resulted in the discovery that Dr. Slade himself had owned a large burial plot in the cemetery at Albion, Mich., and had erected a handsome monument there to his wife and relatives, leaving a space for suitable inscription for himself. After some delay, the papers in possession of the lot were traced and their permission received, also the same from the cemetery authorities at Albion, to inter Dr. Slade's body in the same. The work of taking the body from Belding to Albion and re-burying it was accomplished under the able supervision of Dr. A. B. Spinney, ex-auxiliary secretary, Dr. Grant, to whom our thanks are due. About twenty dollars had been received towards getting a monument to Dr. Slade. This amount was turned over towards expense of reburial, full cost being seventy dollars. Dr. Spinney had about six dollars in his hands, which he proposed should go towards cutting the inscription, and we are glad to report the final settlement of this project.

Receipts to the Mediums' Relief Fund.
Among the generous contributions to the Mediums' Relief Fund may be mentioned the sum of fifty dollars donated by the Ohio State Spiritualists Association, this act on the part of our auxiliary being of much benefit to the fund. Another addition to the Relief Fund came in the shape of a bequest. Several years since, your secretary was notified by lawyers in Boston, Mass., that a Spiritualist, Mrs. Mary E. Harris, had passed away and that in her will made some years before, she had devised a part of her state to the Veterans Spiritual Union for the help of mediums, and a similar part in trust for the benefit of mediums, to Mary T. Longley, to be used by her according to her best judgment, for the benefit of poor mediums. The time of settlement, there should be no medium here in active operation. In March of 1906, the estate was settled. Your secretary had notified the executors of the estate that she desired to make over that part of it, in which she was interested as trustee, to the National Spiritualists Association for its Mediums' Relief Fund, and after the necessary legal formalities to that end were complied with, the expense attached to the same paid, your secretary received from said Harris estate the sum of \$2,160.03, which she immediately paid over to our treasurer for the Mediums' Relief Fund. This nice little sum has enabled us to accomplish more for our destitute mediums and it has encouraged the hope that ere it is wholly expended, perhaps other generous souls will be induced to contribute to the Mediums' Fund.

The following letter received at our office, December, 1905, may be introduced here with proper effect:

"Mary T. Longley,
"Secretary N. S. A.:
"Dear Madame:—You remember of my corresponding with you, I think last June, in regard to Mrs. S. A. wishes that whatever property I saw to leave, to have it go to help support worthy mediums, and I have made my will to that effect. The house, barn and 3/4 acres of land willed to the National Spiritualists Association to handle as the officers may see best, either as a Mediums' Home or disposed for that purpose—helping mediums. It is hoped that the premises will be clear and the funds ready to be used by the executive. You will please not use my name publicly."

Shortly after the close of our last convention, Brother S. D. Dye, our trustee from California, was called to the spirit world; articles of condolence and resolutions of sympathy were drafted and signed by your president and secretary and sent to the spiritual powers and also to the bereaved widow of our translated co-worker. At the May board meeting, at headquarters, the president of the California State Association, and editor of the Occidental Mystic, Arthur S. Howe, was unanimously elected to fill the vacancy on the N. S. A. board of trustees, made by the transition of Brother Dye.

Ordination Commissions.
After the rules and regulations of the N. S. A. Ordination Usages, the board has granted the application of the following societies for an ordination commission, for the ordination of their respective pastors or of ministers at large: First Church of Baltimore, Md., commission to ordain Mrs. Helen Stuart-Richings; First Spiritual Union, Norwich, Conn., commission for ordaining Albert P. Blinn, pastor; Montana State, commission for ordination of Mrs. Lillian McCormick.

Our Editor-at-Large reports much good work performed in the line of his duty, his annual statement to convention will give detailed account of the many able articles he has penned for the spiritual and secular press in behalf of Spiritualism. Our Lyceum Superintendent will also bring a detailed report of work accomplished in his vital line during the year, all our missionaries relate their experience, as including unwearied and arduous labor in behalf of Spiritualism; close attention should be given their reports by our assembled delegates.

Camps.
At an early date in the year the various spiritual camps were solicited for a special day at their respective grounds for the N. S. A. during the camp season of 1906; but a few responded. Our president and missionaries represented the N. S. A. at the western camp and the president and several trustees had charge of the N. S. A. day at Lily Dale. President Barrett ministered at all the New England camps that granted an N. S. A. day, except Onset. Your secretary presided at the latter camp as the representative of our National Association on the special day granted to us there, at that time with the able assistance of Dr. Geo. A. Fuller and Mr. and Mrs. J. B. Hatch. We raised the sum of one hundred and seventeen dollars, which was afterwards augmented by an additional hundred dollars from Mr. I. B. Rich, formerly of the Banner of Light, to whom the N. S. A. secretary sent an appeal, asking him to do to the contributions of N. S. A. day at Onset.

Law Suits.
The N. S. A. in financially backing the defendants in the will contest case of the Goff estate in Michigan, has supplied funds at intervals during the year to this Cause, as our financial reports show, the suit now on in New Jersey will also be a drain on our treasury; it is in the case of B. F. Sinclair of Lakewood. This gentleman and his wife died in fee simple, some three years since, their house and nine acres of land, to the N. S. A. and their remains to their home during their life, to June Mr. Sinclair passed away. Relatives are now entering suit to have the deed set aside, also to break the will of the deceased. The N. S. A. board has secured an able lawyer in New Jersey to conduct its side of the case.

Sometimes becomes the duty of your secretary to officiate at funerals in the vicinity of the home office, calls for such service being made upon her as an officer of this association. At such times the word of spiritual truth is spoken with no uncertain sound and usually there is present some minister of the theological creeds, also members of various denominations who then have the opportunity to listen to an expounding of the philosophy of Spiritualism. This seems to come in as a part of our good work, and it is one of which we can be justly proud.

We occasionally receive, a letter from some disheartened or disaffected auxiliary saying that the members have about decided to withdraw from the National body, and asking of what service the N. S. A. is to them anyway. Your secretary replies in the following strain, to-wit:
"We must all realize that a union of forces, individually and collectively, of societies, such as compose the N. S. A. cannot fail to do great good in the world of Spiritualism. We present a solid front of spiritual energy to the world at large. When we remember that the National Organization is busy in sending out missionaries to different parts of the country, mainly to remote places where the Cause has little chance for growth without such aid; that it is active in the 'Lesser of the Great Disaster,' the Lyceum cause, having the superintendent to look after these schools; that it has a salaried Editor-at-Large to meet and reply to the attacks of the secular press on Spiritualism; or, to prominent opponents of our Cause; that it gratuitously distributes thousands of spiritual tracts yearly; that it has a Mediums' Pension Bureau, from which many helpless and aged mediums are monthly cared for; that it has established a system of protection for mediums by demanding recognition of the rights of our co-workers from the courts, when they are unjustly assailed; that it has in many instances protected the rights of Spiritualists to make wills and devise their property to their choice by aiding in the defense of such wills in cases of contest; and that it is a centralized power for Spiritualism with its own headquarters, we may well believe that every chartered society is not only helping in all this good work, but also in many ways is being directly and indi-

rectly benefited by the same. In addition to the foregoing enumeration of some of the benefits of which the N. S. A. is to the world and to our societies, we can point to the fact that this organization is instrumental in annually bringing together a host of the best and noblest spirits, whose work and united influence go forth from our conventions, through the press—secular and spiritual—and to individuals, carried from here to every section of the United States. Thus is a vast amount of good done for the Cause we represent. Every chartered society, by keeping in good standing with the N. S. A. has a right to representation in these annual conclaves and it is the duty of all to see that this representation is made. In this way the societies keep best in touch with the head organization and do not feel that they are not benefited by being a part of the same."

In every instance where your secretary has sent the foregoing statement to complaining societies, good seed has been sown and the complaints have ceased.

Charlatans in the Guise of Mediums.
Occasionally we hear of tricksters posing as genuine mediums and claiming protection from the N. S. A. In all such cases we do our best to unmask the frauds and inform the public of their nefarious doings. It is our wish always to stand by true mediums and we know that such are often magnanimous enough to furnish us with any time sanction. A case in point is that of one Dr. T. White, of Baltimore. This man posed as a medium, claimed to develop clairvoyance and occult powers generally for a handsome money consideration; sold charms, love potions and all sorts of things in the name of Spiritualism. He succeeded in amassing a handsome fortune from his dupes. He was arrested last spring and his lawyer wrote to your secretary asking her to come to Baltimore to take the stand in his defense; that she was wanted to define Spiritualism as a religion and generally give testimony that could be used advantageously on the side of the honest mediums. Being well paid was made to her.

Your secretary replied to this legal luminary that she could not be induced to enter such a case, except on the side of honesty and truth; that Spiritualism is a religion and a sacred one and that this National Association stands for honesty and truth only; that it denounces fraud and charlatanism of every sort and especially so in the name of mediumship; that it does not countenance the sale of charms or love potions and that Dr. White was innocent of the charges preferred against him, she hoped he would be cleared; but if guilty, it would be our hope that he be convicted and receive his punishment, nothing further was received from that lawyer, but we learned that the accused was proved to be a sharper and fraud, and served according to his deserts.

Headquarters.
Our headquarters—the property of the N. S. A.—consists of five use, not a business building of halls and offices as many of our people seem to think, but a brick house, well situated in a good locality 'on Capitol Hill, Washington, within a few minutes' walk of the Capitol of the United States; our N. S. A. Free Library, our offices and free rooms are situated in this building; the remaining rooms constitute the residence of your secretary, who pays monthly rent for same; let it be remembered that it seems to be essential for the secretary to live in this building, because it is not deemed proper to have the keeping of the National offices and property in the care of a party—of other residents of the place. These arrangements are made, because inquiries concerning our building are frequently coming to our office. As the world ought to know by this time, the handsome structure was a free gift to the N. S. A. from its honored treasurer, Theodore J. Mayer.

Our work at headquarters goes on quietly; no special incident in office has been need or engaged, save two or three times during the year some assistance is needed in particular official work, the compensation for which comes under the item of secretary's clerk hire and does not exceed fifty dollars per year. To Mrs. Agnes O. W. Fugitt we are indebted for valuable aid in these affairs, also to C. P. Longley, whose labor saves expense of other service in mailing and in work that a porter might be needed for. To these helpers the thanks of your secretary are publicly due.

Our mail work, independent of correspondence is heavy. It also draws on postage account. It consists of the mailing of tracts, and of books and is a part of the office work, which Mr. Longley attends to for love of the Cause. Our work has gone smoothly through the year. Correspondence with societies has been harmonious and relations with the Spiritualistic workers, local and at large, have been of the best. Your secretary returns thanks to all who have contributed to the success of her work, to the editors of the Spiritual papers; our missionaries; to our worthy president and each of our trusted officers, and especially to our treasurer, Brother Mayer, who has been at work early and late in the Cause of the N. S. A., and been an invaluable adviser in each question of moment that called for settlement and wisdom.

With cordial greetings and love to you, one and all,
Respectfully submitted,
MARY T. LONGLEY,
N. S. A. Secretary.

THE SWEET BRIAR.
The sweet briar with its fragrant rose
Smiled on me once, and I was glad,
Blossoming by the hedge,
Its breath still lingers in the song
That gave me to my pledges.

Bloom on, bloom on, thou precious flower,
In calm or cloudy weather;
Your song so sweet, still hath the power
To link our hearts together;
The parting in this world affears,
Twin souls can never sever.

Oh, rare sweet flower, that thou didst love,
Now veiled in silvery spray,
Is its golden leaves in reds above
As pure as perfect day.
Do zephyrs stir its bowen sweep
And weave its bowen pink-white rays?

Sing, sacred soul, forever sing,
Thou hast that flower in keeping;
Among the anthems that will ring
Thy voice, my lone heart seeking;
As the evening's shadows kiss the sky
I shall know beloved, that thou art nigh.

Rose L. Bushnell-Donnelly,
Los Angeles, Cal.

Editor-at-Large.

Report of Hudson Tuttle of Literary Work Done by Him for the N. S. A., from Dec., 1905, to Sept. 1, 1906.

National Spiritualists Association—Respected Sirs:—I have the pleasure reporting to you the work of this office for the first three terms of the year, commencing December 1, 1905, and ending September 1, 1906.

I have furnished the following list of articles to the press, and in doing so have lost no opportunity to defend our Cause and bring its claims to public attention:

First Quarter, Dec. 1, to March 1.
My attention was called by Hon. I. A. Dague to a lecture by Henry Frank, delivered before the Psychological Society of Los Angeles, in which he spoke in language I do not care here to repeat. My reply in the Banner of Light called out a reply from Mr. Frank. He asserted that he had been falsely reported by Mr. Dague. It became a matter of veracity between these gentlemen, and Mr. Dague fully sustained his report. Mr. Frank, in a lengthy response, admitted that Mr. Dague had reported correctly and made his plea on that line of defense. My last reply was based on this admission, and was given in the Banner of Light. In that reply I held to the statement that THE TIME HAD GONE BY WHEN SPIRITUALISTS WERE TO REMAIN SILENT WHEN THEIR BELIEF WAS LIBELED, OR MEEKLY APOLOGIZE FOR THEIR CAUSE.

Review of Passing Events—"Interpreting to the People."—Speech for the Croaking of the Wood and Field. "Who Cannot Speak for Themselves?" A Comparison. "Straws Showing the Trend of Public Opinion"—Banner of Light and The Progressive Thinker.

Review of Passing Events—"Devilism"; "Felix Schelling"; "Worthy Examples"; "Magnetism"; "Healing."—Proculus. Larkin Hits Out With His Silhouette.—Banner of Light, Sunflower and The Progressive Thinker.

Review of Passing Events—"Bibles Are Scarce"; "An Outgrowth of the Old Theology"; "The Great Church Trust"—Banner and The Progressive Thinker.

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"The Coming Convention."—The Progressive Thinker and Sunflower.
"The Convention of the National Spiritualists Association."—Record-Herald, Chicago.

"Materialization vs. Etherealization."—The Progressive Thinker.
"A New Organization."—The Progressive Thinker.

To this work I may add the preparation of an article on Mediumship, assigned to me by the president for the work program to be published at the last convention at Minneapolis.

I presume you understand that this list of subject-titles gives only a slight idea of the task of their preparation. Yet I should acknowledge that under the influences that have controlled me, it has not been a task, but a pleasure, and a pleasure, I believe, to say that whatever has been gained, whatever has redounded to the furtherance of truth and knowledge, belongs to this spiritual source, and the imperfection of utterance to their instrument.

The correspondence has not lessened but increased, and the office has become a sort of information bureau for inquiries on Spiritualism and relative subjects. Perhaps this is not the least valuable part of the work.

I wish to say to correspondents who have sent clippings from Catholic papers, by way of apology, that I have not attempted to answer for such papers will not admit replies. Nor will secular papers admit any thing opposing Catholicism, although articles on Spiritualism find ready hearing since public attention has been awakened by the recent interest taken by many men of note in psychic phenomena. Criticism of Catholicism is barred from every secular journal and the spiritual press offers the only means for its publication.

In conclusion, I wish to call attention to the wonderful change in the secular press and the public mind regarding Spiritualism. Whatever may be said in opposition, this is clear, that the fundamental idea of the nature of spirit and spirit existence, has absolutely changed since its advent.

It has made possible a science of psychology; made known and ghostly subject to law, and introduced a new philosophy of life here and hereafter.

I am respectfully yours,
HUDSON TUTTLE.

P. S.—This report does not include the last term of the year, usually calling for the most attention.

I want to repeat that the efficiency of this office mainly depends on the assistance furnished by those interested. They furnish the material, and point out the occasion for replies to attacks, and gain by their influence admission to articles, which otherwise would be rejected. I desire to express my gratitude to the many who have made possible the work I have done.

THE VIEWS OF A VETERAN.
He Paints a Roseate View of the Future, Declaring That the Unseen Powers Are Shaping Events and There Will Be an Ushering in of the "New Heavens and the New Earth, Wherein Dwelleth Righteousness."

To the Editor:—Your correspondent, H. E. Pomeroy, wishes the writer to tell you the was the original author of the definition of Spiritualism, as given in a recent article published in your valuable paper, on "Spiritualism and its Counterfeit."

Now, Mr. Editor, the writer was not aware that the definition given in that article was any different from the views held by all truly progressed and progressive Spiritualists.

Of course one's views of the subject enlarge and become more and more profound as one rises in thought and aspiration, till the innermost of the spiritual nature is flooded with the light of truth. It is the nature of things of an earthly nature dwindle into insignificance, and seem far away.

The writer obtains neither his written communications nor his lectures from any mundane or exterior source; but he does not presume to say who his inspirers are.

Ancient, or very far advanced spirits, seldom give their names. With them the message they convey to the children of earth, is the only thing of real importance.

Mediums may see and describe them, as they often do. They sometimes tell me whom they saw back of me giving the inspiration during the lecture. Other inspirational speakers no doubt have many times had the same experience.

Now, before closing I will say to my venerable friend Pomeroy, that I am indebted to a very ancient Indian spirit, whose residence in the spiritual world antedates the biblical record, for the views I hold concerning the sacredness of the vastness and the all-clustfulness of Spiritualism.

I will not disclose his name, but I am sure he may, or may not, be the author of the definition of Spiritualism previously alluded to.

From his standpoint in the celestial world, what is now known on earth as Spiritualism, is a very crude affair compared with what it will be when the children of this planet evolve to a higher plane of being, and become truly "spiritually minded."

Then, and not till then, will fraudulent mediumship pass away. It will then cease to be for want of patronage. Among Spiritualists all corrupt practices will be put away and be buried forever with the rubbish of a dead past. Thought, word and deed will be inspired by pure celestial love, with no element of taint mingling in its composition. What spiritual progression means and what it comprehends will then be truly understood.

The truth and the good of all systems of religious thought will be bleached in the divine philosophy of Spiritualism, like the beautiful rainbow spanning the dark canopy of the passing storm cloud.

The storm is now passing. Sin is being banished, and is bringing forth death.

That which SEEMS, is not; that which IS, alone remains. THE SEEMING MAN OF HONOR AND UPRIGHTNESS IS DEAD. UPRIGHTNESS IS DISHONOR AND CRIME STANDS FORTH. The earth trembles and quakes. The old foundations of ignorance and superstition are being destroyed. The worthless shacks of pretended godliness are being scattered like the withered leaves of autumn. THE STORM CENTER WILL BE THE UNITED STATES, and a shan republic will give place to

"Was Abraham Lincoln a Christian, Infidel or Spiritualist?"—Chicago Record-Herald.

"A Matter of History"; response to Mr. Jenks' criticism in The Progressive Thinker.

"All That Can Be Said of Spiritualism"; reply to Frank Podmore, in The Two Worlds (England). "Benefits of Spiritualism."—Tonesta (Pa.) News.

"Reply to Rev. Scoville."—Atkins Globe.

"Religion in the Public Schools."—Houderston (Chronic).—Sent to the "In Re Dr. Krebs."—Sent to the Springfield Republican.

"The Coming Convention."—The Progressive Thinker and Sunflower.
"The Convention of the National Spiritualists Association."—Record-Herald, Chicago.

"Materialization vs. Etherealization."—The Progressive Thinker.
"A New Organization."—The Progressive Thinker.

To this work I may add the preparation of an

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature;

Thought, the Solvent of Her Problems.

SPIRITUALISM

VOL. 34.

CHICAGO, ILL., NOVEMBER 3, 1906.

NO. 884

THE BIBLE ON LYING.

The Searchlight of Waco, Texas, gives some extremely interesting particulars in reference to it, applying the Acts of Olden Times to Those of the Present.

I think it entirely safe to say that the Bible has been put to more different uses, noble and ignoble, than any other book.

In Georgia, where revivalists like Torrey and Alexander can thrive, where lynchings are opened with prayer and exorcisms are run to a negro burning, they are now quoting the Bible in defense of lynch law.

A correspondent of The Georgian, of Atlanta, signing himself "Scotch-Irish Christian," published in the September 18 issue of that paper the following contribution:

"Almost every day some white woman is assaulted by a black brute, and frequently there is a lynching therefor.

"Some denounce such punishment of this heinous crime as very wrong; others defend it as exactly right.

"When good men differ they ask their Bible to decide. Does the Word of God say anything about rape, about the penalty therefor and the manner of its infliction?

"The Bible gives three instances of rape, in two of which the divine prescribed penalty of death was inflicted by a brother's hand. In the other case the penalty was inflicted by a mass of indignant people, and it received the approval of the Almighty, himself. This case only is pertinent to our question. In the twentieth chapter of the Book of Genesis the successive steps in the punishment of rape by his people under his direction.

"In verse 6 the fearful crime is stated.

"In verse 7 we are told of the ghastly manner in which it was made known to the people.

"In verse 13 recounts the demand of the people for the rapists, that death might be inflicted immediately without the wicked delay that unprincipled lawyers secure.

"In verse 15 we also have the refusal of the tribe, in whose custody the rapists were, to deliver them up for immediate execution.

"In verse 14 the soldiers were sent to kill any of the people who tried to punish with death the rascals who had outraged the poor woman.

"Verse 21 tells that these soldiers did murder some of the people.

"Verses 47 and 48 tell how the rapists and those who defended them were punished for their iniquity. Except 600, who escaped to the wilderness, the people under God's direction slew all of the tribes of Benjamin, not only the vile rapists, but also the men who procrastinated or refused to deliver them up for immediate punishment.

"Now three questions:

"1. If the Bible does not instruct us in moral questions, then what is the Bible for?

"2. If Judges, twentieth chapter, is not written for instruction in cases where this most heinous of crimes is committed, then why is this chapter in the Bible?

"3. If God demanded immediate punishment when a white woman was raped by a black brute, why did he not demand it when a white woman was thus treated by a negro brute?"

Having observed how few people of our time ever read the Bible, I have referred to it as may be lost in the crowd, and to go without comment, so I will help this devout "Scotch-Irish Christian" to fully explain his position.

A better way of presenting the case would be to write here the nineteenth and twentieth chapters of Judges, but unfortunately, portions of them are unprintable anywhere except in the Bible, therefore, I will print a synopsis of each chapter, and ask the reader to peruse, all to himself and under breath, these chapters at his leisure.

Our "Scotch-Irish Christian" has confined his references to a few verses of the twentieth chapter, but to fully understand the entire situation, one should read all of both the nineteenth and twentieth chapters, comprising the facts here given.

In verse six, the Levite and his concubine disagree, whereupon she leaves him and goes to her father's house. He follows to bring her back, and is kindly entertained by her father five days. Returning to his own home, he lodges a night at Gibeon, in the tribe of Benjamin. The men of Gibeon attack the house, and insist upon abusing the body of the Levite, who to save himself, delivers to them his concubine, whose life he falls a victim to their brutality. The Levite then divides her dead body into twelve pieces, and sends one to each of the twelve tribes, who being struck with horror, call a council on the subject.

In verse xx, the heads of eleven tribes come before the Lord in Mizpah, and examine the Levite relative to the murder of his concubine, whereupon he submits a statement of the whole affair. Resolving immediately to avenge the wrong, provision is made for a campaign against the Benjaminites, who were asked to deliver up the murderer. This the Benjaminites refused to do, and at once prepared for battle, having assembled an army of 26,700 men. The rest of the Israelites, numbering 400,000, take counsel of God and agree to send the tribe of Judah against the Benjaminites. In the first attack the men of Judah were routed with a loss of 22,000 men. They renew the attack on the next day and are routed with a further loss of 38,000 men. They then weep, fast, pray, offer sacrifices and inquire of the Lord, who promises to deliver Benjamin into their hands. They then concert plans to attack the Benjaminites, route them, killing 26,100 men and destroy the city of Gibeon. Only 600 Benjaminites escape to the rock Rimmon and all their cities were destroyed.

In this ghastly recital our Georgia revivalists find a precedent for lynching rapists.

The Searchlight is of the opinion that lynching is wrong at all times and under every conceivable circumstance, though the provocation to adopt that method is often very great.

However, it is granted that now and then men are justified in seeking such vengeance upon an individual criminal, who but a grace-maddened Christian would commend the above incident as a divinely given precedent for the twentieth century people to follow.

The recommendation of a true Christian in a Christian city of a

Christian state right after a notorious Christian revival, should be brought to the attention of our Christian president, who, in his next sermon, should tell what he thinks about it.

The reasoning of this Georgia Christian, as shown by the three questions with which he concludes his article, is, that we, of to-day, should adopt the plan above detailed, whenever, wherever the crime of rape is committed, which, in the recent cases reported in Atlanta, would be to practically exterminate the negro race and destroy their habitations.

Is that the kind of loyalty to the word of God for which our preaching president-claimers? He is known to be somewhat ruthless in his dealings with dumb animals, will he, to be consistent as a believer in the Bible, recommend that course towards human beings?

The recent numerous attempts of negro men to outrage white women in Atlanta, resulting in the killing by a mob of several men, some of whom are believed to have been innocent, have shocked the entire country. But what would have happened had the white people of Georgia slain 26,100 negroes at a loss of 40,000 white men, as did the Children of Israel to the tribe of Benjamin? If "Scotch-Irish Christian" means what he says, that is just what he thinks should have been done.

Thanks to the Liberalism and freedom of thought which have been tolerated in some portions of Europe since the fifteenth century, and in the United States since their organization into a republican form of government, Christianity has been growing tolerant and humane. This improvement is in direct ratio to the spread of rationalism and the free exercise of individual opinion. The less it adheres to the Bible and the biblical idea of God, the more humane and the less religious it becomes.

But looking back over the history of the world and its awful religions, none of them has the record of cruelty and brutality that characterized that known as the religion of the Lord Jesus Christ.

Christianity, improved as it is over what it used to be, and is yet to be, and Russia, will never be the abode for civilized people as long as it esteems godliness as of more importance than morality and humanity.

Recent events at Atlanta tend to discount the revival methods of Torrey and Alexander. Had the recent riots there been preceded by a convention of Freshthinkers, and had one of them gone into the papers with a recommendation to avenge the outrage of white women at the hands of negro men, by such a procedure as that narrated in Judges xix. and xx., every Christian paper in the land would have charged those disorders up to infidelity.

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The Inclusiveness of Spirit Mediumship.

A Paper Prepared by J. S. Loveland, and Read at the National Spiritualists' Convention.

Quite a discussion has been carried on here in California upon what spirit mediumship includes. On one side it is contended that only messages, seemingly of a strictly spiritualistic character, are legitimately included in real spirit mediumship; while on the other side it is affirmed that whatever relates to our welfare, whether it be spiritual or material, comes within the purview of genuine mediumship.

The issue is thus definitely made, and it is within the province of the historic facts of the modern spirit movement to settle the question. That is the purpose of this communication.

The first thing demanding our attention is the character of Modern Spiritualism. Is it a part of something else? If so, then it is included in that other something. What is it which includes it? The general, if not the universal answer is, that it is not included by anything; that it is not a part of anything else. But it is one of the Great Eras in the evolution of human progress. It reveals a distinctly new idea in the human consciousness, which is that all spirit phenomena are STRICTLY AND ONLY NATURAL. They are the product of natural forces used by spirit men and women to converse with those still in the physical form. All past spirit manifestations have been, in the human consciousness supernatural or miraculous; the producers being some God or superhuman personality.

It follows, as a matter of course, that Modern Spiritualism includes that of the past, so far as the phenomenal happenings are concerned, and explains the law of their occurrence, thus abrogating the long centuries of superstitions belief.

The most careful, scientific analysis has shown that the force made use of by manifesting spirits is the life force of the medium, and that this is the life force of universal nature. Hence, the proposition that "Spiritualism is the Science and Philosophy of Life" is accepted by the great majority of Spiritualists. THIS MAKES IT ALL-INCLUSIVE, and as mediumship has been the revelator of that stupendous fact, it follows that mediumship is all-inclusive. It includes all the powers and attributes of man's real life.

Before adding the historic facts of modern manifestations it may be well to query about the use of the terms material and spiritual, or of matter and spirit. Are there two distinct and totally unlike substances composing not only our organism, but the universe? Some affirm, all matter; others all is spirit. Who knows which, or if either position be true? The position of the preponderant majority is the monistic, that there is but one basic substance which manifests in an infinite variety of forms.

In considering the dualistic notion of matter and spirit—two totally unlike substances—it is assumed that they act upon each other, but two absolutely unlike substances cannot act upon each other. Contact is impossible. Their properties, attributes, and functions can have no resemblance to each other. If either one be self-conscious, self-comprehensive, it can only comprehend itself or what in nature is like itself. The inevitable inference is that human beings, as units; but like all of nature's organizations, plural in our make-up.

The different phases of our complex being are necessary to adapt us to the varying phases of organic nature with which we are compelled to come in contact during our earthly experience, but it is the same I, the same self-conscious ego which forever affirms its selfhood, whether grasping the visible or invisible substance or energy of the universe.

We will now consider the historic phase of our subject. What was at first, and what has been the phase of our mediumship from the beginning down to the present time? Take for example the original mediums—the Fox girls. Did the peddler, the first communicating spirit, come with spirit messages? Instead he described his murder and his burial in the cellar under that house. These girls and other mediums of that time were born, and not developed psychics, and the character of the messages were similar. They not only included teachings in reference to the spiritual development of the seeker, but also what specially pertained to the department of our physical life. They recognized the fact that here on earth our welfare as intelligences is as absolutely dependent upon physical conditions as those termed spiritual. Indeed, the physical or material are the basic conditions on which the spiritual rests. Man is born a pure animal, and it is a long time before he can form any idea of what spirituality means. And if physical conditions are unfavorable he remains in that condition all through his natural life on the earth. In those conditions he is often born a thief, robber or murderer, and grinding poverty keeps him down in that fearful state.

It is to be expected that spirits from the higher spheres seeing these terrible conditions will come and spend their time and energy in giving messages to those ignorant of their meaning, or neglect to point out the evil and suggest remedies? By no manner of means. And from the very first communications the physical needs have been the theme of the manifesting spirits. They have not ceased to urge reform in all of the laws and institutions of humanity on earth. And it needs no special capacity to see that the confused and anarchistic condition of the Spiritualist body is due to the neglect to heed

was no bag on the shelf where I had put it in full view of all.

We were in the basement, and I locked the front door myself, and the only other door there was below. I searched the room thoroughly, and no one could get in or out until I let them, as I was determined to have it so well done that no one could be suspected. We all five persons held hands during the whole time.

Now, to those who may doubt this, I will wage \$500 that we can prove the truth of this statement, by three responsible and honest men who are still living.

The above was signed by Mr. A. A. Thurber of Pittsburg, Pa. JAMES H. YOUNG, Lake Helen, Fla.

Sir, in carrying on your government, why should you use jailing at all? Let your evoked desires be for what is good, and the people will be good. The grass must bend, when the wind blows across it. Confess to the Emperor Ke Wang.

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the opening of ignorance, the last is the parent of adoration.—Coleridge.

Every word that you have spoken is true. The man you referred to was my partner and robbed me, but it was in 1879, not in 1889. I must forgive him. I will add that I come from a place 1,000 miles from here and I have never seen you until to-night. I am not a Spiritualist, although I believe in some of the doctrines of your faith.

The incident was by far the most impressive and sensational of the evening. With the exception of a negro spirit, who returned after being out to pieces fourteen years ago, the remainder of the séance was devoted to messages from spirits in a condition of bliss who returned to notify their relatives of their happy state.—Chicago Chronicle.

There was speech in their dumbness; language in their very gesture. Shakespeare.

When all the streams of superstition run dry, religion will be found dead between their withered banks.—Truth Seeker.

Don't laugh over others' mistakes. The banana skin may be under your own foot.—McPherson.

Frugality is founded on the principle that all riches have limits.—Burke.

Childhood itself is scarcely more lively than a cheerful, kindly, sun-shiny old age.—L. M. Child.

the constant teachings of the higher intelligences. It is a very foolish and puny notion to suppose that by restricting mediums' messages to what is termed spiritual, we can cure the unfortunate condition of our cause; the reason of which lies in the fact that the great mass of professing Spiritualists have disregarded emphatic requirements of the spirit world for co-operative effort along the line of altruistic brotherhood. That and that alone is real spirituality. And what is attempted to be palmed off as the only spiritual form of message is only the superstitious doctrine of the old church.

We will further consider this historic argument. The advocates of mediumistic limitations to what they term spiritual messages, are decidedly foremost in accepting and advocating mediumship as talked in the Bible. They declare that the Bible abounds with mediumistic manifestations. "Our Elder Brother," they affirm, was a most wonderful medium. Passing the fact that such mediumship as we now have was a penal crime punishable with death under Bible law, let us consider the character of the mediumistic messages of the Bible. Among the Old Testament mediums the most distinguished was Moses. The first five books of the Bible constitute the spiritual messages of that remarkable medium; and with the exception of the law punishing such mediumship as we have to-day, there is not a hint of a future state of existence, nor a statement anywhere that man is anything but an organized physical being. The mosaic code deals only with materialistic relations and acts. The worship of Yahweh consists in sacrificing animals on the altar with a constant supply of bread before the sacred box in the Holy of Holies.

The next great medium, Samuel, we find looking up lost articles and taking pay for his work. Spiritual, to be sure, and where he is compelled to play a part in connection with the woman of Endor, we have the only instance in the Old Testament of such mediumship as we have to-day, in which the medium received a communication from a person in the spirit world, whom he saw and heard in the exercise of her psychic gift, and the communicating spirit was none other than Samuel, and this, as said before, was then punishable with death. And the message given, was wholly materialistic foretelling the outcome of the battle.

Coming down to the New Testament to the "Elder Brother," we ask: What was the character of his mediumistic performances? Without assuming that he never inculcated spiritual doctrines it is enough to show that he constantly included the materialistic and that sometimes in a most reprehensible manner. Take his first miracle where he "showed forth his glory to his disciples." He changed large quantities of water into first-class wine. Hence was a "spirit manifestation" of a very material character. At the well in Samaria he "blended the two phases in his communication to the woman by telling her past and present.

On the Mount of Transfiguration we have the only instance of what might be spirit manifestation. But there are modifying circumstances which must not be overlooked. In the first place Elijah never died, and it was largely believed that Moses was taken away without death. Again only three persons were witnesses and they were strictly charged to tell no one what they had witnessed. And they were asleep, or sleeping; that is to say, their mortal sense consciousness was suspended and they saw and heard with a psychic sense when these things transpired. Again the message was in reference to the death of Jesus at Jerusalem. Peter mentions the fact in his second epistle merely as an evidence that Jesus was the son of God.

Paul was perhaps the most distinguished medium of all the followers of Jesus. Read his epistle and you will find all the phases of physical life discussed and rules laid down for its conduct.

The book of Revelations is a series of most extraordinary communications and apparently covering all periods of time and reaching into the eternal future. It embodies all the variety of human conduct and all conditions of the church and its relations to the world at large. The claim is that the spirit revelator was one of the ancient prophets.

We should never overlook the fact that the Bible from beginning to end deals mostly with people and not with persons. And where persons are the subjects they are the rulers or the representatives of the people.

Our modern Spiritualism has been more devoted to persons, but at the same time the character of the church, state and government has been aptly discussed and statements clearly made that the grand purpose of the controlling spheres of spirit life was the establishment of a new system of religious teaching and a new government. Moreover, it has been clearly shown that the physical welfare of man was an absolute necessity for spiritual culture and perfection, which has ever been and is now; the first strong point to me in mediumship. Hence, as we have shown the totality of the messages have embraced the dual necessities of the people—physical and spiritual—which have gone hand in hand through all the years, and from all the many mediums. And so they will continue to do, not only in time, but through all eternity.

Respectfully submitted, J. S. LOVELAND, Los Angeles, Cal.

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SOMETHING TO THINK ABOUT.

If Not Spirit Control, What Was It?—Strange Story of Lost Identity—Memory of Name Falls—Engineer Finds Himself in Goodland, Kans., Three Weeks After Collision.

From Goodland, Kan., comes a curious story [as set forth in the St. Louis Globe-Democrat]—the story of a locomotive engineer who forgot his own name and occupation.

While under this remarkable spell, he obtained employment as welder of trowel and mortar on a cement job, and "made good," despite the fact that it was his first experience in that line of work.

G. R. Frey, a Burlington engineer, of McCook, Neb., is the man who suffered this peculiar mental lapse.

A collision between two engines, one of which he was driving, brought about Frey's strange condition. The wreck occurred at Yuma, Colo., three weeks ago. It was not a disastrous wreck—simply two freight trains crashed together, causing considerable property damage, but no loss of life. It was night when the wreck occurred, and while others of the train crew groped their way about in the darkness, Frey was noted as absent. His fireman was positive that the missing man was at his post of duty when the crash came, but the most diligent search failed to reveal his whereabouts, and his comrades came to believe that his body was buried somewhere underneath the wreckage.

A telegram announcing what appeared to be the facts in the case was sent to Mrs. Frey at McCook. She mourned her husband as dead, and awaited the recovery of the body. The debris was cleared away, the battered engines were removed and still no trace of Frey.

The case then became a real mystery.

One morning about a week after the Yuma wreck, a man with bespectacled clothing, disheveled hair and strangely gleaming eyes, walked to the Adams restaurant in Goodland, Kan., 150 miles from the scene of the wreck.

"Where is the cement plant?" he asked a waiter.

"There is no cement plant in town," the waiter replied. "But the Rock Island railroad company is doing a lot of cement work over at the round-house."

"That's what I want," said the man. "I want to go straight to the Rock Island offices, where he approached Chief Clerk Rolland. "I am an expert in cement work," he said, "and I want a job."

"All right," Clerk Rolland answered, "I guess you can get it—go over and see the foreman on the works."

The man got the job.

He handled trowel and mortar in a manner so skillful as to fully corroborate all that he claimed as to being an expert. He worked several days, non-communicative all the while, seldom speaking except in answer to questions, and then he made it as short as possible.

At the end of the week the foreman asked the man to give his name for the pay roll.

"I don't know what my name is," the man replied.

"What? Don't know your own name?" "Nope," nonchalantly replied the man.

The bewildered foreman went over to the office to consult the chief clerk. A moment later W. J. Purvis, a machinist employed in the Rock Island shops, happened along. Glancing at the strange man, he exclaimed:

"Hello, Frey, what in the world are you doing here?"

The strange man was the missing G. R. Frey, and he and Purvis had several years before been fellow-workmen in the Burlington round-house over at McCook. Frey returned the salutation in a dazed manner, at first simply saying:

"Hello, Purvis."

He looked at the trowel in his hand, then at his bespectacled shoes and trousers, threw down the trowel, as though he had just awakened from hypnotic sleep, and rubbed his eyes with his grimy knuckles, looking about him in surprise.

"Where am I?"

"Why, man, you are in Goodland, Kan.—what is the matter with you? We heard you were killed in a wreck over on the Burlington line."

"It is coming clear to me now, and I know who I am—I'm Engineer Frey, and I guess I was in a wreck, sure enough, but I can't tell when nor where."

Purvis began to get excited, and he led Frey away from the cement work toward a secluded corner of the yards, and as they walked along, Frey tugged at a ragged coat sleeve and exclaimed:

"These are not my clothes—wrong hat, wrong coat, wrong trousers and wrong shoes, wrong everything—and where's my watch and pocketbook?"

Frey's fingers dipped into the pocket where his watch ought to be, but no watch was there, and a search for money revealed nothing.

It was evident that somewhere, somehow, Frey had changed clothes with somebody, for the engine overalls and jumper he wore at the time of the wreck concealed an up-to-date suit of clothing, and now even the overalls and jumper were gone and unaccounted for.

How Frey reached Goodland, 150 miles from the scene of the wreck, what prompted him to go to Goodland at all, how he conceived the idea of seeking work on a cement job, what became of his clothes, his watch and his money—all these are blanks in the mind of Frey, and will likely always remain so.

Frey declares that the time intervening between the crash of the colliding locomotives out at Yuma and his meeting with Machinist Purvis is a complete vacancy in his memory. He has a vague idea of having been in a wreck, but remembers none of the details, and the circumstances attending his exit from the collision, are, he says, as much of a mystery to him as to his friends. He may have walked there on Goodland, or he may have

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the late N. S. A. convention in Chicago
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Ancient Pagan Toleration.

The Japanese Count, Lord Abbot, of
the Buddhist monastery at Kiot, in
a letter published in the October num-
ber of the Century Magazine, gives a
personal narrative of a pilgrimage he
made to the Buddhists' Holy Land.
The editor of the "Century Magazine,"
in introducing the letter, says:
"The followers of Christianity will
be particularly impressed by the sin-
cerity and reverence with which the
pilgrimage in honor of the founder
of an Asiatic religion which has much
in common with the Christian faith.
Nothing in the narrative is more sug-
gestive than the story of the inscrip-
tion concerning religious sects which
was promulgated in Asia after the
founding of the Christian religion."

Lord Abbot says:

"At the village of Shabatsgari, forty
miles northeast of Peshawar, saw the
great rock inscription of the Em-
peror Asoka—the edict of religious
toleration which that monarch put
forth in B. C. 256, and caused to be
permanently displayed in such man-
ner that the remotest parts of his em-
pire were made paper impressions, or
"rubblings" of this imperial proclama-
tion written in the Kharosthi charac-
ter, and which declares:
"A man must not do reverence to
his own sect by disparaging that of
another for the sake of other people.
Deprecation should be for adequate reasons
only, because the sects of other people
deserve reverence for one reason or
another."

"By thus acting, a man exalts his
own sect, and at the same time he
owes to the sects of other people.
For he who does reverence to his own
sect, while disparaging all other
sects, from a feeling of attachment to
his own, on the supposition that he
thus glorifies his own sect, in reality
by such conduct inflicts severe injury
on his own sect."

There is toleration which moderns
of all denominations may learn with
propriety from what Christians call a
pagan of two and a quarter thousand
years ago. Sixty-four thousand
monumental inscriptions were set up
all over Asoka's empire to perpetuate
the glorious teachings of Buddha, and
above is one of them.

Dr. Brown proposes at an early day
to add another chapter to his inter-
esting articles relating to Buddha, in
answer to the question, "What Did
Buddha Teach?" But, sure, he never
taught anything better than universal
toleration, quite unlike the teachings
and the practice of Christianity.

An Anecdote in Point.

A prominent medical journal has
found its way to our table with an
article headed "Libraries," in which
the editor recites the following as
characteristic and illustrates the value
some persons place on books:
"Why, Tommy," exclaimed the
Sunday-school teacher, reproachfully
"you don't seem to know what the
Bible is."

"Oh, yes, I do," replied Tommy.
"It's the thing you press autumn
leaves in."

"Poor Tommy," continues the ed-
itor, simply exemplifies the knowledge
of mankind.
The very large majority of those
who receive the Bible as divine have
no better idea of the teaching of the
book than had Tommy. And it is well
it is so. The preachers find a gem
here and there in its rude setting, and
give it as a specimen of the entire
contents of the book to long as used
for a herbarium, so long the owner of
the book will remain ignorant of its
immoral character, and so long will
he and his family cease to be corrupt-
ed by its false teaching.

Church Needs Cleaning.

Moderator Marquis, of Rock Island,
Ill., on taking the chair and address-
ing the Presbyterian Synod, at its
opening at East St. Louis, on the 16th
of October, is reported to have said:
"The church needs a general house-
cleaning, as much as the insurance
companies did."

Yes, they have been accumulating a
mass of worthless bric-a-brac, in the
shape of antiquated dogmas, which
has lumbered and concealed the
truth for centuries. They cannot do
better than dump the entire mass in
some out-of-the-way quagmire, and
start anew, the new selection to be
governed by modern knowledge.

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NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK TOO, OF THE 13 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

An Inspired Munchausen.

The boss story teller of all the ages is reputed to have been Baron Munchausen, who published his first production in a pamphlet of 48 pages in 1785, entitled "Munchausen's Narrative of Marvellous Travels and Campaigns in Russia." The tales were indeed "marvellous," and the expectation the title aroused was fully sustained on reading the booklet. It is said the author was a truthful man, and that he exaggerated to outdo and humiliate common liars. This he did most effectively; but he had a rival in divine inspiration. Here is a minor tale from that holy book, paralleled by the adventures of Salsamon catching 300 foxes, tying their tails together, a fire brand between, and sending them aloft to burn the growing grain. Chapter XVII of I. Samuel relates the occurrence. Sunday-school boys who enjoy a good story will read it with delight. He will tell it to his chum, his sister, and probably his cousin, and shout, "Bully for Dave," as he reaches the climax.

Behold that great giant, Goliath, standing out in front of an army of Philistines. He is over nine feet in height, has a helmet on his head, is armored with a coat of mail weighing 150 pounds, to which is added greaves for the legs and a target between his shoulders, all of brass. In his hand he holds a sword like a weaver's beam, while before him stands a knight bearing a shield. On a little eminence before him is the army of Israel, in battle array. The giant, in thunder tones, speaks. Listen:

"Ye are come out in battle array to fight us. Choose you a man, and let him come to fight me. If he kills me, we will be your servants." And thus he cried for forty days.

The stripling David, merely a shepherd's boy, heard the terrible challenge, with such odds against him; but he was brave, and had experience. While watching his sheep a bear and a lion, the latter with a lamb in his mouth, appeared in the field. David caught the lion, held him by the beard, killed him, and snatched the lamb from his teeth. The bear probably made for the woods.

Courageous David, who became king, and a man after God's own heart, discarding armor, took five smooth stones from the brook, and went forth with his little sling. The good book tells us, he "slang" a stone; it struck the giant in the forehead, and he fell to the earth. David ran forward, jumped on the fallen foe, drew the Philistine's immense sword, cut off his head, and carried it to Jerusalem.

Now open that excellent orthodox authority, "Kitto's Cyclopaedia of Biblical Literature," article David. No Christian, priest or layman will call this authority in question. Read:

"His [David's] battle with Goliath, it is well known, involves difficulties of an embarrassing kind. In fact, it represents Saul and Abner as unacquainted with the person of David. I. Sam. 17:55-58, while the preceding chapter makes David the favorite attendant and musician of Saul. The Vatican Septuagint employs the bold remedy of cutting out from chapter 17 the twenty verses 12 to 31, and the last four, 55 to 58, as well as the first five verses of the next chapter. But even so, David's acquaintance with arms and preference of the sling to the sword and spear, which remains in verses 33 to 40, is in conflict with ch. xvi:18, which represents him as a mighty valiant man, and a man of war, and Saul's armor bearer, v. 21. It is, moreover, morally impossible that the verses wanting in the Vatican Sept. can have been added to the Hebrew text after its first translation into Greek. The same codex has extirpated verses 9 to 11 of chap. 18, and has remodeled verse 23, obviously in order to give continuity and consistency to the narrative. We must, then, look on the text here contained in our common version as having neither more nor less external authority than in all the rest of the first book of Samuel. As a softer remedy, more transposition may be attempted; but it will not succeed."

But we must not detain the reader farther with quotations from so learned an author who found so many discrepancies in this Bible story, more than one-half of which we omit, the authority concluding with:

"THE SAME HAND WHICH HAS INTRODUCED THE PASSAGES WE REJECT, MAY HAVE TAKEN MANY LIBERTIES WITH THAT WE RE-CEIVE."

It is the same way throughout the "holy book." Wherever it is opened evidences are found of fraudulent translations of interpolations by transcribers before the art of printing came into use, of alterations to harmonize conflicting statements. Attempts at adaptation are everywhere. Translators, copyists, revisors, adapters and commentators, each in turn, have tried to reconcile, harmonize, and make the book consistent with itself, while all have failed, and a more

discordant and inconsistent book in material allegations, was never published. A book of considerable size is on the market filled with irreconcilable and conflicting statements from the Bible which even sophists dare not attempt to harmonize.

With all these facts theologians have the effrontery to stand in their pulpits Sunday after Sunday, and declare, "The book is inerrant; it was inspired by Almighty God!" Have they never learned to blush? Or are they callous to every moral precept?

Demonology in China.

Obsession seems a well-established faith in China, but over there they go our American obsessionists one better, and have a successful plan for their destruction. Even in the days of Jesus, if there were such days, after driving the devils into swine, they were drowned; two thousand of them being thus destroyed on one occasion. The Bible failed to tell us what became of those who were driven out of the magdalene, as related by Luke 8:2. They were denominated "demoniacs"; but there is no doubt they were the real, genuine Simon-pure evil spirits of which our Brother Peaches has discoursed so learnedly, and which will only down by drowning or burning. Here is the way the Celestials manage to catch and kill 'em, as told by a late writer:

"Recently the Chinese residents of the Straits Settlements had a great procession, called 'wangkang,' to get rid of a large accumulation of evil spirits. Ceremonies of this sort are held by the Chinese about once in five years. The plan is to construct a richly decorated junk, with a dainty eatables, money, live animals, incense and other tempting things, and then to take it about the city with music and appropriate singing and great pomp generally."

"This causes the evil spirits to come out to fight the junk, and it is held in the splendid junk, and its contents, they crowd inside. Demons of sickness are especially sought for and snared."

"After the junk has been sufficiently paraded so it is chock full of demons, it is burned and the evil spirits perish. Formerly the junk was set adrift on the ocean, but sometimes it was stranded on some island or other, causing great suffering to the inhabitants thus exposed to the attacks of the evil spirits. So now the junk is burned at the close of each ceremony of the sort."

"The Chinese in the vicinity of Singapore spent about \$10,000 in getting rid of their demons this fall."

Confederating to Prolong Error.

The plan for a general Christian Confederation to unite in one body, "excluding from fellowship no person or church where Christian character testifies to the love for the Lord Jesus Christ," was consummated at Huntington, Ind., October 13, at a session of the American Christian Convention.

This is at it should be. In union is strength. By Protestants of all sects and Catholics combining, and working together harmoniously, they hope to maintain an existence against the continual encroachments of science. Their hell gone, their devil gone, their Bible almost as worthless as a last year's almanac, their dogmas of original sin, and the need of a Savior to redeem mankind from the effects of a fall which never occurred, all point to an early change of base. What will be developed no one knows. Our own opinion is, they will finally embrace the truths of Spiritualism, and crowd its present defenders aside, that its late opponents may come to the front. They will find the Bible teacher's aid, and want a living book for a time, with all its errors, as still the voice of Infinite Wisdom.

Well, whatever our fate there is consolation in knowing the tiny raps at Hydesville, N. Y., hastened the day to the new era, and the coming soon to a combination of all the churches. Let no one despond because of this movement, for it is a desperate effort of the churches to protract existence, whilst their ablest minds are planning a final revolution. "This can be more easily accomplished by a union of effort than by separate action."

An Unfortunate Event.

Thou shalt not "set up any image which the Lord thy God hatheth." Deut. 16: 21, 22.

The good Anthony Comstock, well versed in regard to what the Lord hates, probably bases his dislike of uncolored pictures of the human form on the above text.

How very unfortunate it was that dear old Mother Eve ate of that apple from the tree of knowledge! But for that thoughtless act humanity would have remained ignorant that it was not properly costumed as it came from the hands of the Creator, and Tony would have found other fields in which to delve the destroying—perhaps confounding—would be a better word—the most beautiful works of modern art.

Frugality is founded on the principle that all riches have limits—Burke.

A woman in the rear of the room arose and walked as the speaker came forward. The woman cried:

200-Important Notice-200

Dr. Andrew Jackson Davis' Remarkable Works Are Out of Print.

Are there 200 Spiritualists in the United States who will take a full set of his books when published, paying promptly therefor, \$30, and cheap at that price? If so we can make arrangements with a responsible party to bring them out in accordance with a plan that will receive the cordial endorsement of the Doctor. O. F. Brand of Faribault, Minn., will take one set. Let us hear from you at once. Dr. Davis himself will be the one principally benefited, financially, in the republishing of his works.

A Glaring Inconsistency.

It has often been remarked: "A liar needs a good memory." The inspired historian should keep his wits about him when making Bibles, else he is liable to expose his human character.

Matthew, chapter III, reveals the fact that Jesus was baptized in the Jordan by John the Baptist; though verse 14, says, John forbade him, saying: "I have need to be baptized of thee, and comest thou to me?" Then Jesus received the baptism, the heavens were opened, the spirit of God in the form of a dove lighted on him, and then the voice, "This is my beloved son in whom I am well pleased." By that time John should have been well acquainted with Jesus, and his mission.

Now, chapter 11:2, 3.—John in prison heard of the wonders Jesus was doing, so he sent two disciples to inquire of him: "Art thou he that should come, or do we look for another?" Was not that a strange question after all the Baptist had witnessed? The historian forgot himself, and was too anxious to make his hero appear a God, so he pretends ignorance of what he had related a little further back. Such discrepancies in any other book than the Bible would be fatal to its trustworthiness.

Slightly Mistaken.

Mr. Tuttle was in error in stating the Boston Investigator is one of the oldest and widest circulated infidel papers. The Investigator was founded in 1831, by Abner Kneeland, who, later, was tried, convicted and imprisoned for two months. His offense consisted in saying: "I do not believe in the God the Universalists do." The paper passed into the hands of Josiah P. Mendum, an under the editorial management of Horace Seaver, continued its labors for advanced thought for more than forty years. Its old patrons thrived by death, and other papers occupying a similar field, it suspended two or three years ago, its last editor, L. K. Washburne, being now engaged on the New York Truth Seeker.

Should Be Reformed.

"An eminent London physician says 'clergyman live thirty years longer than the average.' This is a radical preachment."—Ex.

It is only the crime-engendering creed of the orthodox clergy The Progressive Thinker would destroy, and that we would efface root and branch. The preachers, with an education limited to Biblical literature, and very generally taught by their instructors to discard the learning which teaches of the origin of their faith, and supposing they are only building up superstition, they are not so largely to blame as many would at first suppose. Our advice is: Don't kill but reform the false teachers, and set their tongues wagging in a better direction.

To the Law Makers.

The nunneries of France are now closed against the further admission of girls within their walls. They who wish to become members of these damnable institutions must seek them outside of France.

Every convert in the world should be closed by law. It is hoped the United States will rise above Catholic rule and shut up these relics of priestly vice. The few inmates who have fortunately escaped these institutions with their lives have shown them to be but brothels for celibate priests. The press should rise in its might—the secular and the religious alike—and bring such an influence to bear that legislative bodies cannot longer resist the popular will.

LEGERDEMAIN AGAIN.

Spirit Power Demonstrated in the Light.

To the Editor:—The prevalence of legerdemain in connection with Spiritualism is becoming very marked, as illustrated by the following from the Marlon (Ind.) Chronicle:

"Dr. Henry J. Slater, who is to give a séance at the Indiana Theater, Thursday night, Sept. 15, asserts that there is no greater error than to suppose that Spiritualism is mere superstition. He says that he will demonstrate the mysteries of Spiritualistic power and occult science."

"Dr. Slater," it is said, is the only medium in this country who has been endorsed by the Royal Society of London, and whose methods have been closely scrutinized by eminent scientists before whom he appeared, and who declare that his feats could only be accomplished through some mysterious aid. Slater gives his performance on an open and brilliantly illuminated stage and invites any skeptic in the audience to come forward and make a thorough investigation. In the experiment known as dematerialization of the body Slater is surrounded by a committee from the audience, in the midst of which spirit figures appear, disappear and again appear in the audience."

There is no doubt whatever as to the character of "Dr. Slater's" "spirit" manifestations—they are simply the result of legerdemain—that and nothing else.

TRUTH.

The Chicago Examiner says of the sisters:

NOTES AND NOTIONS

Of the National Spiritualists' Convention.

On account of the time devoted to the convention (four days and five evenings) and the hurry to rush copy to the printer, etc., all comments were laid away, to be taken up this week.

No attempt has been made to publish a full list of the delegates in attendance. It were better to learn what business was transacted and what was not. The latter is claimed by many to be in the majority. It is hard to discover the important legislation enacted, with all due respect to the executive head, who endeavored to have solid work done, and who urged it to his own exhaustion.

Committees worked hard, at least, and had in good reports, with important recommendations, only to have them voted down or laid upon the table. In fact it is a common feeling that the last N. S. A. convention did little else than talk, and in stating this there is no desire, especially, to exclude anyone. It is particularly, say many, preferred talking to doing business, and as a consequence there was a load of work left undone, all of which was dumped into the hopper of the board of directors to be ground out at their pleasure.

This material heart right if all were to cease kicking the board for not doing things that should have been attended to in open convention.

It looks like Mr. and Mrs. Sprague would not do their usual amount of missionary work, though they have been faithful and efficient. This office, editor-at-large and historian were merged into one, supposedly to save expense. Just who will be the truer official it is not now proper nor convenient to conjecture. It is hoped that efficiency will influence the selection.

The convention was well attended during the business sessions of the days, and the house was filled to completeness each evening. The total receipts were \$1,543.75, with \$200 for the hall expense.

The ladies of the Sunflower Club deserve high praise for their services in decorating the hall. The work was well done and the soft sunflower tones were pleasing to the eye.

One pleasing feature of the convention from first to last, was the disposition to eliminate fraud and uphold every lot of genuine phenomena to be discovered, and to ever so slight. This speaks loudly for the stability of Spiritualism, and will meet the approval of a world that has ever held us in derision, and were able to lash us with our own whip. There is no uncertainty about the TRUTH WILL PREVAIL, BUT THE FALSE MUST PERISH, OR WE WILL fall as an organized body.

Why would it not be preferable to elect a president for two or four years, and save all the nervous, rasping, tearing strain of an annual conflict? This is the question.

When the convention wanted money raised, a pleasant invitation was extended to E. W. Sprague and Geo. H. Brooks—a full team.

Were your reporter to dwell upon individuals in either commendation or criticism these notes would take on a personal aim, therefore, while there is much that might be said of the admirable, business-like conduct of some of the delegates, there is also a feeling prevails since the close of the session that much legislation was passed, and that it has come to our ears that a few persons had agreed to fight everything that came up. We hope this is an error.

We want to entertain a better opinion of Spiritualists than that would produce, and if it be the case we hope these notes will have the effect to make Spiritualists more spiritual.

THE PROGRESSIVE THINKER

We Remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

SPIRITUALISM AND THE LAW

As Presented by Hon. Charles R. Schirm, an Ex-Congressman, a Prominent Lawyer, and President of the Spiritualist Society of Baltimore, Md. These Articles Are Especially Valuable and Should be Preserved by Every Spiritualist.

Number Thirteen.—Christian Science.

I will insert here a case involving Christian Science which is the only case I have been able to find, as yet, wherein the testamentary capacity of a believer in that religion has been attacked.

Brush's Will, 72 N. Y. Supp. 421, decided 1901.

Decide case decided three points which I take from the syllabus:

1. That belief in Christian Science, founded on religious conviction, does not show a want of testamentary capacity.

2. That the fact that a sincere believer in Christian Science left her home because she believed her sisters therein persecuted her for her peculiar views, to which they were strongly opposed, and that she, on that account, revoked a former will she had made and gave the bulk of her estate to a Christian Science church, did not show the testatrix to be subject to an insane delusion, though she may have exaggerated the conduct of her sisters.

3. That a believer in Christian Science who ascribes to it certain miraculous power and credits it with the cure of a disease to which she was subject, does not thereby show her subject to insane delusions which will avoid her will.

The next case is one that grows out of the religious belief of the testator, and is an exceedingly close one. The jury in the lower court found against the will, but on appeal the judgment was set aside and a new trial granted on the ground that the court below had failed to exclude evidence which tended to show general insanity, when it was clear from all the testimony that the testator was not generally insane.

Taylor vs. Trich, 165 Pa. St. 586-603, decided 1895.

The testator who was a Baptist, said to the witness Blackstone, that he was a child of God, and that he didn't know whether the Lord wanted to have anything to do with them and that because they did not accept his views about faith, the Lord had bid him to leave them to themselves, that he was in business for the Lord rather than himself, and that he was directed by the Lord to give his money to two certain institutions to which, in fact, he afterwards by his will, devoted his entire estate.

The facts about the testator are these: He was a good business man; he believed in faith cures; he prepared and circulated tracts and opened a room in his house which he called Faith Chapel; he did not generally speak kindly of his family and the family did not accept his views of religion; he believed in the comparative worthlessness of the usual methods of church worship, and that preachers should not receive pay.

It is probable that if the will had been contested on the ground that it was the offspring of the insane delusions of the testator rather than that he was altogether insane, the verdict of the jury would have been sustained by the upper court. Still, one never knows what a court or a jury will do, and this observation recalls to my mind a statement in "Harris on

Trials"; "Nobody but God Almighty

knows what a jury will do." This case was most likely compromised after it was sent back for retrial, for, with the express statement of one witness to the effect that the testator had given as his reason for disinheriting his children, that it was done at the instance of God himself, the institutions which took the estate under the will stood on very flimsy ground.

As to the right of the testator to dispose of his property as he pleases, provided he is not generally insane and is not influenced in the making of the will by an insane delusion and is in such condition of mind at the time of the making of the will as to be uncontrolled by external influences and not deluded by mental diseases directly affecting the natural objects of his bounty, I refer briefly to a few cases:

Roger's Estate, 2 Pa. C. C. 545.

A child who died at the age variously given between sixty and ninety. Mental unsoundness was attempted to be proved from her frequent and apparently causeless assertions that she had been robbed and the equally unfounded statement that she was destitute.

In this case the court said: "These beliefs, even if they sprang from an admitted delusion, throw little light upon the question of her ability to make a valid will. That question is to be determined by her knowledge of the character and value of her estate and her appreciation of the purpose to which she proposed to apply it. So long as the mind of testator is unclouded on these points, its hallucinations on other subjects which have no connection with the disposition of his property will not be allowed to interfere with his right to give that property as he chooses."

A similar doctrine is laid down in Lee vs. Scudder, 21 N. J. Eq. 633.

A testator may give his property to unworthy objects if not influenced by delusions, etc. Dale vs. Dale, 9 Stew. Eq. 269.

An aged person may be forgetful and sometimes labor under slight delusions but that does not per se establish testamentary incapacity. Children, etc. vs. Leveridge, 70 N. Y. 239.

If the testator does not act under the influence of insane delusion, but from prejudice, in the exercise of his judgment, the will is valid. Chaney vs. Bryan, 16 Lea. (Tenn.) 67, decided 1885.

Partial insanity is enough to defeat a will when the will is the result of such mental condition.

Williams on Exors. 33.

Tawney vs. Long, 76 Pa. 106.

A man has a right to make whatever disposition of his property he chooses, however absurd or unjust.

Phillips vs. Carter, 1 Dem. 555, decided 1882.

Seguine vs. Seguine, 3 Keyes, 655.

The right of a man to make whatever disposition of his property he chooses, depends neither on the justice of his prejudices, nor the soundness of his reasoning.

Clapp vs. Fullerton, 34 N. Y. 196.

Blood relatives have no natural or inherent right in the testator's property. Spratt vs. Spratt, 76 Mich. 384.

Some Excellent Advice.

"We Must Curb, Govern, and Send Forth Into the World Only Such Thoughts as We Are Willing to Again Receive."

To the Editor:—Returning to my old home after years of absence, I found a message given by one of the guides of my early development that seems to be worthy of more than a passing notice, although the subject

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The Progressive Thinker Should Have 100,000 Readers Every Week.

Never before in the history of The Progressive Thinker has there been as much interest in its pages as at the present time. Its receipts are swelling from day to day, and Spiritualists everywhere are beginning to look to its pages in order to know just what is going on in our ranks. The fight against the fraudulent element in our ranks has been long and furious, and the good effects

that have arisen therefrom, can be seen in every part of the country. It is the acknowledged organ of the respectable element in our ranks, and all the State associations regard it their especial friend, in a sense their official organ. The N. S. A. selected it as their official Western organ, in which the reports of the officers should appear in full; in fact no other Spiritualist paper in the United States had the facilities to put in type so

much valuable matter in one week. Our eight large pages were filled to the brim last week with the N. S. A. proceedings, and the data furnished should be filed away for future reference. We wish now to extend the scope of our usefulness, hence we ask every reader of the paper to send in an additional subscriber. **THE PROGRESSIVE THINKER SHOULD HAVE AT LEAST 100,000 READERS EACH WEEK.**

PROPHETIC.

Wm. H. Allen's Death Foretold in a Vision.

Back of the facts concerning the death of William H. Allen, former Omaha school principal, at Edgemont, S. D., is a story which is of startling interest as related by the widow.

About a year ago, according to the family and friends, Mr. Allen had a dream in which a view of his life was presented to him on what was apparently a map. This map was divided into five sections. Each of them represented some portion of his career, which he recalled in the vision, but the fifth section of the map had only two years marked upon it, and the years ran into an indistinct blur. Upon his inquiry Prof. Allen was told by a voice in this dream that he should be very careful about this time, which, according to the map, would be at the end of his 52nd year. "You live through the crisis which you will have then," said the voice, "you will live to be 90 years of age. But be careful."

The next morning, Mr. Allen told his wife about the dream and joked with some of his personal friends about it. A year passed and he celebrated his 52nd birthday in good health. "I guess I will live to be 90, all right," remarked Mr. Allen, on that occasion, jovially. His fine physique seemed to be in perfect condition and he was feeling younger than his years. Seventeen days later he was taken sick. A physician was called. The second day that the doctor came he told the patient that he was getting along well and would probably be able to teach in school as usual in a few days.

Shortly afterward Mr. Allen was seated in an easy chair reading the newspapers when suddenly he collapsed and before his wife in the next room could reach him he was dead of apoplexy.

The circumstances of the death impressed Mrs. John Evans, whose son married Mr. Allen's daughter. At her home on Indiana avenue, in Omaha, she wrote the verses which appear below.

A psychic expert of this city, with whom Mrs. Evans has been studying, heard the latter read the verses and when the story of the dream was thus related interrupted Mrs. Evans. "The warning was from his son," she said. "He is old enough to warn him. He could not tell his father he would die on that date because he was earth-bound and not permitted to do so. So he gave him all the warning he could that he might prepare to die."

It was at once recalled that Mr. Allen lost a little baby boy about twenty years ago. The verses written by Mrs. Evans follow:

A Real Dream.
He had a dream, which was not all a dream,
For as it came to pass much truth we glean.
He dreamed he saw a light, like the full moon,
Come floating out of space into his room,
And as it came it brighter grew, till it lit the whole room up with brilliant glow.
That nearly dazzled him, as he sat there—
(As in his dream appeared) in his school chair—
When looking on his desk, he then espied
A pile of maps with many ribbons tied,
Quick with his knife did he the ribbons rive,
Counted the maps and found there were but five.
When carelessly he lifted the top map—
Putting on his specs, laid it on his cap—
When with both hands again the map he took,
He tilted back his chair and at it took a look,
And there he saw the first five years of his life.
Yes—all his boyhood years of joy and strife,
Those happy years he spent upon the farm and all,
Those uneventful years—of peace and calm.
Back on the old farm—(his eyelids quiver)
He was back by the Ohio river,
The selfsame place, the house, the barn and all,
He listened—yes, he heard his mother's call.
He saw in each year since his life began
His mother—(who still lives, aged 81).
He was her loving son, her pride, her joy,
Each year she guided him while yet a boy.
In orchard, barn, on river he could trace
The movements of his mother in every place.
The map was clear, no spot or blur—
Nothing wrong—did in these ten years occur.
Reverently he laid the map aside,
Rested his head upon his hand, and cried,
Not in regret were shed these silent tears,
But just a requiem to those vanished years.
Then he picked up the next map,
No 2.
And sat and looked the strange map thro and thro.
Aye, ten years more of his life there saw,
Year after year, yet on the map no
'Twas there he saw on this map of his life
That it spoke of both himself and wife.

For when at 23, on April 8,
He took for life his loving wife and maid,
She who stood ever ready to commend
And many times she lent a helping hand—
Years of school life and college life in each,
Preparing himself in those days to teach.
He saw those college days pass all too fast,
He was himself prepared to teach at last.
The map read, he then took up No. 3,
Wondering what next he would see.
Ten long years more of his life this map told,
The passing of his son, scarce two years old,
Leaving them then three small girls to raise.
They bent beneath their rod, their God to praise.
Each action of his life was written plain,
And still the map showed a clean life again.
Then came years of teaching he could not hide,
As he glanced them over, feelings of pride,
And in this mood he took up No. 4.
It was with eager eyes he scanned it o'er,
Each day, each week and month, years onward sped
In each of these ten years he plainly read
Everything he'd said, or thought, or done,
In plainest words, line after line it ran.
Before the eyes of this good Christian man,
Tho' the map some mistakes did appear,
This map like the rest was clean and clear.
Quickly he laid the map aside and took
Up No. 5, that of it he might look.
Another ten years of life here laid;
Ten years of joy and sadness, light and shade.
This map was clean, just like the other four,
He searched for another—there was no more—
But written on the corner was: "Take heed,
Turn this map over, and with care read."
The many, many years that had all
Had led him to the present time at last.
And with hot, feverish eyes and trembling hand
He followed out the last final command.
Quickly he turned the map over to see
What the true meaning of this all might be.
And there before his wondering eyes
Laid out was spread
Only two years—and this is what he read:
"A sickness will befall you at this place,
It may in its force hurl you into space,
If you come out victorious from the fray,
Eighty or ninety years on earth you'll stay."
These words were written with the blackest ink;
He read them over twice, then stopped to think.
"I'm now but 51," he slowly said;
If this is true, next year I may be dead.
And as these startling words he sadly spoke,
By the changed sounds of his own voice he woke.
He lay and wished the night might pass away,
The hours moved slowly by—and yet
The cold March wind sobbed thro' the moonless air.
At last the morning came all bright and fair.
He told his friends about the dream that night,
Not a word of it to his wife did he say.
Till his birthday, when he was 52.
Then to his wife he told the dream all thro'.

That was March 7, nineteen-hundred-four.
And they both laughed—that dreams should play such tricks.
One moment longer, then, my story's o'er.
Seventeen days later, March twenty-four,
When sitting in a chair at home that day
He dropped his tired hands and passed away.
With not a word, a struggle, or a sigh,
This is the way that Christians ought to die.

MRS. JOHN W. EVANS.
Omaha, March 30, 1906.

A Tribute.
William H. Allen, born in Muskingum county, Ohio, March 7, 1854, died March 24, 1906, at Edgemont, S. D.; aged 52 years and 17 days; married to Ida Ann Thompson, April 8, 1878, who survives him.
There was born to them a son, Orval, who died aged 1 1/2 years. The eldest daughter, Irene Mae, married to Dr. J. Stanley Hill; Jennie Elmore, second daughter, married to Edward Winlow Evans in 1901; Florence Roletta Allen, aged 13.
Of his father's family there remains living his mother, Sarah B. Allen, over 80 years of age, residing at

Hartford City, Ind.; two brothers and six sisters.
He spent his boyhood days in Ohio and Indiana, with his parents on a farm, attending district school during the winter, and when a young man entered Ridgeville college to prepare himself for teaching, which profession he followed during his lifetime, teaching in Indiana for a number of years. Moving to Kansas in 1884 with his family, locating and teaching in Johnson county, and later moving to Kansas City, Kans., he taught there in the capacity of principal for a period of four years. Leaving this city, he moved to Omaha, being identified in the schools of the city in the capacity of teacher and principal for thirteen years. About four years ago he moved to Edgemont, S. D., where he was employed as superintendent of schools, being re-elected for the ensuing year. He was also superintendent of the Sunday school and church leader of the Presbyterian church there.

Not rich in earthly treasures, but rich in a large and kind heart for all humanity; a good son, a good husband, a good father, a good brother and a good Christian.

SOUTHERN CASSADAGA CAMP.

Lake Helen, Florida News—Excursions.

As the fall advances, people are making their way to this healthy southern home. Among the tourists who go by the Clyde steamers are Mrs. J. E. Vogt, Mr. and Mrs. W. E. Greenwald and daughter, Blanche, Mr. and Mrs. J. D. White. A larger delegation will leave for Lake Helen in November.

Mrs. Huff is clearing her lot on the Stevens property, painting her hotel, and making internal improvements.

The new winding road to the golf course, furnishing an abundance of water.

The Spencers have enlarged their kitchen and dining-room to meet their increasing patronage.

Mrs. Elizabeth Thompson and Mr. Johnson, the builder, and son Frank, are there, ready to put up cottages.

The Bond Lumber Co. is getting out plenty of lumber for house building.

The Greenwald cottage now has an ample veranda on three sides—a pretty home for prospect heights.

People should get to the gates of Lake Helen to avoid the chills of coming winter. It is an excellent climate in which to recover from the effects of pneumonia.

The proposed street railway from Daytona to Deland is partly done, and now that the rainy season is nearly over, in the near future it is expected that the cars will be running.

Lake Helen and Cassadaga should unite in raising funds to build a road to these villages. Street cars through Lake Helen to the gates of Cassadaga will make both villages boom.

The saddest event of the past season has been the sudden death of Frank Bond at Deland, in September, of heart failure. Mr. Bond was a strong supporter to Cassadaga camp in its early days, lending credit and funds when most needed. He was a great force in Volusia county, and divided with the late Mr. Stetson the honor of being the chief benefactors of Deland.

The orange crop this year will be enormous. People can eat oranges in Florida at their own price. Mr. and Mrs. Bedell are settled in their retirement, ready to put up cottages, in sight of camp.

Herbert Halliday reports that the rose garden is flourishing in beauty, and that his labors in caring for the camp all summer has given him busy days and nights.

He is getting the Association Building ready for the painters, among whom may be included Mr. Van Slyke, who is daily expected from Lily Dale.

Miss White and Miss Pritchard are to resign their positions in the dining-room of the hotel this season.

Mrs. M. M. Witters, who has passed the summer with the Swifts in Utica, N. Y., has bought the Buchanan cottage and will transform it into a cozy home for herself and friends.

The Hedrick brothers, John and N. Y., are to locate in the hotel.

The proposed new wharf at Blue Spring has not yet materialized, much to the disappointment of river tourists.

My November excursion to Florida will sail on the 2nd, 6th, 15th, 23rd and 30th, by Clyde steamers—much the best and cheapest mode of reaching Jacksonville.

Write me for special low rates and other information—enclosing four cents in stamps to pay postage on Clyde folders, Cassadaga circulars, etc.

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"Invisible Neighbors."

Reflections by George W. Lewis, A. M., No. 550 West 173d St., New York City.

After having passed through seismic shock and fiery furnace in the late destruction of San Francisco, I desire to inform my readers and many friends that I am now located in the city of New York, and at present, at the above address.

I have read with much interest, in The Progressive Thinker of September 13, the article under the above caption contributed by the "California Philosopher," and wish, at this time, to offer a few thoughts in relation to the same. It seems that a "Dutch girl," when about ten years old was visiting her uncle and aunt. A quarrel arose between her relatives, when she, becoming frightened, ran down stairs. But on returning to the room she saw "a perfectly strange room, with a large clock hanging on the wall, and a small boy sitting under it, beckoning to her." She thought she had gotten into the wrong room and went out.

But again returning to her uncle's room, with great care that she made no mistake, and on opening the door she again saw the same strange room, clock and boy—and nothing more. But on going back to the same room for the third time, she saw that it was her uncle's room, and there sat her uncle and aunt in their own room which was the identical room to which she had made her three visits as stated above.

The "Dutch woman" wants an explanation of the strange phenomena, and Brother Dawbarn attempts to give it. On reading the article, however, it seems to me that the explanation given by the "California Philosopher" is in greater degree an explanation than the story itself.

He says: "I presume the believer in spirit return reads this experience quietly passes it by." "Any experiences that are outside A. J. Davis on the one side, and the Fox girls on the other, are passed by as unprofitable for discussion."

Well, I believe in spirit return, but I would not pass the story by, nor leave the explanation unnoticed. I am not limited in my investigations and researches either by A. J. Davis, the Fox girls, philosopher or scientist from any state opinion. It is the duty of each one of us to collate the facts of nature so far as we can, and in accordance with our best trained judgment, in the light of natural law, to give our interpretation thereof, independent of ism, philosopher or scientist. I am convinced that spirit existence and spirit return—yes, all spirit phenomena—are grounded upon natural and eternal law, and in that direction we should turn our investigations, giving the thoughts of others due consideration, but never being held in leading strings by A. J. Davis, the Fox girls or the philosopher. I would therefore submit the following observations both in regard to the Dutch girl's story, and its explanation.

In illustrating his theme, he says: "The tiny beings that seem as near the beginning as we can reach, just split in two by way of increasing the family. Thus" "The very first form is still enjoying a kind of life when, knows nothing of what we call death." Science has never declared what inherent transformations take place in the moneron when its body is divided, and each segment becomes a living moneron with a body similar to that of its parent. Science announces only the external phenomena. And again, there is not so much difference between the birth of the moneron and that of the mammal as most persons seem to imagine. In the one case it is external and in the other it is internal. In the one case, in the segregation and birth of the young, the body of the parent moneron is extinguished, and its segments become its twin children. But in the other, in the segregation and birth of the child, the larger segment, the mother, survives, and the smaller segment becomes her offspring.

This infinitesimal organism, the moneron, as already stated, produces its species by a division of its organic structure, when each half becomes a young moneron, an individual living being, endowed with vivifying power, whatever the nature of that life-power may be. Here we are confronted with one of the deep mysteries of the universe, unexplained by science, and perchance insoluble by the finite mind of man. No man, scientist or philosopher, is entitled to say that the life of the moneron is the product of matter. May not its life be an uncreated entity, eternal throughout all the aeons of existence? Who, from the deductions of science, can deny it, or who affirm it? The philosopher is not entitled to say that when the body of the parent moneron is divided its life is also divided to form the distinct individual lives of its offspring. The division of life or spirit is unthinkable. Does the life of the parent at the moment of the partition of its body go to the God who gave it? And does a new life enter into, and vivify each segment of the parent moneron, and thus

start each segment upon its journey of earth life, as an individual living being?

Who will solve the problem? Who will affirm? Who will deny? If the life of the parent, at the moment of partition goes to the God who gave it, then its death is, in all respects, like the death of man when the spirit leaves its tenement of clay. And as such, it is identical with what we call death.

The California Philosopher, therefore, is not entitled to say that the moneron is "enjoying a life which knows nothing of what we call death." He further says: "But neither does it know anything of what we call immortality." And further on he says: "We discover living beings who are not endowed with immortality." This assertion is a broad one, and as reckless as it is broad. How has he determined that the moneron "knows nothing of what we call immortality?" And how has he discovered that there are "living beings who are not endowed with immortality?"

On what authority does he make the assertion? Science has not so declared. Science is modest. Respecting unsolved problems it does not hesitate to say: "I do not know." Each person is entitled to his own opinion, but when he states it as a fact he should know whereof he speaks.

He relates the visions of an old friend as a criterion by which to explain the phenomena witnessed by the Dutch girl.

He says: "His descriptions of the forms he saw—usually in bright sunlight—would make profitable fiction for a novelist. They were more or less distorted forms of humanity, and with features very much unattractive."

"They possessed and controlled animals somewhat resembling ours, and wielded some force by which they could rise in the air. Such as saw him spoke to him in a language he could not understand." "In the light of the interesting experiences of the Dutch girl whose letter heads this article, we seem to be in contact once again with similar intelligences."

"It will not do to call the phenomena spirit return, for that would be to suppose the room and the clock as well as the boy, to be all spirits, which would be absurd."

Now, for the purposes of this article we will assume the continued existence of the spirit, and the fact of spirit return. We will also assume the genuineness of the phenomena related by the Dutch girl, and also that related by Brother Dawbarn's friend.

From the admitted facts it scientifically and logically follows that the spirit after leaving the body remains in all the inherent powers, faculties and capacities that it manifested in earth life, plus a great deal more.

The facts of mesmerism (I prefer to use that term) are now unquestioned. It is also fact that the mesmerist, here in earth life, can cause his subject to see—or think that he sees—houses, rooms, furniture, boys or girls, animals, trees and things innumerable, to think that he is some celebrated personage, or to hear words and language, known or unknown. These are some of the powers manifested by the spirit while in earth life. These are a part of the essential nature of the spirit, whether that spirit manifest itself in earth life or in realms supernatural. It would be more in consonance with natural law to suppose that the phenomena witnessed by the Dutch girl, and the visions of Brother Dawbarn's friend were the result of a mesmeric state cast upon them by a disembodied spirit who had returned to earth.

But, these visions can be accounted for without invoking the aid of departed spirits. They may be accounted for by the hallucinations of a disordered mind. Dr. J. M. Peebles, in the ripeness of his experience, in the fullness of his scientific and psychic knowledge, has said: "There are mental phases and many occult kinds of obsession, those immediate, and those shadowy, subtle, invisible forces from afar, and others still, that are simply self-induced hallucinations." "There is a sort of ideation obsession caused by an unbalanced, weakened organization, and these are internal unbalanced forces. Everything objective and subjective affects these persons. They are like tremulous subjects. They are partly the victims of their own disordered imaginations. They are emotional, suspicious, pessimistic, sensationalists, touching the fringe of morbidity, hearing the unheard, and seeing fanciful pictorial representations, instead of general realities." See the Pathway of the Spirit, page 60, by J. M. Peebles, M. D., M. A., a book just issued from the press, and one of the most interesting books, and the profoundest, that has ever appeared upon the subject of Spiritualism. See, also, Demonism of the Ages, by the same author, page 199.

GEO. W. LEWIS, M. A.
New York City.

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